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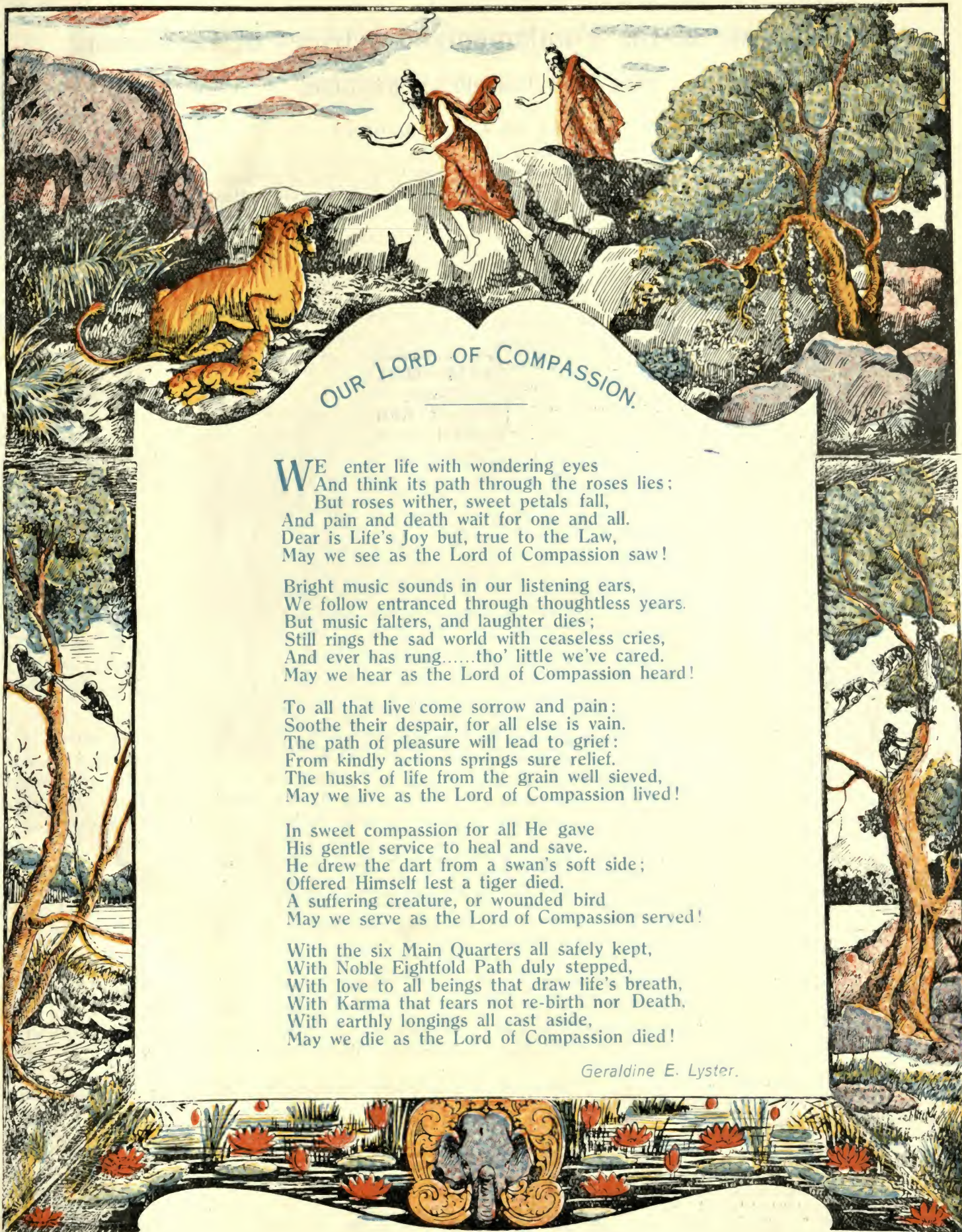
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OUR LORD OF COMPASSION.

WE enter life with wondering eyes
And think its path through the roses lies;
But roses wither, sweet petals fall,
And pain and death wait for one and all.
Dear is Life's Joy but, true to the Law,
May we see as the Lord of Compassion saw!

Bright music sounds in our listening ears,
We follow entranced through thoughtless years.
But music falters, and laughter dies;
Still rings the sad world with ceaseless cries,
And ever has rung.....tho' little we've cared.
May we hear as the Lord of Compassion heard!

To all that live come sorrow and pain:
Soothe their despair, for all else is vain.
The path of pleasure will lead to grief:
From kindly actions springs sure relief.
The husks of life from the grain well sieved,
May we live as the Lord of Compassion lived!

In sweet compassion for all He gave
His gentle service to heal and save.
He drew the dart from a swan's soft side;
Offered Himself lest a tiger died.
A suffering creature, or wounded bird
May we serve as the Lord of Compassion served!

With the six Main Quarters all safely kept,
With Noble Eightfold Path duly stepped,
With love to all beings that draw life's breath,
With Karma that fears not re-birth nor Death,
With earthly longings all cast aside,
May we die as the Lord of Compassion died!

Geraldine E. Lyster.

An Outline of the Fundamental Doctrines of Buddhism.

FOR OUR EUROPEAN READERS.

[BY AN ENGLISH BUDDHIST]



URING the past few years a great increase of interest has been manifested in the ancient Aryan "Dhamma" or religion generally known as "Buddhism." This appears to be due chiefly to the discovery of the antiquity and beauty of its ethic, an ethic that is by general consent second to none, by some considered superior to any that has ever been promulgated in human history. To others its principal attraction consists in its unique and unbroken record of religious toleration; while, to another group of minds, it appeals more by the philosophic nature of its doctrines.

In this article, an attempt will be made to set forth, as concisely as possible, what those doctrines really are.*

Buddhism arose among the Aryan peoples of Northern India some five centuries before the Christian era. "Five centuries before the Christian era" rolls lightly from our lips. It may help us to realize what we mean if we reflect that five centuries from the present time (1923) take us back, in English history, to eight years after the date of the battle of Agincourt. It is generally held to have been founded by Gotama, better known as "The Buddha", son of a prince or magnate of that time. An abundant growth of legend afterwards arose concerning him, but the main events of his career are regarded by Prof. Rhys Davids as tolerably well established. Smitten by the sight of Life's universal suffering, he renounced his princedom and the world, and devoted the remainder of his life, first to the discovery, and then to the publication, of Sorrow's cause and Sorrow's cure. Sorrow, and Sorrow's Ceasing: that was then, that is now, the beginning and the end, the be-all and end-all, of what we call the Dhamma. An end, indeed, sought of all men, sought of every living thing: how does this teaching propose that we achieve it?

Its answer is.....By enlightenment, by understanding, by coming to see things as they really are, as they really have come to be, as they really are in process of becoming. The word "Buddha", indeed, it may be noted, is not a name, it is a title,.....one who has become Awakened, or Enlightened, one who, awakening from the dream of life, has

come to see things as they really are, life as it really is. To what did he awake? How, to his then clear-seeing eyes, did Life appear? With magnificent courage, he began by facing the very worst. He set out with the fact of Sorrow. That is, at any rate, matter of experience that is without exception. In that, all are one.

Sorrow he saw. But is it to be supposed for a moment that men would have listened to him as they did, nay have revered him as they have done, had he told them of nothing else but Sorrow!

What, then, did he see, and seeing, shew to men? Well, his message, in its most condensed form, is contained in the formula that is called "The Four Holy Truths", and said to have been enunciated by the Teacher in the very first discourse he ever delivered.†

They are.....

1. Sorrow.
2. Sorrow's Cause,
3. Sorrow's Ceasing.—
4. The Path that leads to Sorrow's Ceasing.

This formula really includes within it the whole of the Teaching; all the rest of the literature being nothing but expansion and exposition of one or other of these four points.

Let us proceed to expand them a little.

1. Sorrow is. This announces to us, reminds us of, the malady from which we suffer; from which, strangely enough, we always try to turn away our eyes. Sorrow, suffering, pain, ill, evil, dissatisfaction (terms that help to bring out the several aspects of the Pāli "Dukkha")..... wherever we find life, we find this. From it we are ever seeking to escape, yet ever saying to ourselves that it is not there. Would we be delivered? Then first we must realize that we are ill. A brief recitation is also made of that in which sorrow consists, but this we shall return to further on.

2. Sorrow's Cause. This is the diagnosis of the malady.

3. Sorrow's Ceasing. This is the first ray of Light, of hope, nay of assurance of Deliverance. For, such a thing is possible in this universe as "Sorrow's Ceasing".

* Few subjects have been so much misunderstood and misrepresented; so, much space, and much confusion, will be saved by dismissing at the outset a number of the prevalent misunderstandings.

1. It is not a worship of the Buddha.
2. It is not any form of Pantheism.
3. It has nothing to do with any theories of the origin of the universe.
4. It is not a body of dogma to be received as faith, on the authority of the Buddha, or of any one else.
5. It contains no esoteric mysteries. (Mahapari-nibbana Sutta, ii, 31-35).
6. It does not teach the transmigration of souls. (Milinda-panha, LXXI, 16.)
7. It contains no system or college of "priests," for there are in it no priestly functions to perform.
8. It is in no sense a specially Asiatic religion; for it was founded by men of Aryan race, and its ancient documents known as the Pitakas, are in a language (Pāli) that belongs to the Aryan group of tongues.

† Dhamma-cakkhāvattana Sutta.

4. This is the answer to the immediately-arising question as how such a deliverance is to be obtained. Here is a treatment, a method. Thus live, and Sorrow's Ceasing shall be ours. In this Path walk, and to it, of a surety shall we come.

Return we now to the diagnosis, the second of the Holy Truths. This, it is evident, is vital. For how shall he find Sorrow's cure who knows nought of Sorrow's cause? The cause is found in "Tanha", sometimes called "Desire",† but better called Craving, Thirsting.....the hunt for "pleasure," the passion for life (whether, be it noted, in heaven or on earth).

But how comes it that we do so crave, so thirst, so grasp? The answer is.....from not understanding, from not seeing life, as it were, the wrong way up, from seeing it as in a dream. From this dream we can awake, and to what may we awake? To the fourth of the Holy Truths, the now often quoted "Aryan" or "Noble" or "Holy" Eightfold Path, that leads to Sorrow's Ceasing.‡ The Path contains the whole of the remainder of the teaching and so the remainder of this exposition will consist in an attempt to bring out its meaning; and something of the meaning and the magnitude, the exaltation, of its topmost point.

It is formulated thus.....

1. Right, or Excellent, or Highest, Understanding.
2. " " " Aspirations.
3. " " " Speech.
4. " " " Conduct.

* Dhamma-cakkhāvattana Sutta cited on page 2.

† A translation that has led to the erroneous notion that Buddhism teaches the extinction of Desire, without specifying what kind of desire. Mrs Rhys Davids has shewn that the two first English translators have between them rendered no less than sixteen Pāli words of varying import by the one word "Desire".

‡ Majjhima-Nikaya IX, and many other places. (Silacara's arrangement).

5. Right, or Excellent, or Highest, Livelihood.
6. " " " Effort.
7. " " " Mindfulness.
8. " " " Rapture.

a condensation of far profounder wisdom than appears from its first few casual perusals. Intertwined though of course they are, its elements may be roughly separated into the



THUPARAMA—AT POLONNARUWA.

A stupendous structure in brick, with the most profuse and exquisite plaster work on the outside. Entrance is by an arched gateway into an outer hall, past which is the image room, where are found three or four stone images of the Buddha. The lofty Buddha statue at the very extremity has collapsed, and only the pedestal and a few bricks remain. "Into the alcove in which it is placed the only light that is admitted streams through an opening, so situated as to be unseen by the spectator in front, and thence it is poured like a halo over the head of the glorified object below"—Tennent, Ceylon. This remark, made in reference to a Buddhist temple in Burma is equally applicable to Thuparama. The opening, the secret light bringer, is placed in the square dome surmounting the structure (towards the left of the picture). A curious fact in every one of these buildings at Polonnaruwa is that they are never roofed with tiles—always with brick or stone. At Thuparama, for instance, the two side walls climb higher and higher and terminate in an arch high above the floor.

intellectual and the practical elements of life, neither of which must be neglected for the other. Stage 1., then, corresponds to the first, the "head" element, stages 2 to 8., to the "heart and life" elements, sides of things which we too often contrast, but which in the Dhamma scheme of things are one. Let us begin by a consideration of stage 1, for that will involve somewhat longer exposition than the others.

"Right Understanding", often called "Right Views". Not, be it noted, "correct dogmas", to be accepted on faith,

on the authority of the Buddha,* or beliefs concerning his personality. Nor, on the other hand, merely "academic" opinions upon this point or that, of interest, it may be, but of no practical importance. These Right Views are views concerning Life itself, they are the "seeing things as they really are", the glimpse of life as in reality it isthey are the Wakening. On a true and living view of them depends success in the achievement of all the other stages. For, as we see things, so we act, so we cannot help but act; the frequent apparent failure so to do resulting from nothing but a lapse from wakefulness, and temporary reversion to a former view.

And what are these Right Views, in which consists Right Understanding?

Well, certain doctrines or principles which do not at first sight appear to have much to do with the solution of the problem. First of these, without which not one of the others can be understood, is what we now call Causation.† This is familiar enough to us now in connexion with physical science, but we are still a long way from an equal realization of it in mental or psychical affairs. In the Pitaka literature, however, it is insisted on over and over again as applying to psychical affairs; and a thorough grasp and penetration of it even declared to be absolutely essential to that right attitude to life through which alone deliverance is attainable. The ethical applications of this are not difficult to see, are in part familiar to us in our well-known formulae concerning what we sow and what we reap. But the full significance of the doctrine of Causation is really contained in what are known as the "Three Signs", or Qualities, or Characteristics of Sentient Existence; which contain the essence of the Dhamma view of life, and are at the same time, when understood, seen to be really corollaries from this same doctrine of Causation.

These three principles, interdependent with each other and with that which has just been given, contain, especially the third of them, the very heart and core of the Teaching, and too much attention cannot be devoted to them by everyone who wishes to understand its teachings. They are conveniently summed up in three Pali words, very useful for brevity of reference, as direct English equivalents are not easy to devise.....

"ANICCA", "DUKKHA", "ANATTA".

We will consider them in order, as parts of the process of Enlightenment.



GAL VIHARA—AT POLONNARUWA.

".....The most remarkable of all the antiquities of Topawewa.....a rock temple hollowed in the face of a cliff of granitic stone which overhangs the level plain at the north of the city. So far as I am aware, it is the only example in Ceylon of an attempt to fashion an architectural design out of the rock after the manner of the cave temples of Ajunta and Ellora.....The Mahawansa records the formation of this rock temple by Prakrama Bahu, at the close of the twelfth century.....With the date thus authenticated, one cannot avoid being struck by the fact that the art exhibited in the execution of these singular monuments of Ceylon was far in advance of that which was prevalent in Europe at the period when they were erected"—Tennent, Ceylon.

This group consists of a colossal monolithic statue of the Buddha in the Parinibbana posture, and a slightly less colossal, but much more beautiful image of Ananda, the Lord's favourite disciple, standing at the head of the couch in tears and lamentation. "Sublime" is the only word which can be applied to the qualities of this marvellous specimen of Sinhalese sculpture. The roof, formed by the rock at the back has long fallen in.

First, then, Anicca, which is a summarised statement that in all Existence there is no such thing as permanence. Life is transient.....all of us know that: but the Anicca principle signifies far more than the "threescore years and ten" and then a passing. Life, in its light becomes a never-ceasing passing, a flux, a changing, a thing in its very inner essence passing, never the same for two successive instants of its time. Of the physical bases of life we now know this full

well: concerning psychical life most of us have it yet to learn. Yet the mind was, if possible, even more "Anicca" than the body.* "That which is called mind, intellect, consciousness, keeps up an incessant round by day and by night of perishing as one thing and springing up as another".

The next principle is that "Dukkha", Suffering, or better, Dissatisfaction, is inherent and involved in Life. This, of course, has been already stated in the first of the Four Holy Truths, in which we are not only reminded that the incidents which inevitably await every living thing, birth, decay, sickness, death, are painful; but that the very conditions of individual existence are fraught with sorrow too.†

But the sorrow-Truth is recapitulated here as one of the three "Characteristics" because it is a direct inference from the first the "Anicca", the Transience-Characteristic.‡ Dukkha is not so much the sorrow of mere misfortune as an inner Dissatisfaction that has little to do with misfortune. For if life be Change, then must it also be desire, either to retain some state which will not last, or to achieve some other state, the present one having become undesirable. And desire implies dissatisfaction. The separateness of individual existences, again, involves, inevitably, sorrow. For it means even in the best and dearest lives, some degree of ignorance each of the other, and that means imperfect sympathy, and that is sorrow.

Thirdly, the "Anatta" principle is that in all life, even in the highest sentient life, there is nothing that can be regarded as psychic substance, thing, or "soul".‡‡‡ This is the central doctrine of the teaching, it is the cardinal point of its Enlightenment. It is also the teaching's one and only real difficulty. Not because

of any difficulty inherent in the idea itself, but because, having been for centuries untold brought up to see in life an "anima" or "soul", we import this "anima" into our interpretation of the teaching itself, thereby making the whole system inconsistent and apparently absurd. Nearly all the failures to apprehend it can be traced, in one form or another, to failures to grasp this central doctrine of Anatta.

Intellectually, it is a logical corollary of the far more easily understood Anicca. For, if psychic life be change, then the idea of substance vanishes from within it altogether. Strictly speaking, "I" am "my" thoughts, there is no other "I". "It is no fit question to ask who is it that feels? This is the right way to question. How conditioned, is there feeling?"‡‡ Nevertheless, it will be seen later on that not by intellection pure and simple can the full apprehension of An-atta come.

What, however, has all this to do with Sorrow's Ceasing, with Deliverance? This. These academic-seeming psychologic views, rightly, fully grasped, seen with clear and deep insight, are "Tanha's" cure. And Tanha's cure is Sorrow's cure.

For, all craving, all grasping, depends upon the three thoughts, "There is such and such a desirable thing (or position, or state, and so on). It can be got and held. I am here to take and hold it. It will bring me satisfaction". But, it will at once be seen, to him whom all things, within as well as without, are Anicca, Dukkha, Anatta; to such an one every one of these thoughts, Tanha's pillars, falls forthwith to the ground.

To such an one there is no longer even the possibility of grasping. So the power of Tanha begins to be dissolved away. And in its

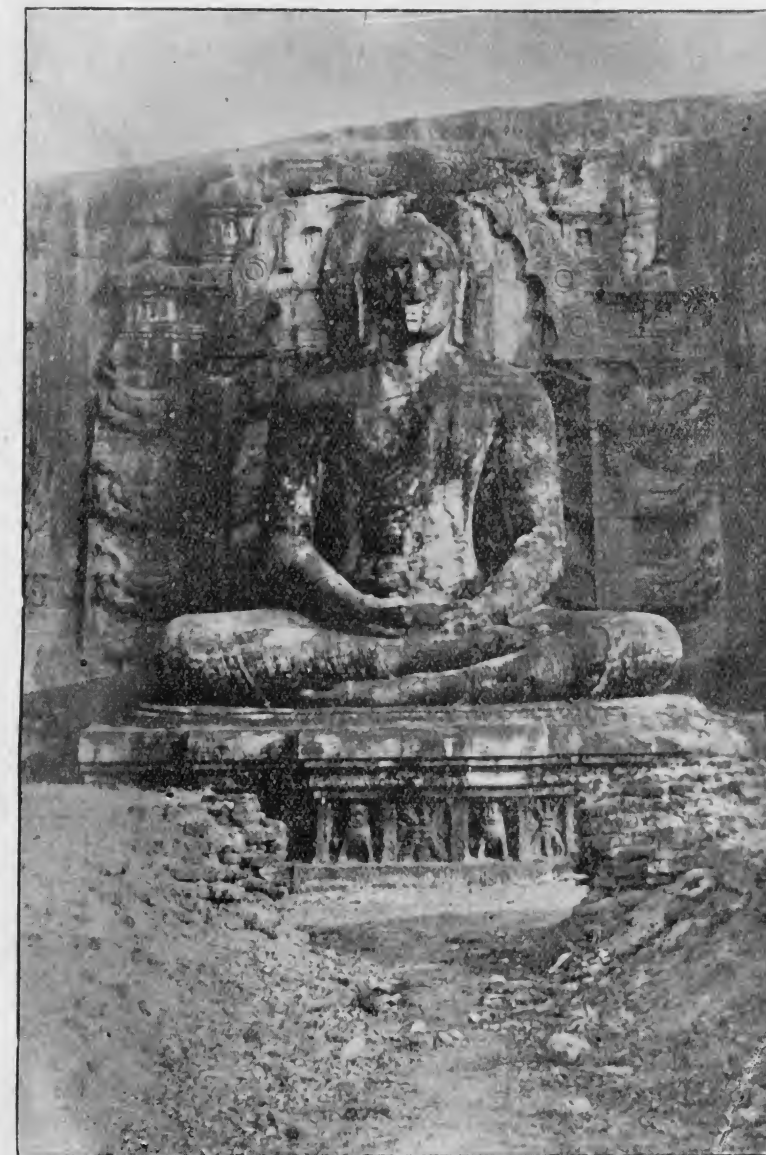


Photo by W. E. Bastian & Co.,

GAL VIHARA—AT POLONNARUWA.

Vide Note to Photo on page 4. This depicts the Buddha in meditation. The statue is carved out of the same rock standing at the rear. A very gracefully worked out Makara Torana adorns the back-ground; and the pedestal too contains many carvings. Between this statue and the group in Photo on page 4. is the chapel proper, whose floor, roof, walls are all of the same rock, with a seated Buddha in the interior. Four square columns with beautiful capitals support the roof of the rock.

* Sanyutta Nikaya XII, 62, 1.

† Majjhima Nikaya XII, (Silacara's arrangement).

‡ (Sanyutta-Nikaya. ii, 13).

‡‡ Yet nowhere in the Pitakas can I recall a single expression of despondency or gloom, but everywhere the contrary.

‡‡‡ Potthapada Sutta, throughout. And many others.

* Mahaparinibbana Sutta in Digha Nikaya ii, 25-26.

† Majjhima Nikaya, 79.

train go sensuality, pride, selfishness, ill-will, anger, in fact all the deadly and all the venial sins as well, and that quietly, without a single "Thou shalt not" pronounced against them.* Seeing all states as transitory, momentary, we see that any pleasure that they seem to offer must begin to pass even in the very act of its achievement. Seeing sorrow as intertwined with all conditions, we cease to seek our happiness in those conditions. And so craving begins to die away, and sorrow's root is craving.

But there is yet another blessedness in these "Right Views". They contain within them the assurance that the third Holy Truth is really true, that there is such a possibility as Sorrow's Ceasing. For, were there a real psychic entity or soul (hard-atom, to use a modern simile—is it not, indeed, more than a simile—of the world of mind) there it must remain, like just such an atom, to all eternity: and there too must we remain, locked in with our separateness and sorrow, our inevitable Tanhā, to all eternity as well. From that nightmare we awake; in this Anatta-view we begin to taste the Buddha's optimism (how could men have ever taken it for a pessimism!) and in it we gain the first far glimpse of Liberation. To return to the consideration of the Path itself. A little way back it was said that these so academic-seeming "Views", the "head" element or stage, would be found to lead directly, automatically as it were, on into the practical, "heart-and-life" elements or stages of the Path. Have we not already begun to find it so? Has it not proved impossible to so much as state (let alone to live) the cure of Tanhā which they bring, without slipping on into the liberation from all Tanhā's train of evils; from all the deadly and the venial sins; without, in fact, passing on to the consideration of the conduct element of life. But conduct, so considered, cannot remain in a negation stage. When sensuality is gone, purity is there; when pride is gone, humility is there, when ill-will and anger are gone, benevolence is there; when selfishness is gone, self-sacrifice is there. The truth is that the Dhamma

idea, though it cannot be lived without being first thought, cannot either be thought without being lived. True, it can be worded without being lived. But its ideas cannot become a mental state without translating themselves forthwith into terms of life. To see the Sorrow is to flee it, to flee it is to see the Views, to see the Views is to walk the Path. Self-sacrifice, we said, was there. But it is not a very satisfactory word, it has something of an animistic flavour, savouring, too, perhaps, somewhat of a mandate from without, parent of that inner war of good and evil that all of us know too well, far enough from the inner calm where

"Nothing holding, nothing craving,

They have reached the perfect rest.†"

What are the springs of Dhamma conduct? Once more, Sorrow's Ceasing, Tanhā's ceasing, Craving's end. What, however, is craving's end? It is no other than Renunciation; and Renunciation, accordingly, is the key of all the Ethic of the Pitaka. Not, be it understood, "Self mortification", a practice explicitly repudiated by the Buddha.‡ Were we alone, that might be negative. But we are not alone: all around are lives, innumerable, high and low, rich and poor, human and sub-human, super-human too, no doubt. But what of these? Why, in the light of the three "Signs", we now see not our own lives only, but all lives beside, to be transient, momentary, tinged with life's inherent sorrow. And so, where perhaps we envied or we hated, now we cannot help but pity, and by habitually looking upon all these other lives that way, Compassion, the great Buddha virtue, becomes the habit of the mind.

The An-atta principle, indeed, goes deeper still. For, being but a particular case of the general doctrine of Causation, any one life should be pictured as a link in a long chain of psychic causes and effects, or as a stream in a vast branching river-system. Once see this, however; once envisage ourselves and all our fellows as streams in this ever interchanging, interacting flux of Life, and it becomes evident that An-atta can-



THE STATUE OF KING PARAKRAMABAHU THE GREAT. OVER-LOOKING THE TOPAWEWA AT POLONNARUWA.
About ten feet high, a rock-hewn statue depicting Parakrama Bahu the Great either as engaged in the study of an old book or as presenting its Charter to the University of Polonnaruwa, whose buildings were directly in front. The vast foundations of what might be considered lecture-halls, professors' and undergraduates' rooms, etc. The remains of the Potgul Vihara or Library can still be seen—a circular brick building.

not possibly be realized by thought alone, for only in our relations to those fellows can we grasp even a small portion of its meaning. To be realized, An-atta must be lived.*

And how is it to be lived? Well, that is obviously possible only by whatever is the opposite and antithesis of Grasping, the antithesis of "Tanhā". That point needs no labouring! But the antithesis of grasping is Renunciation, which we have thus now arrived at by a different path:

Renunciation, then, (typified in the Buddha-story)..... that is, once more, and this time on the positive side, the key to all the ethic of the Dhamma †..... renunciation utter, complete, final, asking no reward, no, not even in a heaven. Renunciation, leaving the liberated heart at leisure from itself. That the Dhamma taught long ago the "Golden Rule" we know from its ancient documents:‡‡‡‡ We can now see why it taught it. Not only did it, does it, teach it, but it could do nothing else. The "Golden Rule" is the inevitable outcome of its principles. We have now seen how these intellectual-seeming "Views" expand and unroll until they cover the whole range of conduct, and land us what to our self-blinded eyes must appear dazzling and well-nigh unimaginable heights of Renunciation. But all this is not left to mere inference. The remaining stages of the Path consist mainly of their applications to the several departments of life. To go into these there is no time in this brief exposition. And most of them speak for themselves.

Yet what a space of life's activities is covered by the three items of "Speech", "Conduct", and "Livelihood". In stage 6 we are reminded that all will avail us nothing unless there be unremitting Effort, in self-training and in selfcontrol.

And in Stage 7, Mindfulness, we are shewn the need for an ever watchful state, letting slip, if possible, no episode of life, but testing always their ethical character, and looking at them in the light of the "right views", seeing every one of

them as both caused and causing, seeing how without exception the characters of Anicca, Dukkha, Anatta, attach to each. This must, indeed, become a habit of the mind, for a lapse from Mindfulness means a lapsing from the Path. Higher still are the "Raptures"; lofty, perhaps almost what may be called supranormal states of mind and heart, full of unbounded love, that "shines like the morning star in radiance and in glory",‡ and yet pervaded withal by an unbroken calm, "suffusing ever the whole wide world with thought of love, ample, far reaching, measureless".‡‡

Such, in brief and meagre outline, is "This never-ageing, never-dying Path", as one ecstatic writer hymns it. ‡‡‡ Does it appear a marvel that a thing so compact of psychology, of method, and of ethic, should conduct Life unto the Heights, past all heavens, past all the dreams of all the noble mystics? There is, however, one point, almost always overlooked in this connexion, to which we were well to pay attention. This is that the adjective that is attached to every stage, to every factor of the Path, is in the original Pāli "Sammā". Now "Sammā" is the same as the Latin "Summa", "Supreme". The Path, then, and every stage therein, must be walked, supremely, completely, in totality; nothing short of that. Let us read it once more over, and endeavour to picture what it means "Samma".

But, after all, can we so picture it? Lives there anyone who can so picture it? For the Path is not an opinion: it is an experience. And who that has not passed through an experience can picture that experience? Of those

who pronounce the verdict that it is inadequate, secular, found wanting; is there one who will come forth and say..... "Lo, I, even I, have lived this Path, lived it Sammā"?

Voices indeed, there are, that say they have so lived it, but when we ask them, they are well-nigh dumb with rhapsody. The truth is that, save for such, there is no explanation of the marvel. None for us, till we can say with Subha.....



Photo by A. Nell.
SRI PADA OR ADAM'S PEAK FROM GLENTILT ESTATE, MASKELIYA.

* Majjhima Nikaya 13 (Silacara's arrangement).
† Sutta Nipata V. II.
‡ Dh. ck. ppv. Sutta.

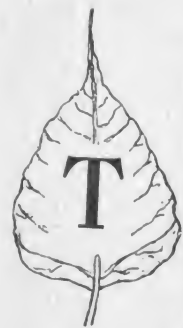
* Majjhima Nikaya 8. Silacara's arrangement.
† Majjhima-Nikaya, 19 ibid.
‡ Itivuttaka pp. 19-21.
‡‡ Terigga Sutta 76-79 and many others. Samanna Phala Sutta 75—end and many others.
‡‡‡ Theri-Gatha, 73.
‡‡‡‡ Dhammapada 5 and many other places.

"This is my Way, the Way that leads past grief,
 "Past all that doth defile, the Haven sure,
 "Even the Ariyan Eightfold Path, called Straight.
 "There do I follow where the Saints have crossed."

And what is that Haven? Many times has Europe asked that question; and many times has it been sure it knew the answer. It is extinction, Europe has pronounced. It is, reply enraptured voices: it is, the extinction of illusion. It is annihilation, then, says Europe. It is, the voices chant: for us all sorrow is annihilated. It is Nibbana,† a going out, says Europe.....is not that the Buddha's very word for it. Nibbana indeed it is, again they say: the Going Out of all the raging flames. It is the end, persists the West. Comes the reply, it is the blissful End: it is the end of birth, of death too it is the end.

The Religion of Tibet.

[By J. E. ELLAM.]



THE Buddhist religion originated in the teachings of Gotama, the son of the raja or chieftain of a small nation or tribe of Northern India called the Sakyas. The Sakyas were descendants of those Aryan immigrants who flowed southward from the regions of Central Asia many centuries earlier, and as settled inhabitants of Hindustan they were Hindus, their religion being what is known to-day as Hinduism. Their Hinduism, however, was much simpler than the developed forms of the Hindu religion and its philosophies with which we are to-day familiar. The caste system was then in process of formation, but was less rigid than it has since become. The economic conditions were more or less patriarchal and communistic. The principal gods of the Hindu pantheon were then in existence, and their sacrificial rites, formerly celebrated by the chiefs of tribes or heads of households, had become relegated to a priestly class which formed the caste of the Brahmans who claimed for themselves divine authority.

The sacred writings, the Vedas, and later the Upanishads, were compiled by the Brahmans who assign the earlier Vedic hymns to certain hypothetical "supermen" termed rishis, to whom divine revelations had been vouchsafed. The main purport of these scriptures was to establish the Brahman priests in their position of divine authority and privilege, and their content was altered or added to from time to time as circumstances demanded.

As in the case of all divine revelations, the priests differed in their interpretations, and speculation went further than the mere letter of the written word. Thus arose various schools of philosophy. The leaders of these schools went about the

What the Haven is *not*, that indeed they tell us, and in good set terms, terms which, unhappily, we have no difficulty in understanding, for they are of matters well within the experience of us all, they are the names of the ills from which we have long suffered.

But when we begin to ask what it *is*, are we to be surprised if language fails them? Voices from afar come chanting, but they chant of the Ineffable and the Unuttered. Here and there we catch a place such as.....The Harbour of Refuge, The Isle Amid the Floods, The Place of Bliss, The Holy City, The Immaterial, The Imperishable, The Abiding, The Unending, The Further Shore, The Liberation.....And Yet, they also assure us that

"To-day, E'en now, 'tis to be won,

But only in a life that's utterly

Surrendered in devotion".‡

He has solved the problem who has walked the Path Samma.

country with their disciples teaching all who were willing to listen, and they engaged other schools in controversy. These controversies stimulated the intellectual life of the India of that period, and were productive of some of the most profound thinkers that the world has known.



Photo by A. Nelli.

STONE CAVE, LANKARAMA,
ANURADHAPURA.

Kings and chieftains encouraged them at their courts, and the people generally found pleasure in listening to their reasoning. It is remarkable that these disputes appear to have been conducted with mutual respect and courtesy, differing as some of them did as widely as the extremes of theological dogmatism and sheer atheism. Toleration, such as we might imitate with advantage in these days, seems to have been the rule.

It was in this environment that Gotama, afterwards known as the Buddha, or the Enlightened One, was born about the sixth century before the Christian Era. At first no written record was made of Buddha's life or teachings, either by himself or by his immediate disciples. At that time the mnemonic system of transmission from teacher to pupil was most in vogue. Even to-day many Brahmans hold that this method is superior to the written word. Be that as it may, it is probably true, as Professor Max Muller has said, that if the whole of the sacred writings of the Brahmans were suddenly destroyed, they could be reproduced word for word by the learned men who have them by rote. The traces of this mnemonic method are found in the Pāli records where important points are repeated over and over again with wearisome reiteration, the purpose being originally to fix them firmly in the memory.

Some authorities maintain that the Pāli was the common language of the people in which the Buddha spoke and taught. This is denied by others who claim that the language of the Sakyas was a Prakrit dialect, that the Pāli is an artificial language akin to the Sanskrit and was never colloquial at all. However that may have been, it is certain that the oldest records of the Buddha's teachings which we possess are those of the Pāli Pitakas, the Tipitaka or Three Collections. These are the Vinaya Pitaka containing the rules and regulations of the religious order (the Sangha) founded by the Buddha; the Sutta Pitaka, or discourses of the Buddha; and the Abhidhamma Pitaka, or collection of metaphysical discourses.

The Tipitaka is said to have been first brought together and reduced to writing at the great Buddhist Council held at Rajagriha immediately after the death of the Buddha. The second Council, held at Vaisali, under Yakshada, about 350 B. C., is stated to have been concerned chiefly with matters of discipline. The third Council was held at Pataliputra (Patna) under the orders of the great Buddhist Emperor Asoka, with Mogaliputra as president, about 250 B. C. This, the third Council, is unknown to the Tibetan records, and most of the Chinese records are also silent about it. But the Council of Pataliputra is important since it is stated to have revised and re-edited the entire Pāli canon into the form now held in Ceylon, Burma and Siam. The fourth Council, held at Jalandhara in the first Christian century under the direction of King Kanishka, is said by some to have established what is called the Mahayana School of Buddhism. This is denied by others who hold that the Mahayana was a gradual and almost imperceptible evolution under the influence of Brahmanical speculation and mysticism. It introduced many features which are not found in the Pāli records, and somewhat conceitedly styled itself the Mahayana, or Greater Vehicle, as distinguished from the Hinayana, or Lesser Vehicle, which did not, and does not to this

day, recognise these innovations, but holds to what it maintains to be the original teachings.

The Hinayana is the form of Buddhism found in Ceylon, Burma and Siam. The Mahayana is the form, or rather the manifold forms of Buddhism predominant in China, Korea, Japan, Kashmir, Mongolia, Bhutan, Nepal, Sikkim, and Tibet.

The Mahayana continued, as time went on, to "expand" still further in the direction of theistic, mystical and metaphysical speculations. The result is that it is difficult to determine what the Mahayana does or does not teach. Compared with it the Hinayana is simplicity itself.



Photo by M. Sain, Darjeeling.

HIS HOLINESS THE GYALWA RIMPOCHE,
DALAI LAMA OF TIBET.

Since the time when the Pāli Pitakas were first reduced to writing there is no doubt that these also have been elaborated and added to very considerably, with much poetic licence in the way of miraculous legend and allegory. But, running through the whole, is the golden thread of the Buddha's own teaching which the discriminative student may disentangle from the accretions which have gathered about it. The Pāli Pitakas, as has been said, form the "canon" of the Southern Buddhist countries, where the tendency has been to accept the authority as it stands, very much as though it were a "divine

* Therigāthā 70.

† Nibbana (Pāli), Nirvana (Sanskrit).

‡ Ibid 76.

revelation", although the Buddha himself made no such claim for his teaching. In modern times, however, there is a growing tendency in these countries, under the influence of Western thought and education, to diverge from this orthodoxy and to submit the Pāli records to a process of higher criticism. The Buddha himself is recorded, in the Mahāparinibbana Sutta, or Book of the Great Decease, distinctly to have warned his followers not to believe anything on mere hearsay, not to believe traditions because they are old and have been handed down through many generations, not to believe anything on account of rumours or because people talk a great deal about it, or merely on the testimony of some ancient sage; not to believe anything because presumption alone is in its favour, or the custom of many years; not to believe anything merely on the authority of the priests. But whatsoever accords with experience, and after thorough investigation, is found to agree with reason, that only should be accepted as true.

This is not the place for an extended exposition of the Buddha's teaching, but its specifics, which are simplicity itself, may be briefly outlined. There is no doctrine or dogma concerning any First Cause or origin of things whether by creation or otherwise. This is held to be one of those questions which transcend human thought and therefore it does not tend to edification. The Buddha discouraged the discussion of this

and other ultimate questions as tending to nothing save a tangle of views, a maze, a labyrinth of useless speculation. No matter how the world of sensate life came into existence, it is nevertheless *anicca*, that is to say, it is essentially transitory and therefore unsubstantial and unreal. This imparts to all sensate existence its outstanding characteristic of *dukkha*—sorrow, suffering, irritability, discontent, dissatisfaction, uneasiness. That which causes the arising, time after time, of the transitory and illusory phenomenon called the Self or Ego-consciousness is *tanha*, desire, craving, which binds this "I" under the law of *karma*—cause and effect, action and reaction—which, as applied to the human being, becomes more specifically a moral law, determining the circumstances of his life and of his re-birth in this or another sphere. In order that those who so wish may escape from the "wheel" of constantly recurring birth and death, with its attendant suffering, the Buddha laid down the Noble Eightfold Path of moral conduct



Photo by A. Nell.

GAL-ASANA, SUMMIT OF SIGIRIYA.

which whoso follows will pass beyond the sphere of sensate being and the karmic law. He will experience Nirvana in this life and his being will thereafter become merged into the state known as Parinirvana, of which nothing can be said save that it is "the peace which passeth all understanding". The religion of the Buddha is essentially one of *conduct*, not of belief in dogmas or articles of creed about gods or alleged divine laws.

The gods who frequently appear and are named in the Pāli books are those of Hinduism, but they are introduced, not as objects of worship, but merely as well known figures to point a moral or to adorn a parable. Their existence is not denied, but, admitting their existence, they are themselves nevertheless limited in space and time, "bound to the wheel" under the karmic law, and they also have their arising, transition and passing away. But the intelligent Buddhist has no need of

them, and the arahan, or saint, who has advanced along the Path is superior to them all.

The outstanding characteristic of true Buddhism is its tolerance and its refusal to condemn even such religious beliefs as, judged by its standards, appear to be superstitious and without foundation in reason and experience. As an infant cannot walk without support, or a cripple without crutches, so the various animistic religions serve to

support those who may be mentally or spiritually undeveloped or infirm. Thus, wherever Buddhism has penetrated, it has never sought to interfere with or to displace the indigenous religion or its gods, still less to persecute, but simply to introduce its own teachings as a "leaven," so to speak. The effect was everywhere that of a civilizing influence, softening the asperities of savage religions and strengthening the spiritual and moral force of those of a more elevated character. This spirit of tolerance is the strength of Buddhism. At the same time it contains an element of weakness, on the one hand as against the persecuting zeal of those religions which used the sword as a means of propaganda, and on the other as against the corrupting influence of alien superstitions.

When Buddhism became the dominant religion of India there was no disturbance of the Brahmanical forms of religion and their philosophical systems. The result was, as we have

seen, the development, several centuries later, of that highly mystical and speculative form of Buddhism whose advocates styled it the Mahayana. It was this Mahayana Buddhism which was introduced into Tibet in the sixth Christian century, about 1,200 years after the death of the Buddha, by the Tibetan king Srong-Tsan-Gampo who had married two wives, one Chinese and the other Nepalese, both of whom were Buddhists. The Mahayana at this period had wandered far from the original teaching of the Buddha, and through its over-speculation had lost itself in the "tangle of views" against which he had originally warned his disciples. Thus the form of Buddhism introduced into Tibet was corrupt and impure at the very beginning. It is the admixture of this Mahayana with the ancient, animistic Bon religion, a form of primitive demonolatry, which constitutes the religion of Tibet.

The ecclesiastical system known as Lamaism was founded by one Padma Sambhava, the "wizard priest" who, with his two wives and notoriously irregular mode of life, did not improve matters. Concerning this Padma Sambhava, usually called the Guru Rimpoche, there is a good deal of mystery. Tradition has it that he was a Mahayanist monk from the great Indian university of Nalanda. He is said to have been of the Yogachariya school, a native of Ghazni famed for its sorcery, and he went to Tibet at the invitation of king Thi-Srong-De-tsan in the year 747 C. E. Lamaism thus became what it is today, a mixture of Buddhism, wizardry, mysticism and animistic superstition.

In the eleventh Christian century, an Indian Buddhist monk, Atisha, went to Tibet. He was a Mahayanist, but he deprecated all magic, and introduced reforms in the direction of celibacy and a stricter moral code. Thus was established the reformed school in Tibet, called the Kadampa or Gelupa, the "yellow caps," which now occupies the premier position in Tibet, as contrasted with the old, or unreformed school, called the Nyingmapa, the "red caps." Each of these principal schools is subdivided into sects, and between them are a number of other sects which comprise the semi-reformed school.

The difference between these sects, however, is not so much doctrinal as disciplinary. The Galukpa some three centuries later developed a more elaborate ritual under the leadership of Tsong Khapa.

At first sight Tibetan Buddhism presents the appearance of a complicated mythological polytheism to which is added the propitiation of innumerable good and evil spirits, demons of the localities, of the mountains, waters and desert places, attended by elaborate rituals, "devil dances," and magical rites and ceremonies of all kinds. Although among the better educated of the priests these ideas and performances are explained as mere symbolism with allegorical meanings, they are nevertheless accepted literally by the less intelligent of the monks and by the illiterate laity.

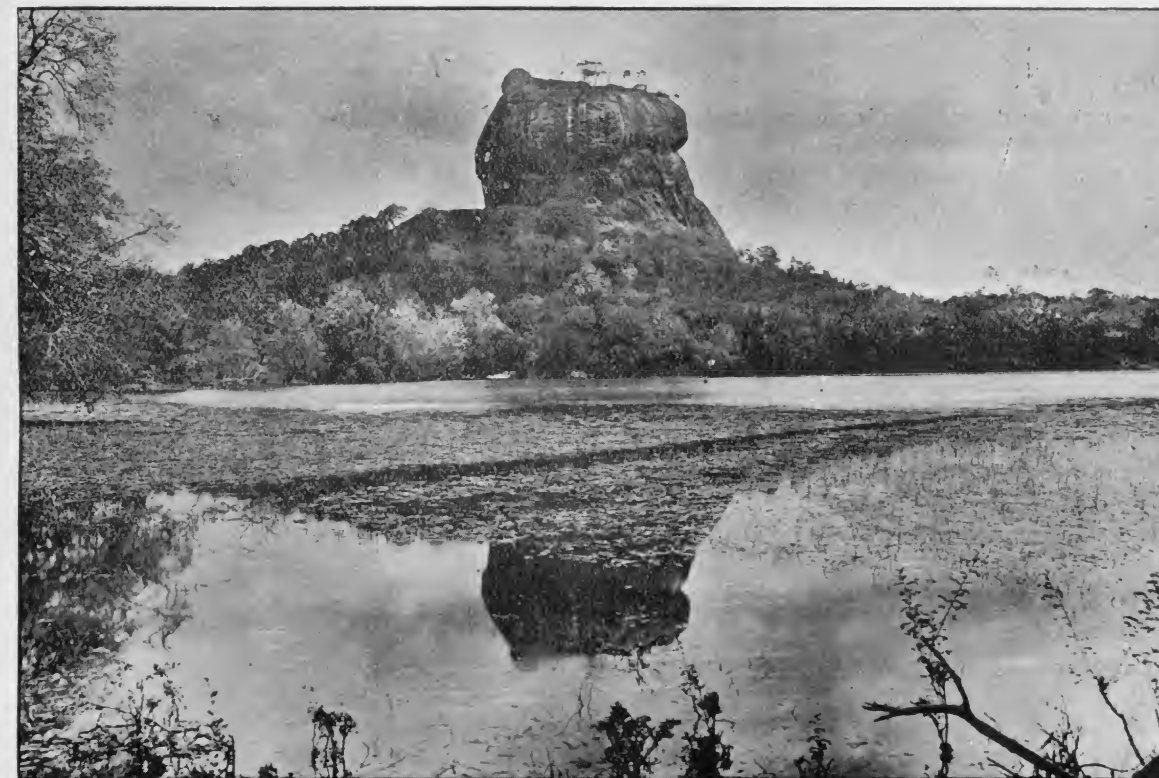


Photo by A. Nell.

SIGIRIYA TANK.

At the head of the Tibetan "pantheon" is Adi-Buddha, the impersonal source of all things, without beginning or end, that which is formless, nameless and inconceivable, in and by which all phenomenal existence manifests. This is symbolised in its innumerable aspects by the various "powers" which are called, somewhat erroneously, the "gods" of Tibetan Buddhism, of which Chenresi, incarnated in the Dalai Lama, is the most popular. It would be more correct to say that the Dalai Lama is overshadowed by Chenresi, since Chenresi is conceived as being everywhere else. The other, greater powers, the Dhyana, or heavenly Buddhas, as Akshobya and Vairocana, are also aspects of the Adi-Buddha. These are spiritual, belonging to the "formless worlds," emanations of the Adi-Buddha, and helpful to the devotee. The human Buddhas, as Gotama, are

considered as existent in the "worlds of form," though beyond the necessity of reincarnation, and are able to assist the efforts of struggling humanity. A little lower are the human Bodhisatvas, also belonging to the worlds of form, of which Maitreya, the Buddha to come, is the most notable. They are responsive to direct appeals in the way of prayers and supplications. Below these are the saints, chief of whom is the Guru Rimpoche. Lower still are innumerable local spirits and demons of all kinds, most of whom are mischievous, capable of producing diseases and calamities, and therefore they have to be propitiated in various ways. It is these demons of whom the people of Tibet go most in fear, which bulk most largely in their thoughts as approaching more nearly to their daily lives and avocations. Hence the Tibetans are the most demon-ridden and ghost-haunted people in the world; hence the Lamas, who alone have the powers of exorcism, are the most formidable of priesthoods.

The idea of the incarnation of (or overshadowing by) the Dhyana or other Bodhisatvas is not confined to the person of the Dalai Lama. The Tashi Lama who is deemed to be his spiritual, but not his secular, superior, is the incarnation of Amitabha, "the Boundless Light" of the Adi-Buddha. High Lamas of great sanctity are in the same way considered to be incarnations of other aspects, or may themselves become incarnate. Thus there is a never failing current of supernatural power running through the whole hierarchy. The Lamas, however, have no spiritual power over the laity, in any way resembling that of the priests of the Roman Catholic Church, for example. There is no confession or absolution. But anyone who has committed a sin may consult a Lama as to the manner in which he may "make merit" such as will counteract the evil karma of his sin. The Lamas' power lies in their alleged ability to bring good or ward off evil fortune by means of their religious ceremonies; and they are moreover greatly feared on account of their supposed knowledge of the magic arts by which they may bring disaster or even death upon those who offend them or fail to recognise their authority.

The arrangements of the temples tends to strengthen these beliefs. For example, on entering the porch one is at once confronted by the terrific images of the Guardians of the Four Quarters, North, South, East, and West, and by frescoes of the local demons. There will also be paintings of the Wheel of Life, or other allegorical designs depicting the heaven worlds, and particularly the hells with their horrifying demons and tortures. Entering the nave, which is generally clear of images, there will be an assembly of the priests seated upon cushions, sonorously chanting a service to the occasional accompaniment of cymbals, horns or drums, the effect of which is impressive in the extreme. Beyond is the sanctuary, or chancel, wrapped in mysterious gloom, relieved only by the glimmering of tiny lamps and the glowing tips of incense sticks. Within may be dimly discerned great images, wonderfully wrought, representing the mystical Dhyana Buddhas and Bodhisatvas. Accompanying them are the images of numerous saints and disciples. It is strange that the Buddha Gotama is not always found, or that he seldom occupies the central position; so far has the Great Founder of the Buddhist Religion

been displaced by fantasies of which he never dreamed. In some temples the "wizard priest," the Guru Rimpoche, occupies the place of honour. These images are awe-inspiring in their impassivity, giving the impression of latent, mysterious, superhuman power. In front of them are ranged numerous bowls containing water, but seldom flowers, rice with incense sticks, cakes, etc. On the altar are also placed the dorje-thunderbolt, the symbol of power, cymbals and other musical instruments which are used from time to time in the course of the services. On either side of the nave are chapels dedicated to Bodhisatvas, saints, or occupied by the shrine of some famous abbot or other holy man, each with their lamps, bowls, incense sticks and other appurtenances of worship. Prominent among the offerings in these shrines are the *katak*, or ceremonial scarves peculiar to Tibet. Communicating with the



Photo by A. Nell.

KAPILA IMAGE AT ISURUMUNIYA.

temple is often a room devoted to the dark practices of magic, containing monstrous images of Hindu gods, such as Siva the destroyer, the goddess Kali, of demons and evil spirits, human and animal skins, stuffed birds of evil omen, weapons, braziers, skulls, hideous masks, grotesque dresses and other implements of wizardry. To such extent has Tibetan Buddhism departed from the cleanliness of the Buddha's teaching which repudiated all such abominations.

At the ceremony called the Banquet to the Whole Assembly of Gods and Spirits, there are laid out on a special altar cakes and offerings, not to the Buddha, but to the spirits and demons, with the chief Lama "saint," the wizard Guru Rimpoche, presiding, on either side of whose large cakes are

set a skull full of wine and a skull full of blood. There are many other ceremonies of a like nature when various other articles are set out upon the altar, such as dorjes, bells, water vases, divining arrows, mirrors and musical instruments.

A common religious structure in Tibet is the *chorten*, found everywhere, not only in the monastery and temple grounds, and originally intended to contain relics. It has a solid plinth representing earth, upon which is set a hemisphere representing water, upon this is a cylindrical, or tapering, pillar-like piece representing fire, which is topped by a crescent shaped object representing air, and above this is a trident or leaf shaped object representing ether. The upper part of the "fire column" usually carries a tiered umbrella, the symbol of royalty. Prayer-walls are also encountered everywhere, usually in the middle of a road. On these are drawn or sculptured the various sacred images, with the ubiquitous inscription, "Om Mane Padme Hum," and they often have several prayer-wheels built into them for passers-by to turn. Travellers, to show their respect in passing these, must always keep them on their right hand side. In circumambulating any religious edifice, it is proper always to pass round from left to right, "clock-wise," which is also the direction in which the prayer-wheel should be turned.

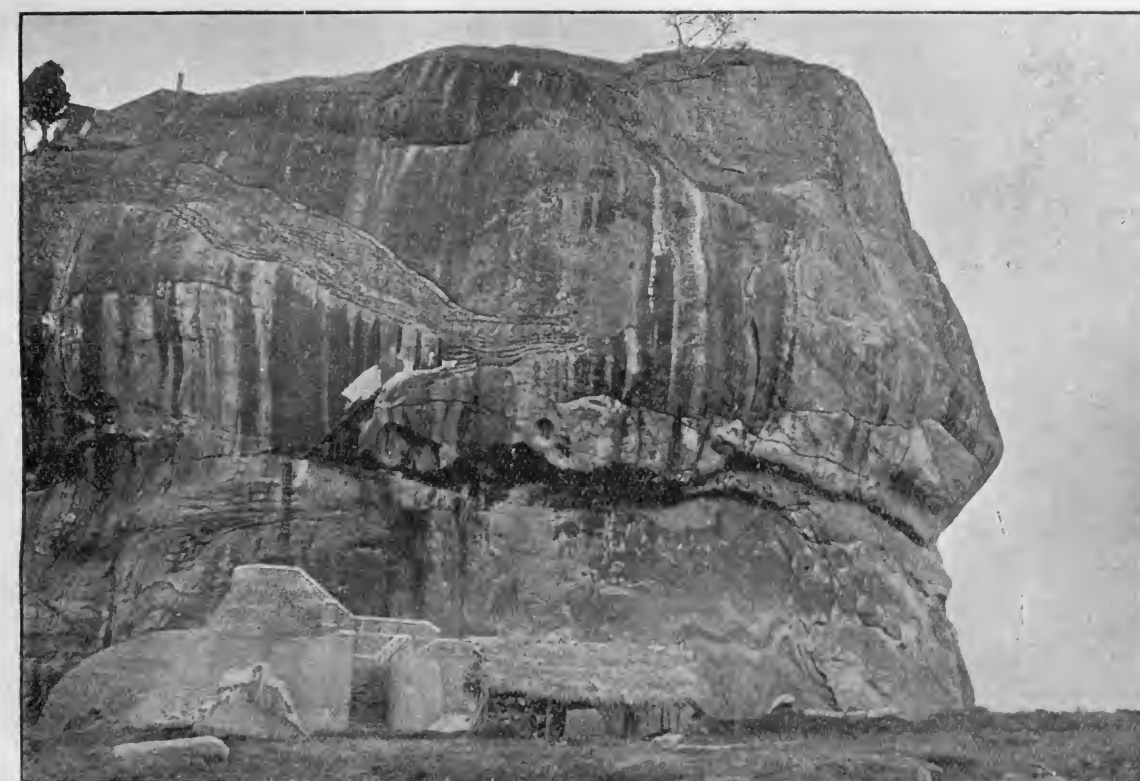
The prayer-wheel is a contrivance peculiar to Lamaism. Upon it is inscribed the formula, "Om Mane Padme Hum"—"the Jewel in the Lotus," that is to say, the Truth (Dharma) contained in the Buddha-Spirit (Adi-Buddha). Within the drum shaped wheels are contained sacred texts or petitions. These wheels vary in size from the small wheels twirled in the hands of the pious to rows of larger dimensions set in the monastery walls or in the prayer walls, some of these being of great size, the largest being so contrived as to turn by the action of water. They symbolise "the turning of the Wheel of the Good Law" and are supposed to produce an atmosphere inimical to evil influences, as is also the effect of the fluttering of the innumerable inscribed prayer-flags seen everywhere in Tibet.

The rosary is common to all schools of Buddhism and consists of 108 beads in order to ensure the repetition of any

pious formula at least 100 times for each round of the rosary. Those of Tibet have attached to them two short strings each with ten small rings as counters of units and tens of bead rounds.

The so-called devil-dances of Tibet, in which the Lamas take part, have nothing to do with Buddhism, but are an inheritance from the aboriginal Bon religion. They are picturesque and grotesque, but are really nothing more "devilish" than ancient folk-dances, in the main celebrating the victory of the good spirits over the powers of evil.

In considering Tibetan Buddhism as a whole, we must not be content with externals only. Behind this apparently



SIGIRIYA ROCK FROM LION PLATEAU.

Photo by A. Nell.

fantastic symbolism, the strange images in the temples, the frescoes and allegorical mural paintings, underneath all the intricate and in some respects grotesque ritual of the religious ceremonies, is a deep esoteric significance, revealed only to those who have passed through the three Halls of Initiation. The gods, so-called, of the erroneously termed "pantheon" are not to be understood as real *personages* in any sense whatever. They are simply exoteric representations of certain principles, powers or forces in nature, which those who have passed through, first, the probation stages of the neophyte, and, later, have arrived at full initiation, are claimed to have under their control.

Tantrism is a feature of Tibetan Buddhism which no outsider, let alone the ordinary, matter-of-fact European, can hope to understand. The practice of intense, introspective meditation, which is part of the routine of the monasteries, is

only the preliminary whereby to attain the necessary psychic or mental "poise." Thereafter the recitation of the tantras, sometimes seemingly meaningless as sentences, together with the performance of the various rites and ceremonies laid down, are claimed to give to the celebrant (call him adept, magician, or what we will) power over the "occult." What advantage he derives from it all, we do not pretend to say. But it certainly causes him to be regarded with respect, not untempered by fear, by the ordinary run of the people.

Tibet, the country of monks, is also the country of monasteries. In every town, and at every turn as the road winds through the valleys, there are the monasteries, nearly always set high up on the mountain side. They are also found in the plains, on the lake shores, and, if there are islands, they are there also. It is estimated that from one-third to one fourth of the manhood of Tibet are inmates of the monasteries, and there are also convents of nuns though these are not so numerous. The larger monasteries, especially those of Lhasa, Shigatse and Gyantse, are centres of learning, as learning is understood in Tibet, with colleges attached to them. The knowledge imparted consists of reading, writing and elementary arithmetic; and the learning is that of the Tangyur and the Kangyur, the two collections of the sacred canon of Tibetan Buddhism, or their commentaries, of sundry biographies and histories, of the tantric books, and of the works of the famous Tibetan poet Milaspa. Some of the monasteries inculcate medical and surgical knowledge of a weird and peculiar kind mostly derived from the Chinese.

The Tangyur and the Kangyur are translations into Tibetan from the Sanskrit. They contain the Vinaya rules, the Sutta Pitaka, and the Abhidhamma. The first two derive from Mahayana and Hinayana sources, but the last is wholly Mahayanist, and both possess peculiar characteristics of their own which differ from the sources.

Many of the high Lamas are men of undoubted sanctity and of real erudition. But the ordinary priests, although all can read and write after a fashion and are familiar with the routine of temple and monastery, can hardly be regarded as particularly intelligent, pious or moral. Some of the larger monasteries are disgraced by a class of hangers-on or servants, a sort of lay-brothers who have failed even to pass the entrance examinations of the novices. Of such are the so-called "fighting monks" (they are not really monks) of Lhasa, idle and dissolute ruffians, whose presence forms a very real danger to the foreigner even though he may be an invited visitor. To preserve order during the temple ceremonies there is a special officer appointed, a sort of provost marshal, armed with a large stick with which he freely castigates the disorderly element. This, in itself, is evidence of the character of some of the men who are allowed to attach themselves to the monasteries after they have proved themselves unfitted to become priests.

A certain number of monks live as hermits in caves and other solitary places. A peculiar institution is that of the interned or entombed hermits. The principal haunt of these is at Dongtse, on the road between Gyantse and Shigatse. It is situated in a desolate valley a little off the main road, about

twelve miles or so from Gyantse. Here are a number of caves or cells, the entrance to each of which is built up with masonry, with a small, securely locked door for ingress. Besides the entrance is a tiny hole with a small door about five or six inches square. Within the cell the ascetic is immured for a certain number of years, or even for life, entirely cut off from the light of day, solitary and alone. The small aperture is for the purpose of supplying the inmate with his daily food, a meagre ration of water and parched corn. This terrible practice is supposed to confer a peculiar sanctity upon the hermit, and it is said to have been introduced by Hindu ascetics. Certainly it has no sanction from the teachings of



Photo by A. Neil.

IRON STEPS LEADING TO THE
STONE GALLERY AT SIGIRIYA.

the Buddha who repudiated all such body and mind destroying asceticism as painful, useless, and leading not to enlightenment.

The best class of the Lamas occupy themselves in study, meditation and the religious services. Some act as scribes and copyists, and others are artists who paint the pictures and frescoes in the temples, on the prayer walls and wayside shrines. A few are craftsmen, though the images are mostly produced by a special guild the members of which are not priests. Several of the monasteries have printing presses for the reproduction of religious books and other publications, but only two of them

have large presses with the monopoly of printing the Tangyur and the Kangyur.

When a boy is destined for the religious life, he is usually sent to a monastery at the age of ten or twelve years. He is then attached to some monk, if possible a relative, to whom he becomes pupil and to whom he acts as a servant or attendant. As the boy grows up, it depends very largely upon himself whether he becomes a scholar and so wins to a high position in the Order, or whether he becomes as one of the ruffians aforesaid. But, to a certain extent his tutor is held responsible for his progress, even to the suffering of punishment on account of the pupil's delinquencies until he has passed a certain age or is given up as a hopeless dunce.

The rules of the Order, which are elaborate, number 253, but it is to be feared that they are more often honoured in the breach than in the observance. In the Gelugpa sect celibacy is the rule; but in the Nyingmapa this is not enforced, concubinage, though not marriage, being permitted. In the nunneries celibacy is supposed to be the rule, but this is often disregarded in relation to the Nyingmapa.

The institution of incarnate Lamas has already been referred to, the Dalai and Tashi Lamas being notable examples. The general theory is the "overshadowing" of the successor of the late Lama by one of the aspects of the Adi-Buddha, or by the "spirit" of the deceased himself. In some cases among the Nyingmapa where celibacy is not the rule, the succession runs from father to son. Among thus nuns, the lady abbess of certain of the convents is also supposed to be the earthly manifestation of some divine or superior being.

The selection of the Dalai Lama, and other Lamas who are supposed to be incarnations of superhuman beings or powers, is made in the following manner. One or more young boys of the age of about five or six years are chosen on account of certain physical marks or peculiarities. A number of articles in favourite use by



STONE RAILING AT ANURADHAPURA.

Photo by A. Neil.

The Buddha.

Hard to find is an high-born soul,
Not everywhere can such be born:
Where that wise man is born
In bliss doth thrive the family.

For him who worshippeth the worshipful,
Be they Buddhas or disciples,
Who have transcended phenomena,
Crossed the [current of] sorrows and laments,—

For him who worshippeth such
As are in Nirvana, beyond the reach of fear,
No one his mighty merit e'er can measure.

DHAMMAPADA

the deceased are mixed up with other similar objects. The child who unerringly selects the correct articles, namely, those of the deceased, is declared to be the successor. Or, if there is a "tie" or doubt among the candidates, the selection is made by the vote of a conclave of high Lamas.

The effect of this great, theocratic system is not encouraging. It is a standing illustration to the world that priestcraft raised to its highest power is a doubtful blessing to the people who labour under its yoke. The Tibetan priesthood presents a strong contrast with the Order of the Bhikkhus as founded by the Buddha. The whole system, indeed, is such as to merit the name of Lamaism as distinct from the Buddhism of the Buddha.

The Light of the Dhamma.

[BY GEORGE KEYT.]

*"Excellent Gotama! Excellent Gotama
As one turns upwards what lay downwards,
As one opens the door to a hidden chamber,
As one points out the right road to one who has lost it,
As one, believing that those who have eyes to see objects will
see, holds an oil-fed lamp in the darkness,
Even so by the Lord Gotama has the Law been shown and
made clear in many ways."*



HOSE who sought for Truth in the time of Lord Buddha ever gave vent to this joyous exclamation when the utterly Enlightened One caused them to realise in a moment the object of their quest. And to-day, as then, how many of us, like those old-world ascetics and philosophers, feel the same ecstasy thrill through us when the one object of our long search is found at last in the Dhamma! It is the wonder of seeing the Truth all at once, the joy of the sudden serenity and the certainty that pervades and instantly quiets the agitated mind of the weary seeker. Of a sudden he realises the futility of his never-ending journey, he realises that, had the Truth not come to him now, he would have gone on further in his mazy wanderings, prolonging futility from birth to birth. But now the mind is wholly cleansed of all scepticism and speculation. There is now a realisation of Actuality, which, as Dr. Dahlke very correctly says, is the Dhamma itself.

It is very difficult, for either a non-Buddhist or a born Buddhist, to know what a change occurs in the life of one who discovers the Buddha of Dhamma and finds his soul there, so to speak. When there really is a final end to further wandering, when all terrors and anxieties vanish away, when never to be unravelled life-riddles and unanswered world-questions are unravelled and are answered, and when one does actually emerge from, and knows himself to be released from, his desperate gropings in the cloudy, breathless night of Avijjā, the feelings experienced at that moment can only be described by a great poet. The uselessness and self-bewildering turmoil of the world subsides exactly in the same way as the sea hushes down when a tempest is over; and the sweet calm that

follows is full of a soothing sense of relief and clear profundity.

It is in this peace alone that bliss, in the true sense of the word, is to be found. It is here and here only that one knows and is capable of knowing, because Definition is found here and here only. In our eyes the self ceases to be the perplexity it was. The mystery of the world, in every aspect, with every world-illusion, clears away like mist before the rising glory of the Dhamma.

In a most intricate labyrinth the secret of the way leading out is shown, and, when this is once known, the self-involved puzzle of the labyrinth itself seems as foolish and ineffectual as it seemed bewildering and terrifying a moment ago!

Henceforth one knows and thoroughly discerns: I am such and such an aggregation of qualities due to such a cause. The world about me is such a thing. Owing to such a cause have I come, heedlessly, into this labyrinth of distraction. Owing to such a cause have I wandered so long here, helplessly and hopelessly, ever suffering, either consciously or uncon-

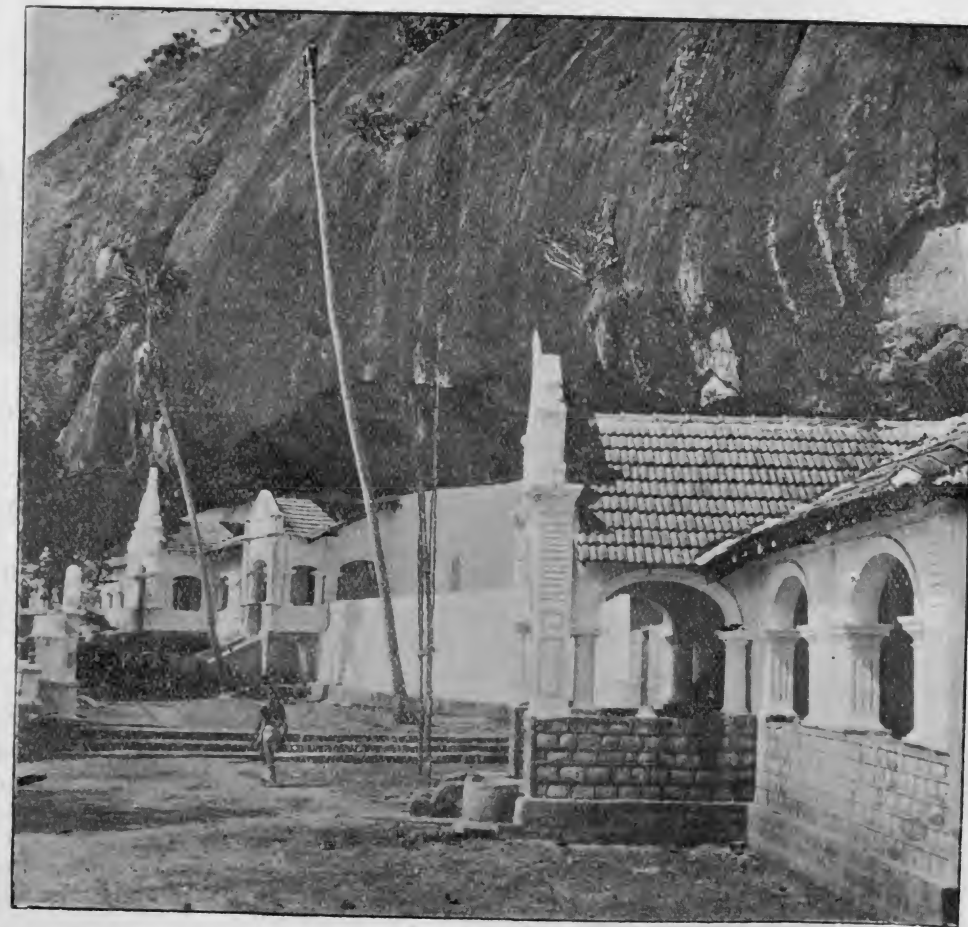


Photo by A. Neill.

DAMBULLA ROCK TEMPLE; MODERN ADDITIONS.

ciously. Owing to such a cause are these beings and things here, beings and things like myself, in reality very pitiful and transient though seeming to be otherwise, and each one striving to secure or maintain what seems to be a right path or a pleasant path. Because of this separateness and this wrong belief of "self," and because of this wrong belief in the place occupied, are the masses blinded to the Truth. It is because of all this that they look wrongly on, and deal wrongly with, the other beings they meet. Knowing such to be the true state of things, knowing the lamentable, self-asserting, self-vexed, illusion-led, maddening turmoil and misery enacted around me, let me, beholding the way out, carefully avoid entanglement and collision, let me not cause any disharmony, but at all times thoughtful and fully recollected, full of compassionate love, let me move gently along the Right Way which alone leads to Liberation.

Two ideas embody the entire spirit of this manner of living: In being compelled to take what has to be taken from this world merely for the sake of living life so that it may be completed once and for all, let me take such things like the bee taking honey from flowers, without injuring the flowers; and in being compelled to live in the midst of this natural impurity and insecurity and insanity, the world, let me live pure and sane and immune, like the lily growing in a rubbish heap.

Thus does one, knowing the Law of Karma and the True Nature of things, endeavour to live.

It is decidedly because the Dhamma is free of this world, this nescience, that it is capable of causing a man to save himself from himself. It is because all other religions are of this world and in this world and for this world, being animistic, that they utterly fail to save men from themselves.

CIVILISATION.

[BY THE BHIKKHU SILACARA.]



CIVILISATION, that pregnant word so frequent on all lips to-day, as its derivation indicates, means making civil, making men fit to live with other men. Alone, man is not civil but savage. Living by himself he need think of nothing but his own needs and the immediate, untrammelled effectuation of his own will in meeting them. He may be a complete and unabashed egoist since there is nothing present to set any bounds to his egoism. This state of affairs is changed, however, the moment he tries to live with even one other human being only. His egotism, or at least the expression of it in act, is now thus much infringed upon, and perforce curtailed, by the presence of the other human being. Hence, making a man civil means, by much or by little, curtailing his egoism; and civilisation just means the general process of that curtailment. Everybody of course knows this, who has ever looked into a book on economics and thought over what he has found there, but nobody seems to believe it to judge by the manner in which the word is commonly employed. In current modern usage the word seems to be taken to mean, not an improvement in the inside of men but only an improvement in what is outside of them. It is taken to mean exclusively an extension of men's power over nature, and an increase in the number and efficiency of the instruments of that power. Civilisation is understood as more and finer things to eat, clothing, houses, cars, ships, pictures, statues, books, and other things that contribute to the external amenities of life. And the western nations, adopting completely this view of what civilisation means, have pursued with ardour the multiplication and improvement of all such things, and on the strength of their decided success in that pursuit, have claimed for themselves

the proud title of being the most civilised section of mankind. Some of them have even gone the length of claiming to be the only civilised nations on the globe at the present day, and the certain superior of all other nations that have dwelt on our globe in the past. How utterly and entirely empty that boast was, has been amply demonstrated in the history of the last eight years. What has happened during these years has introduced into the head of even the dullest Occidental a touch of uncertainty, a perturbing doubt as to the correctness of the views hitherto held in his part of the world concerning what constitutes civilisation. Ten years ago the logic of mere words of doubt on that subject would have been laughed off as not worth the trouble of answering. To-day the stern, incontrovertible logic of facts is steadily driving him toward a conclusion he can no longer evade. He now sees that somewhere in his reckoning of things he has gone wrong, that he has made an error of some sort; and he is trying in various ways to find out what that error can be.

Yet the object of his groping search lies under his hand, obvious and implicit in the very word whose hitherto accepted meaning he only now is dubiously scrutinising. Civilisation means the process of change and improvement in human character, not at all necessarily in human powers of physical achievement. The latter may accompany the former, or it may not; that is a matter which a variety of external circumstances may decide one way or the other. But wherever a community of men is found in city or country or continent, who are able to live together, each individual therein fully acknowledging the right of every other to his proper share of whatever material goods are at the disposal of all, there we have a civil people, a civilised people; there we have civilisation. Contrariwise, wherever we find a city or country or

continent of men who cannot live together in amity, numbers of whom cannot refrain from claiming for themselves a larger share of the available fund of life's material goods than others, and with determined violence seeking to put that claim into effect, there we have not civilisation but barbarism. That barbarism, in its way, may be a highly polished one. The instruments, the whole mechanism of material life at its disposal may have reached the last stage of efficiency and refinement; but the men who use these instruments, wield that mechanism, are not the less for that, barbarians; and what they call their civilisation is not civilisation at all but un-civilisation; and this is the state to which the West has come to-day.

If any one doubts this, let him imagine that he has been suddenly dropped upon one of the other planets of our system, say Saturn, and there picks up a book he is able to read, and in it comes upon a passage like this: "Germ-warfare was tried on a small scale in the late war and its results have been promising. The method of its use was the poisoning of water-supplies with cholera and typhoid germs, and the loosing of dogs inoculated with rabies and of women inoculated with syphilis into the enemy country. Here apparently is a promising beginning from which vast developments are to be hoped for," and let him ask himself what he would say after reading it. Would he not be likely to exclaim: "Why, these Saturnians are perfect savages," and look about anxiously for the means of getting off their planet again as quickly as possible. And when he learns that this passage is an extract from an article published not on Saturn but on this earth-planet he lives on, and written by a "military scientist" of the West whom we shall not pillory by giving the name of, can he say anything else but that such a person is not civilised in any proper sense of the word? Yet this particular individual does not stand alone. He is only one of a number of like-minded "military scientists" who with the same cool calmness wherewith they might study a problem in chess involving the manipulation merely of bits of wood, at this moment are carefully studying ways and means, giving their whole minds to the problem of devising similar "promising" things, hoping to distinguish themselves by the discovery of other things of the same kind still more "promising"! How can a continent on which such persons, so occupied, pass for entirely worthy and valuable members of society, be called civilised in any right understanding of the word?

At this moment that continent is industriously, if semi-secretly, engaged in getting ready all the means required for committing suicide by poison-gas! At least half a dozen countries within its borders are preparing, or already have prepared, plants for the manufacture of poison-gas of the deadliest efficiency in considerable daily quantities, and are perfecting arrangements for its distribution in large explosive capsules by means of air-machines over the centres of thickest population on their continent. So that when everything is quite ready and the word given, the inventors of the same modestly hope to see some promising beginning of the past obtain fairly satisfying development in present practice; and

if their plans go moderately well, all the chief cities of Europe within a week or two should be filled with a population of decaying human and animal corpses.

Is civilisation then about to perish from the earth? By no means. It is only the civilisation, rather the un-civilisation, of Europe which seems about to meet that fate. For though Europe perish, there still remains the old mother of religion and literature and art, Asia, with her ancient and still living civilisations of India, China, and Japan. In these countries there is, and always has been, so far as man's memory carries, civilisation; for in these countries men have maintained among themselves for thousands of years a civil life that has never permanently been broken. The march too and fro of this and the other conqueror, from time to time has disturbed the even-course of their civil life with ripples and eddies more or less large; but the steady current of the stream has flowed on the same, and still flows on.

What has given, and now gives, these civilisations of Asia their stability? It is wisdom, the wisdom of life. And where have they learned that wisdom? They have learned it from their teachers of religion. This for men is the source of civilisation, of being made civil,—religion. The East is religious and so it is civilised. The whole story of civilisation lies in the word, religion, and in no other single word. Where religion is, there is civilisation. Where religion is not, there civilisation is not, but only an imitation of it. It may be a good imitation, or it may be a bad one; that will depend on the general technical skill and ability of the peoples who have made it; but it will still remain imitation only, and one that, like all imitations, at last will be put to some test it cannot meet, and be exposed for what it is, appearance not reality.

Has not the West, then, had religion? No, it has not, in the same sense that the East has it. In the East religion is really believed in, is an integral part of the life of every day of the year that is never forgotten, though on some days more intimately remembered and celebrated than on the others. But in the West religion is an affair—when it is even that—of only a fractional seventh part of the year's days, with just a few extra days thrown in on scant special occasions. So the Oriental, bound together by his daily religious observances, possesses civilisation, even when he owns nothing but a hut of clay and a field and a mattock.

Among the religions which have helped to make the East civilised, the most effective has been Buddhism; for albeit in name it has died out from the land of its origin, its influence still remains in that land and potently affects its whole mode of life. The reason for Buddhism's civilising influence is simple. We have seen that un-civilisation is simply another name for unrestricted egoism, and civilisation ultimately a synonym for non-egoism, or at least, for egoism put in bonds. Accordingly no more effective force in the promoting of civilisation can be conceived than a religion which should make non-ego its fundamental tenet. And such a religion is Buddhism. All religions of any value in the world, in the ultimate, aim to curb, subdue, put under restraint in one way or another the

crude self-assertion of the natural man. The very word religion indicates this; since to bind back means to put bonds upon what is so bound. But no other religion in the world sets about this task of essential Religion with such forthright directness as does Buddhism. The others act as though not quite clear in their minds as to what it is they have to do. They seem somewhat to play and dally with their task. They go about it with tender, trimming airs, lopping off a twig here and a shoot there and a runner elsewhere from the tree of man's egoism, as though not altogether sure of themselves. Buddhism alone shows a full, clear consciousness of the nature of the work which it sets itself to do. It has no hesitations. It lays the axe right on the root of the tree of ego, and cuts straight into it with the plain straightforward declaration that in final, ultimate fact there is no such thing as ego, that in the last analysis, ego is only appearance along with all other appearances of conditioned life. But if ego, ultimately regarded, is non-existent, egoism, the quality founded upon its assumed genuine existence, is error, and the egotistic, self-assertive life at bottom a mistake, and like all mistakes, the more persisted in, the more productive of all kinds of untoward consequences. Hence this Buddhist doctrine of non-ego at one stroke sets upon an unshakeable rational foundation all right life, all morality. True, there still remains the work of giving that foundation in reason its necessary superstructure of realisation in fact, in life, and this is a slower and more gradually attained achievement; but given the sound foundation which Buddhism gives it, this cannot but follow. Naturally the progress towards it is slow, but it is sure and certain. Egoism does not easily die in any man, nor readily submit to any curbing of its expression. But if this axe of the Buddhist doctrine of non-ego has once been set to its root, and still in any man's thought is kept plying upon it, stroke after stroke, as long as he lives, the tree of his egoism is receiving wounds of which sooner or later it must die. It is all the time being deprived of some of its strength, and is on the sure road to ultimate decay. When that tree has wholly withered away and is dead, the man, in Buddhist phraseology, is an "Arahan." Of Arahanes in the world to-day there naturally are not many; and at any one time, never will be many. But the process of the progress a human being is making towards this distant consummation is just the process of his progress in becoming

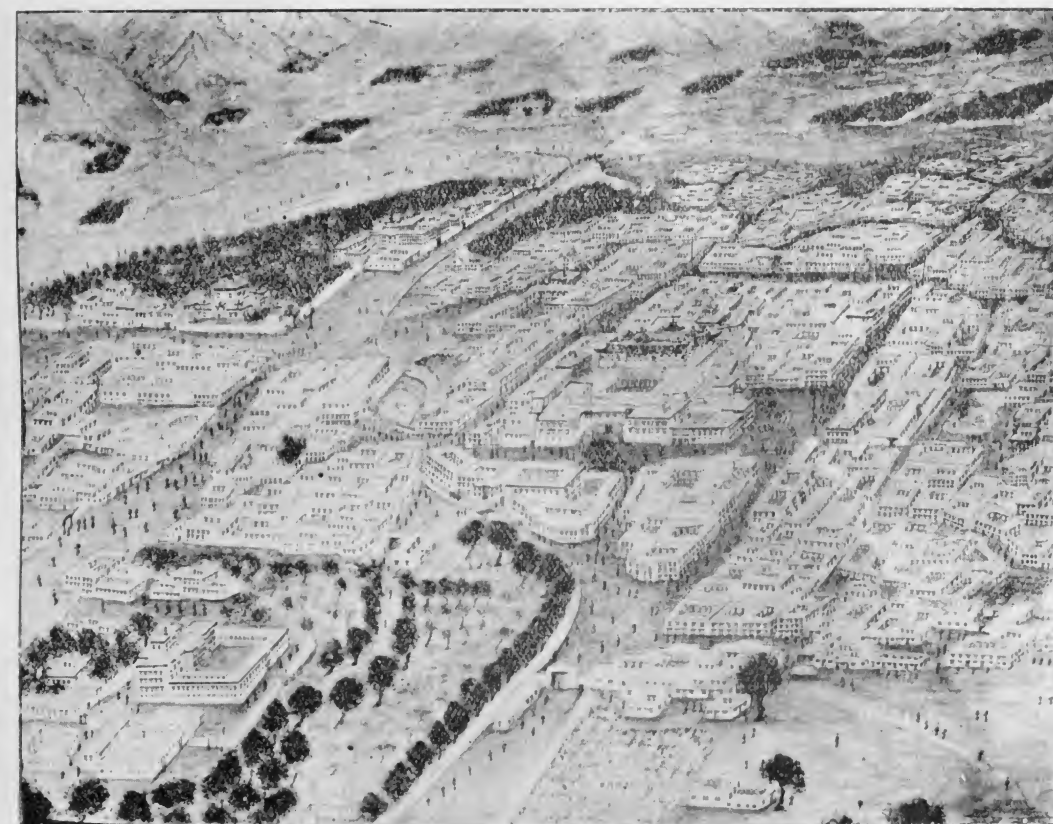


Photo by Captain Ellam.

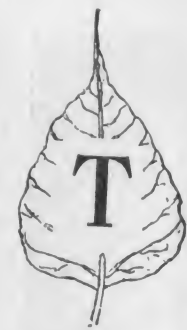
BIRD'S EYE VIEW OF LHASA, FROM AN OLD TIBETAN DRAWING.
(THE POTALA IS SEEN IN THE LOWER, LEFT HAND CORNER.)

material elements of life, but is entirely destitute of any appreciation of even the idea of non-ego, their collective life does not constitute civilisation but only the simulacrum of such. They possess not civilisation but un-civilisation. And an un-civilisation by its very nature cannot hold together, but despite all appearance of strength at last must perish. Among such a people the foundation of the structure is wanting. There has been set up only a façade to which all its elaborate and multifold ornamentation contributes not a scrap of upholding power.

To many Oriental eyes to-day, Western civilisation—to call it so—seems just such a flimsy erection: façade and no foundation. Not that the idea of non-ego is entirely absent, at least in words, in that western part of the world; but the ego so completely preponderates in its general life, that even the stones of the façade now seem no longer able to stay in place. There appears to be not enough non-ego mortar to bind even them, and façade too, for all its brave show, now looks crumbling. It is not a very cheering spectacle to any on-

SUMANA'S JOURNEY.

[BY AIMEE BLECH.]



HE sun had disappeared behind the mountain, and soon the sober twilight blotted out the beautiful rosy and violet hues of sunset. Great shadows now descended upon the village that lay half hidden in the hollow of the valley near the coco-tree grove. The silent shadows came down veiling in mystery the humble houses scattered here and there, and the deserted stalls; diffusing over the whole scene the poetry of an evening of the East.

However, in an open space a little group of men and women formed a circle round two pilgrims, two Bhikkhus clad in the Yellow Robe. What these strangers were saying must have been intensely interesting, for in order to listen to them the water-carrier had laid his jars on the ground and the grain merchant had forsaken his shop.

A little behind them there stood two children, or rather young people—a boy and a girl. They had been standing there a long time, hanging in a tremor of love and ecstasy on the lips of the Bhikkhus who never grew tired of repeating the praises of the Blessed One, the marvels of His Word, the wonders of His miracles. The on-coming dark, however, dispersed

looker. All mankind receives a shock when any section of it breaks and shatters. Yet, as already said, if Europe perishes, Asia remains; and from her fertile womb can still send forth, as long ago, fresh streams of men to the West. Among these new races haply the precious seed of non-ego will not be wholly choked and killed but flourish and grow, it may be, hidden very deep at times, but still there, and so provide the certainty that where they are shall flourish and grow a true, a genuine civilisation that shall not perish.

their auditors; and a villager led the Bhikkhus away, offering them evening refreshments and a roof for the night.

Just as the strangers were about to enter his door, one of them, the elder, felt his robe gently pulled, and turning, found a young boy there, eyes glowing, face illumined.

"How many days, O Bhikkhu," he said, "are needed to reach the Nigrodha Wood where the Blessed one is staying?"

"If you keep walking straight on," the Bhikkhu replied, "you will see the sun rise and set seven times on the horizon before you reach your goal. But you are very young, my son. You must pass through gloomy forests, evade the deadly cobras,



Photo by Captain Ellam.

THE POTALA, PALACE OF THE DALAI LAMA, LHASA.

defeat the wiles of the leopard, risk meeting the great man-eater. Remaining with your parents, you can live the Good Law and take your refuge in the Buddha."

"O no, Bhikkhu," said Sumana fervently, "I wish to see the Blessed One, I wish to see Him," and his eyes shone like stars.

The pilgrims had crossed the threshold of the rest-house. Sumana went away, to be rejoined by his sister Prakriti who was waiting for him.

"Brother, I have understood. I shall go with thee," she said gravely.

The father of Sumana and Prakriti was a merchant in easy circumstances. For several weeks he resisted the entreaties of the two. In the end, however, he yielded to their perseverance; and one day at dawn, without awaking their father so as not to renew his grief, the two children set off hand in hand.

Since the day of the visit of the two Bhikkhus, they were transformed. Life for them had changed its whole appearance, assumed an entirely new direction. They had only one desire, one thought: to reach the Blessed One, to throw themselves at his feet, to take their refuge in Him. Of this hope they talked unceasingly. And at night in their dreams they were at His feet, sending up to Him the warm incense of their adoration.

The first few days' stages were traversed joyously. All nature seemed to be making holiday for them. As they passed, the great trees gently bowed their heads; the thick-set bushes half opened out, offering them little berries pleasant to taste and relieving their thirst. The bulbuls followed them from branch to branch, ravishing their ears with their harmonious cadences, while the timid deer came and sniffed at them without fear.

Sumana and Prakriti marched along with heads erect, their eyes full of dreams, holding each other's hand. And above them—O marvel!—two little golden mists framed their heads, two clouds in which was faintly outlined a majestic Figure.

During their long halts—for Prakriti's little feet demanded rest—they fed upon the wild fruit they picked by the wayside; and the name of the Blessed One returned unceasingly upon their lips. At night Sumana lit a great fire to keep away snakes and wild beasts. But Indra's assistance was less protection to them than the golden mist above their heads, the mist in which was outlined the majestic Figure.

At the end of the fourth day's march, however, they felt very tired; but although this weariness did not damp Sumana's ardour, it cast a shadow over Prakriti's confidence. The young girl frequently complained; she lost heart. It was in vain that Sumana endeavoured to restore her courage with gentle remonstrances.

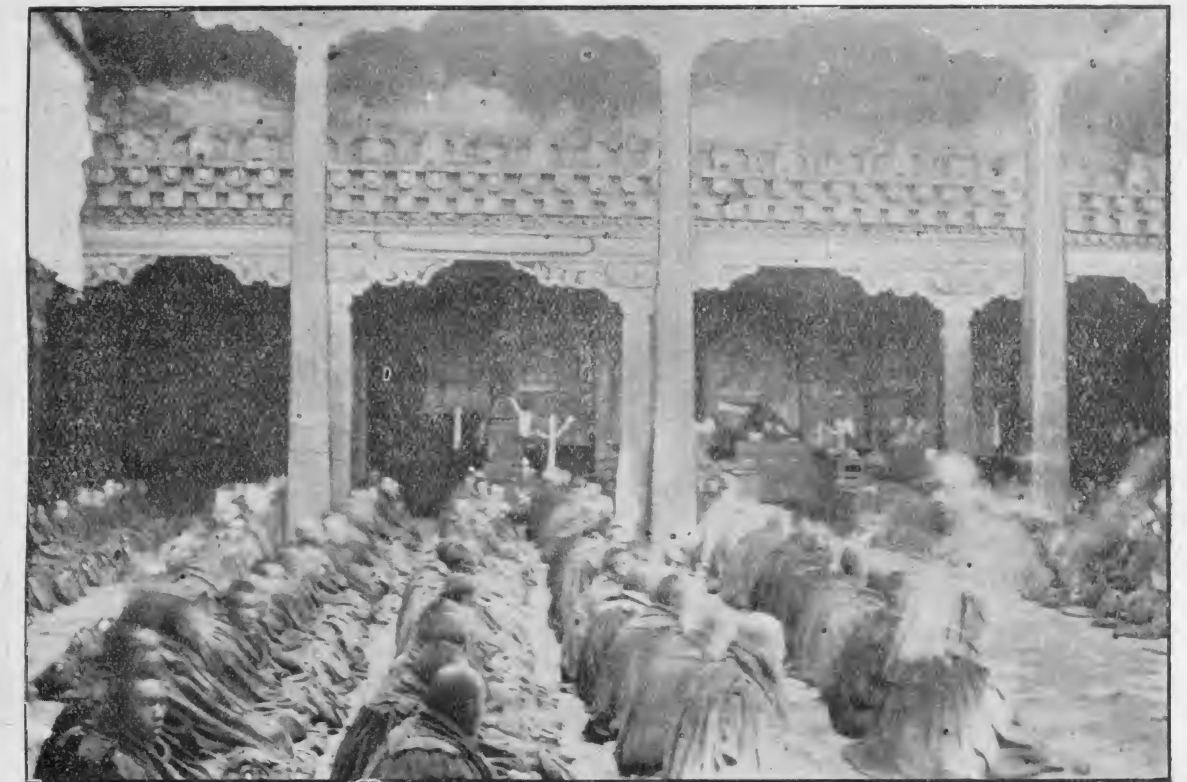


Photo by Captain Ellam.

TIBETAN LAMAS AT SERVICE.

"Do you not see the Blessed One waiting for us, calling us to Him?" he said. "I, I see him, O Prakriti," and his eyes shone with love.

"My brother," replied Prakriti, "I do not see Him. The image is hidden from me. I no longer feel it. My eyes did see it within me, but I no longer see anything. O Sumana, I'm afraid!"

"If only you will summon up confidence again, the image will return," said grieving Sumana.

But Prakriti only repeated in a discouraged tone: "I no longer see the image."

And over her head the golden mist grew pale; pale also grew the majestic Figure.

On the fifth day the stage to be covered became more difficult, more dangerous. They had crossed a plain bordered by a dark forest. A storm broke. Flashes of lightning followed one another without a break. Thunder's great voice filled all space. The animals fled before them seeking cover. Quite near the forest stood a shed where shepherds were accustomed to take shelter during storms. There Sumana and Prakriti passed the night.

Next morning Prakriti said to her brother: "Sumana, I dreamt about father. He was alone. He was crying. He was calling for us. Karma will punish us for having left him."

"We shall return to him," said Sumana, "and we shall bring to him the benediction of the Blessed One. No jewel could be more precious to him than that."

Prakriti held her peace and sighed. Over her head the golden mist paled more and more and seemed to dissolve in space; pale also grew the great majestic Figure.

They entered the gloomy forest. The sun was setting for the fifth time since their departure. The trees stretched out threatening arms as if forbidding their advance. Muffled hisses as they passed along revealed the near presence of fearful serpents. From time to time a sinister roar made itself heard. The man-eater was out hunting.

Prakriti trembled. Her anxious eyes tried to pierce the shadows. She clutched violently her brother's arm. The latter stopped.

"Sister," he said, "you are tired and it is night. Here are beds of moss at the foot of this tree. Let us call a halt here and sleep."

Prakriti let herself fall upon the moss.

"O brother," she said on the brink of tears, "I can do no more. Let us go back to the village. Let us go back to father. I am tired. I am afraid. And I have lost the image."

"Sister," said troubled Sumana, "the sun has risen and set five times. We are very near our journey's end. One more effort and we are there! And it is now that you want to turn back, now when the hour is near in which we shall see the Blessed One!"



PAMANKADE MAHA VIHARA.

Photo by W. W. Bastian.

ciation is one of my paths, O Sumana. By renunciation thou shalt come to me more surely than if thy feet bore thee to the Nigrodha Wood."

"O brother, how good you are!" said Prakriti joyously. "May Karma recompense thee!"

"If I follow the path of Renunciation, it is not in order to look for a recompense," said Sumana, forcing himself to smile, although his heart bled.

Sumana had gone away for a few moments to pick some nourishing berries when suddenly he heard a cry. Running to his sister he found her seated on the moss, weeping.

"O Sumana," she cried, "it is all over with me now; a snake has bitten me." Seeing her pale with pain, Sumana

"I have no strength to go any further. I am tired, tired. And I am afraid."

Sumana was saddened. A pain clutched at his heart. Ought he to blame Prakriti? No, he ought only to blame himself for having accepted her company. She was more to be pitied than blamed.

"Sister," he said, "let us lie down and sleep. Perhaps the Blessed One will send us a dream for our guidance."

They stretched themselves out on the moss. A ray of pale moonlight, slipping through the branches of the great tree, caressed the brows of the two young people. Prakriti's sleep was a troubled one, broken by nightmare; and golden mist was dissolved, no longer aureoled her head, although it still shone over Sumana's, quiet and serene.

At dawn they woke.

"Sister," said Sumana, "I have seen the Blessed One. He said to me: 'Take Prakriti back to the village. Renun-

tried to reassure her, and then took the little wounded foot in his hands and sucked at the wound to draw out the snake's venom. But the poison was already at work. Sumana had no means of counteracting it. Tears in his eyes, he said: "Speak, Prakriti. Speak to me. Do not let yourself fall asleep."

But Prakriti, all undone, her eyes heavy, already was murmuring so faintly that Sumana had to lean over her lips to hear her.

"Sumana, my brother, farewell! Yama is calling me. All is dark. I am punished by Karma for losing confidence. The image has gone. Brother, do you think he will pardon me, the Blessed One?"

His eyes full of tears, Sumana bent over the poor dying girl.

"O Prakriti, he will surely pardon thee. Try to say these words after me: I take my refuge in the Buddha, and in the Dhamma, and in the Sangha."

And, as though only breathing, Prakriti repeated the sacred words. Then her pretty head sank like a flower that has been broken on its stalk, and she died.

Sumana laid her out gently on the moss, and closed the beautiful half-open eyes. As he rose he saw—O marvel! that a mist of gold enhaloed her all round, and in the mist of gold was outlined the majestic Figure.

All the remainder of the day and the night following, Sumana watched over his sleeping sister. He shed bitter tears as he thought of his father, and his pain and reproaches when he should see him coming back alone.

In the morning he repeated an invocation to the Blessed One, and his courage revived. But when the time came for him to go away, his heart failed him, and thrice he retraced his steps. On her couch of moss Prakriti looked so beautiful, so peaceful, such a pure smile played on her lips! Must he abandon her thus? Must he leave her in this dreadful forest alone, without protection?

As he stood there hesitating, harassed, suddenly he saw the thicket divide and give passage to an enormous leopard. His heart beat violently but he remained motionless. The

animal fixed on him its gold-streaked eyeballs with a sort of strange gravity, then he noticed the little dead form. Approaching it with measured steps, he sniffed at it for a long time and lay down at its feet. His look, passing on to Sumana, seemed to say: "You can go. I shall protect her."

"O leopard, I thank thee," said Sumana, his heart full of gratitude. "I can go now with easy mind since a friend will keep watch over my dear Prakriti."

And he went away, comforted.

The concluding stages of his journey were soon completed. At first as he set off, Sumana had thought much of his father's grief. Then an idea came to him. "I shall say to father: 'Prakriti is in the realm of Yama. But take courage! I shall love thee for two. Sumana will be at once daughter and son to thee.'"



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THE INFANT PRINCE SIDDHARTHA.

(Astrologers fortelling his coming Buddhahood.)

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And this thought brought him peace. Moreover, according as he drew nearer to his journey's end, his inner vision became more penetrating, and the image of the Buddha more brilliant and more radiant. He saw it everywhere, within him and without him. He lived neither in the past nor in the present, immersed in one single thought, one single love.

At the dawn of the seventh day he came out upon a plain bordered in the distance by a dark forest. On the edge of the forest he thought he saw a camp. He hastened his steps.

When he arrived at the place the sun was just rising. Servants were watering some richly caparisoned horses, and

some elephants were waiting with their howdahs. A group of soldiers were chatting round a big fire; and a little way off was seated a man richly clad who was drawing very sweet sounds from a sort of vina.

Sumana went up to this man. "Noble stranger," he said, "is that the Nigrodha Wood over there?"

"You have said it," replied the stranger.

"And this wood?"

"It is the place of abode of the Muni Gotama. My master is with him. My master is a great prince who owns uncountable treasure. He has come from very far to see the Muni."

"Noble stranger, I thank thee," said Sumana, and with hasty steps entered the wood.

What an atmosphere! What marvellous peace in this wood! And what a temple for the worship of the Highest! The dark foliage of the baobabs formed its vault. The trunks of the mighty trees, their branches and shoots, were its pillars, multiplying themselves endlessly.

Under these arches distant voices were to be heard. Very soon Sumana arrived at his goal. The Blessed One was there before him! Around Him was a circle of Bhikkhus, respectful

and attentive; near Him a man, sumptuously clad, who listened eagerly to Him. But Sumana saw nothing of those present. Seated lowly on the moss, with crossed legs under him and palms pressed to each other, he gazed at the Blessed One, distraught with delight, transfigured. He gazed at Him and felt, as it were, his heart burst within him, so much was this form majesty itself, so much was this face light itself! And behold! that face now turns towards him:

"Noble Prince," said the Buddha, "seest thou this youth, almost a child? Knowest thou that his mind is as finely tempered as that sword hanging by thy side? Knowest thou that his heart is like one of those diamonds which adorn thy tiara, pure and pellucid, but invulnerable? He has known how to conquer where others stronger and older than he would have yielded. He has given himself to follow the path of Renunciation. Dost thou not think that he has won the right to be a disciple? Approach, my son, and take thy refuge in me."

And at last Sumana knew the bliss that cannot be uttered. Prostrate before his Lord he took his refuge in the Buddha, and in the Dhamma, and in the Sangha.

(Translated from the French by the Bhikkhu Silacara.)
Paris.

Buddhist Knowledge among American Children.

[BY ALBERT J. EDMUNDS. M.A.]



In a sūtra of the Majjhima Nikāya (No. 97 in the Pāli; No. 27 in the Chinese) the Buddha listens to Sariputta telling his experience with a dying brahmin. (With Rhys Davids, I prefer this old-fashioned spelling. We have no letter in the Roman alphabet for the cerebral N of the native word, and dots and italics are a nuisance). The Peter of Buddhism informs the Master that he allowed the brahmin to die in the faith of union with God. "But why did you not fix his mind on Nirvana?" asks the Buddha. "Because these brahmins were wrapt up in the idea of union with God," replies the disciple. The man was dying, and there was no time to make him a Buddhist.

It seems to me that this principle of the Buddha need not be confined to our dealings with dying priests, but may be extended to any one whose mental state will take him no further than a certain stage. Therefore, in presenting American children with a concise view of the Buddha's teaching, I have omitted nirvana, anatman and all the rest of the metaphysics, impossible for them.

The following is the single page of my Catechism referred to (for the whole book is printed on cards, one card for each subject):—

BUDDHA

Who was the great prophet of the Hindus?

BUDDHA.

What did he do?

He forbade anger, and taught love to enemies and the Golden Rule five hundred years before Christ.

What else?

He taught his disciples to use their minds by sending out thoughts of love to all men and to the different kinds of animals.

What do the Holy Scriptures of the Buddhists teach about the man who sends out loving thoughts?

He sleeps in peace and wakes in peace,
He dreams no evil dream;
He is dear unto mortals and immortals,
The angels watch over him;
Fire, poison, sword can harm him not;
Quickly his heart is calmed;
The look on his face is peaceful,
And he is not afraid to die.

(Book of Elevens)

What practical good did Buddha do?
He forbade five hurtful trades.

Name them.

Traffic in arms,
The Slave-trade,
Butchery,
Liquor-dealing,
Poisons.

(Book of Fives)

Why is Buddha so great?

Because he was the first to found an international religion, that is, one for all mankind.

NOTE on Comparative Religion. We must beware of comparing one religion at its lowest with another at its highest. If we compare the "Christianity" of the Crusades and the Inquisition with the Buddhism of Buddha, we do Jesus an injustice; and if we compare the Christianity of the New Testament with modern idolatries, forbidden by Buddha, we do Gotama an injustice.

In Rhys Davids's valuable translation of the Digha Nikāya, it is not sufficiently brought out that the twenty-third sūtra of that collection is a dialogue on the future life. As this ancient document also turns up in the Jain Canon, we may regard it as a Catholic Hindu Scripture, neither Buddhist nor Jain. In the remarkable argument put forth by the believer, there is a scientific reason against suicide which Christians would do well to bind up with the New Testament. Briefly, suicide is compared with abortion: as no sensible mother would resort to abortion in her impatience to have the child, so no philosopher will resort to suicide in his impatience to enter upon the higher life. The correspondence between birth into this world and birth into the next was noted by Seneca, and ought to receive more attention than it has.

Cheltenham, Pennsylvania:

WHAT WE NEED.

[BY DR. PAUL DAHLKE.]



HEN in the living body certain materials are lacking, it falls prey to sickness which expresses itself in pathological symptoms. It is somewhat the same with the body of mankind when anything necessary for its health is lacking: it falls sick, and this sickness manifests its presence through certain pathological conditions.

The pathological conditions with which the body of mankind is ill to-day, lie clearly enough before all eyes: love of pleasure, love of gain, lying, dishonesty, violence, distrust, oppression of peoples, sexual immorality, lack of respect for elders, and many other like things.

What is lacking in the body of mankind that so many symptoms of disease are revealing themselves? We answer in one word: Morality. What the world needs is morality. And where is it to get it?

Up to the time of the world-war one could still in a manner say that the fount from which the morality of the world was fed was godly fear, taking these words in their proper signification of "fear of God." But this already very turbid and weakly-running spring of morality was as good as choked up by the world-war. The different religions allowed themselves to be amalgamated with national interests, and thereby compromised themselves too much to

dare now to vaunt themselves as sources of morality. Moreover, thinking men have already drawn their own conclusions. They have perceived that the religions which during the world-war in

tragi-comical fashion boasted of their god and his special assistance, have all contributed, not to the maintenance and improvement of morality, but to an undeniable deterioration of the same. The leaders of the peoples during the world-war could not have committed so many infamies if they had not been backed up by their religions. Religion has provided them with the necessary easy conscience in doing wrong. Hence the latest solution is: Away from religion! The amalgamation of morality with religion is of evil! A complete separation between them is what is needed!

The outcome in practice of this view is the religion-less school in which, in place of religion, there is given purely moral instruction.



Photo by Plate Ltd.

ROCK TEMPLE—DAMBULLA.

These caves, of which the above is one of the largest, were discovered by King Valagambahu (also known as Vattagamini Abhaya) circa 70 B.C. in his wanderings through the wilds of Lanka. After he had defeated the Tamils, and had established himself on the throne, he caused the larger caves to be converted into places of worship, which they are to this day. The old paintings have survived the ravages of time and the vandalism of the foreigner. The carving is superb and most of the statues are carved out of the mother rock. There is a recumbent figure of the Buddha which is some 47 feet long.

Certainly one must take cognisance of the facts on the basis of which this result has been arrived at: Men would be better if the god-belief did not so often prove an assistance to

being bad. But are the conclusions here drawn quite correct? First: Will purely moral instruction be in a position to educe morality? And second: Is it real religion that is to blame for this decline of morality?

In order to be able to answer this question we must first ask: What is morality? And to this question I answer: Morality is selflessness, or at the very least, the deliberate, serious struggle against self-seeking. There is, after all, only one immorality out of which flow the thousand-fold various forms of evil-doing,—self-seeking. Man, however, does not have self-seeking as a mere quality which he can lay aside, slough off; but he is a self-corporealised self-seeking. Hence if he wages war against self-seeking, this means that he wages war against himself, yea, against his own being. For this, however, he must have a motive, else this combat against himself will become a mere sport, as it were, which will be pursued so long as it permits of being carried on without too much inconvenience; but will be thrown aside the moment the struggle for existence makes such a step necessary.

Morality is in this evil predicament where moral instruction, pure and simple, is given in modern schools. It becomes a mere sport, a mere matter of good taste, of personal decency, of commonsense; but the goad of necessity is wholly lacking. When comes the hour of testing, when it is a question of to be or not to be, one bursts through all restraints, breaks one's pledged word, commits perjuries, attacks others with violence. Here it is on a large scale as it is on a small scale at night when the last tram is starting: If there is room enough for all, then we politely and considerately allow others to pass in before us. But if there are not enough seats for all, then everybody makes a wild rush to secure one and uses his elbows entirely regardless of others.

What is actual is what acts. If a morality is to be actual, it must act; that means, it must assist in the combat against self-seeking. This service merely moral instruction in schools can never perform. The "morality" which this yields is not morality.

That is one of its defects. Another is that it undervalues, nay, completely misunderstands the nature and meaning of religion.

What religion is, of this there are many many definitions; and none of them entirely exhausts the meaning of the term. What, however, genuine religion is, of this there is one sure, distinguishing mark: toleration. A religion which does not make men tolerant is no religion. Tolerance, however, is nothing but selflessness in demonstration. Hence, religion, if it is to be actual, must produce selflessness.

Here we come face to face with that function of religion which for mankind as a social phenomenon is the most important of all. Man needs religion; for it is that irreplaceable value which produces morality out of itself. To push religion to one side and try to run morality by itself, means to begin to build a house and start with the roof! Hence men ought not to begin by hunting religion out of the schools, but by introducing into them actual religion, genuine religion, which would demonstrate its actuality, its genuineness, precisely by teaching.



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KING MILINDA AND NAGASENA THERO.

how to wage successful war against self-seeking. As already said, for this there must exist a motive; and this must be powerful enough to act with compelling force.

In the last analysis, man can only be compelled to that to which he compels himself. That is to say, he can only be compelled by his own thinking. The compulsion which the faith-religions exercise as begetters of morality proceeds from emotion; to be precise, from fear of God. Fear is an emotion. Emotions, however, are liable to change, can convert into their opposites; they can also entirely disappear. Hence, if the religions of faith no longer perform the function of instilling morality, the reason for this lies, not in the fact that they are merely religions, but in the fact that they are religions

which have emotion for their foundation. The most intimate, the most important thing by far about a man is his thinking. If a religious structure is to have any soundness, any solidity, it must be erected upon a foundation of thinking. Man possesses indisputably and unchangeably only what he has laid hold of in his thinking. If on the basis of any kind of thought-process he once has comprehended that he must be moral, such morality will never allow itself to be shaken. It well may happen that the man may be too weak to carry it out in its entirety; but it will never permit him to tell lies to himself.

Hence, everything depends upon finding that religion which begets morality as a necessity of thinking; and that religion is Buddhism. And why? Because from the insight into non-selfness it follows that a man does not have his thoughts, words, deeds as functions of an I-self, of an actor: but that he is action itself, through and through nothing but action. But if he is action itself, the reward of good, that is, of selfless action, the punishment of evil, that is, of self-seeking action, does not need to be searched for and found, for he himself precisely becomes his own action, as the blossom becomes the fruit. An I-self as doer who has deeds, and in

the core of his being remains unaffected by them,—such a thing there is not. There is nothing but this action running its self-actuated course in the fivefold play of the Khandhas. "Suddhā dhammā pavattanti." If thus his good or evil actions affect others, himself they always affect, and that inescapably.

This idea thought out, lived out, produces morality as a necessity of thinking, as a logical inevitability. I must be selfless. My thinking compels me thereto. If I am not, I hurt myself. And if I cannot as I ought, at least I bear about with me the uneasy consciousness that this is so; and with this we have the seed of renewed efforts after the good.

To sum up: What mankind needs before everything else is actual morality. In order to arrive at this, however, there is need of right doctrine, that is to say, of Buddhism. Only out of this soil springs up an actual morality. And so, let it be each man's care to see to it that he actualise that doctrine within himself, in tolerance, in readiness to renounce, in compassion; and that he help in spreading it to the best of his ability by pointing it out to others, and by gifts given in its service.

HOMAGE TO HIM THE TEACHER!

The Society for Buddhist Life.

[By M. M. HIGGINS.]



THE request came to me that I should write something about the Society for Buddhist Life (Bund für Buddhistisches Leben) in Germany and I will, with pleasure, tell the Readers of the Buddhist Annual what I know of this "Bund."

I had the good fortune to meet Mr. Oskar Schloss, the Business-Manager of the Society for Buddhist Life, who lives in an ideal Villa, in Neubiberg near Munich, in the midst of a Park, where shady trees invite the visitors at once to thoughtful meditation. All breathes quiet and harmony, and one feels as if far away from the turmoil of the world.

I arrived in Neubiberg, when the owner of this peaceful Home was away on a journey for Buddhist propaganda. I was met by a gentleman with a shaven head, whose face was very familiar to me. He was one of those Buddhist Monks who used to live here in Ceylon in Dodanduwa and who, at that time of my visit, was helping Mr. Schloss in his Buddhist Work. (Now he must have joined the Rev. Nyanatiloka in Japan who called him, to join him there). In the Office of Mr. Schloss I found rows of Buddhist books, published by him and showing the activity of the workers of the Society for Buddhist Life. (I met Mr. Schloss later on in Stuttgart, where he came specially to see me.)

When and where, was this Society for Buddhist Life founded? you ask.

On August 18th 1912, a number of German Buddhists came together in Halle a Saale for the purpose of founding a Society where Buddhist ideas should be introduced into the personal life of the friends of Buddhism, so that the Buddhist Truths of the Dhamma and the ethical Teachings of the Buddha should be lived by the Searchers. Why did these earnest Searchers want to attach themselves specially to Buddhism? They argued: There is no Dogma in Buddhism and the Lord Buddha has already taught the same spiritual Truths, reached only lately by our great Scientists, to his Disciples 2,500 years ago. Buddhist teachings go hand in hand with Science. Besides, they said, never in the history of the world has a drop of blood been shed in the name of the Lord Buddha or in the name of any of His great Disciples.

The Dhamma of the Buddha, by its mildness, and deep moral Truths, has conquered a large portion of the world and there, where the people live according to the teachings of the Buddha, Peace, Truth and Content reign.

Therefore, the Founders of this Society for Buddhist Life will try to lift themselves and others out of the whirling sea of unrest and untruth unto the Island of Truth, Peace and Pity for all living Beings.—"

These and other ideals form the foundation of the Society of Buddhist Life in Germany.

What has this "Bund" accomplished? They have founded a Magazine for Buddhism (Zeitschrift für Buddhistis-

mns) which lies before me. This magazine is supported by the best knowers and students of the Dhamma. Well-known names appear in it such as Prof. Wilhelm Geiger, Prof. Dr. Dahlke, Dr. Wolfgang Bohn, Dr. Konrad Gunther, Robert Laurency, the Theras Silacara and Nyānatiloka, Ludevig Ankenkenderand, and others.—

The second regularly printed magazine is a quarterly called the "Path" (Pfad), in which are printed smaller articles, easy to understand for those who cannot yet understand the Translations from the Pāli, or the learned articles written by the Professors.

Besides these two Magazines a number of other Buddhist books are published by the learned Business Manager, Mr. Oskar Schloss.

From Presbyterianism to Buddhism.

[By JOHN M. HAYES.]



OES anyone ever really change their religion? The more I look back on my religious evolution, the more I am inclined to raise the question. The great majority of mankind are thoroughly satisfied with the faiths to which they were born, but they are generally people without vision, without habit of investigation, or strong convictions as to the verities of life, who in fear conform outwardly to the precepts of the cult to which they belong. But what shall we say of those whose inner consciousness is dissatisfied with the dogmas and doctrines of the religious communities of the west, and who strike out boldly for a larger measure of life and truth, who cannot accept the anthropomorphic gods made in their own likeness, and refuse to be saved by the self-sacrifice of another. Have we not here a harking back to truths buried in the sub-consciousness of these individuals, which cause them to reject the old irrational beliefs of the present? I was brought up a devout Presbyterian, but secretly disbelieved the doctrines of predestination, the damnation of infants, the heaven of harps and psalm-singing, and the necessity of infant baptism. Yet I taught a class in the Sabbath school, and preached the gospel of the Nazarene in many a cottage meeting. But when I first heard a Mormon elder preach the doctrine of pre-existence and universal salvation, I at once accepted them as being much truer than the dogmas of the older faith. Later in life I came in touch with the teachings of Theosophy, and here I found a mine of truth. Pre-existence was given an explanation that Mormonism knew nothing of; the law of Karma was taught instead of atonement; and the idea of an anthropomorphic god was dissipated. I was still, however, animistic in my belief, and somewhat timid about rejecting many of the old notions

Also lectures on Buddhism are given in different cities, often with Lantern-Pictures, which make the Buddhist Lands better known, and show what civilization was brought to those people who followed the teachings of the Buddha.

From what I have told and what I know of the Society for Buddhist Life, it will be seen that good work has been done; and I will only say that *now* this Society in Germany is in connection with the Maha-Bodhi Society in Calcutta, which has the same aims in view.*

Since Capt. J. E. Ellam has founded the "International Buddhist Union," the "Bund für Buddhistisches Leben" has joined this "Union."

May the earnest endeavours to live a Buddhist Life, by the members of the "Bund für Buddhistisches Leben" be blessed by the Holy Triple Gem.

of Christianity. I found among the Theosophists a lack of unity of thought and purpose; and there was a persistent effort to make one conform to the particular views of those controlling the Society. Still, I am extremely thankful for Theosophy, and shall do everything in my power to support its work throughout the world. Some members were deeply interested in the phenomenal side of the philosophy, others in the occult; and still others were looking for enlightenment without being willing to live the life necessary to its attainment.

Four years ago I took a very active part in the Society, having become president of one of the local lodges situated in Salt Lake City. It was during my work as president that I became interested in Buddhism. I began to read such literature as our library contained, also that to be found in our Public Library, and becoming suspicious that there was more in this wonderful religion than that I had yet happened to encounter, I visited San Francisco, California, and had the great pleasure of meeting the Rev. M. T. Kirby, who was connected with the Buddhist mission there; and from him and through him I learned much. He gave me free access to his extensive library of Buddhist literature, and by daily conversations with him for several weeks, I began to realize that the teachings of the Blessed One contained truths "glorious in the beginning, glorious in the middle, glorious in the end." The words of Subhadra Bhikkhu, state the case exactly:

"Buddhism teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world order and just retribution, carried out of necessity by reason of the laws of nature and of our own being; continued existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation in which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances and ceremonies, without ordained priests, without the mediation of saints, and without divine grace."

* Rev. Nyantaliloka has translated from the Pali into German from the Majjhima Nikaya; the Milinda-Panho; the Anguttara Nikaya and other Pali Texts.



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LORD BUDDHA IN MEDITATION.

I have spent nearly forty years of my life in searching for just such a statement as the above. It is to me a most comprehensive and illuminating outline of the distinction between Buddhism and other religions.

All of these truths are accepted by me without the least question, and so I wonder: Why? Did my forebears believe these things, and thus transmit them in the impulses they sent

forth, and of which I may be a manifestation? Why do I love these truths, while others utterly despise them, just because they are Buddhistic? There must be a reason.

But I am glad it has fallen to my lot to hear the words of the Lord Buddha, and to believe them. Presbyterianism has lost all its charms, and I take my refuge in the Buddha, the Dhamma, and the Sangha.

Quo Vadis?

[BY THE BHIKKHU MAHINDA.]



EW, observing the state of Europe to-day, would imagine it to be the home of modern science with all its marvellous achievements and triumphs. Perceiving the conditions prevalent in Ireland, Russia, Greece, Poland, the Ruhr, and elsewhere, one might well conclude that these people were but little, if at all, removed from barbarism. Noting the complete worthlessness of the Russian rouble, the Austrian krone, and the Polish rouble; the comparative worthlessness of the German mark; and the ominous signs that the Italian lira and the Belgian and the French franc will shortly follow in the same direction, one can hardly resist the conclusion that Europe is tottering on the verge of universal bankruptcy. And further, perceiving that—with the solitary exception of Germany—every state in Europe is maintaining military forces on a scale which would only be justified by the hourly expectation of actual hostilities, the observer realises that, appalling as the present state of Europe undoubtedly is, everything indicates that it is but the precursor of conditions far more terrible.

Yet, the observer would reflect: "Can *this* continent be the homeland of the so much vaunted 'modern education,' with its triumphs in science and engineering? Can *this* be the fruit, the glorious harvest, of that higher education of the West?" Such queries would, of necessity, compel him to seek for some ray of hope amidst the encircling gloom.

He would hear of the discovery of high explosives far exceeding anything used in the late war; of liquid poisons, two or three drops of which spell death; of aeroplanes, whose speed and fighting capacity put them in an entirely different class to all former types; and so on:—to secret experiments with "radio waves" which only require the pressing of a button to annihilate whole armies.

If, perchance, he now recalled the beautiful words of the Christian hymn commencing "Peace, perfect peace, in this dark world of sin," he might well be led to conclude that a little more 'modern education,' a little more science, and there will be every possibility of the perfect fulfilment of these words; for none living will be left to disturb the universal peace of death.

But, upon further consideration of the facts, and of the relativity of all knowledge and progress, he would realise that modern education and science can offer no real hope to humanity, because they entirely fail to touch the fundamental problem of life—the universal, arrogant assertion of "self;" nay, more, they actually in superlative degree minister to the egoism of man, as the condition of Europe to-day all too surely testifies.

Then, is there no hope, no possibility of salvation, for a world in agony—a world of Hindenburgs, Ludendorffs, Clemenceaus, Poincares, Lloyd Georges, Mussolinis, Lenins, Trotskys, De Valeras, and all the glorious galaxy of "strong" men?

Yes, there is hope, but on account of the path by which alone it is to be attained, it will appeal only to few—to the discerning, the understanding. The Master has delivered His message; but few ears will catch His words amidst the tumult and turmoil of the world. Yet, those capable of discerning what is truly significant, realise that the Blessed One summed up the entire content, and revealed the ultimate lesson, of all life's fleeting phenomena, when he said with dying breath, "Decay is inherent in all component things; work out your salvation with diligence."

Therefore, for the wise there can be but one answer to life's eternal question "Quo vadis?"—

Buddhan Saranan Gacchami!

Evil.

Let no one think lightly of evil, saying:
"Twill not come nigh to me":

By drops of water falling
Is the water-pitcher filled;
The fool is filled with evil,
Though little he gather it.

Let no one think lightly of good, saying:
"Twill not come nigh to me":

By drops of water falling
Is the water-pitcher filled;
The sage is filled with goodness,
Though little by little he gather it.

DHAMMAPADA

The Lament of Asoka's Queen by the Bo-tree.

[BY GEORGE KEYT.]

Alone must I bewail the change
That is upon my lord these days
In that he drove out love for strange
Unlovely things, in all his ways
Grown silent now and cold.
Mute throngs of shaven doctors clad
In saffron raiment haunt his hours
With droning murmurs that make sad
Sweet things and sunlight, smiles and flowers,
Lutes and loved songs of old.

Of all the follies in man's heart,
There is not one so nude and frail
As this my lord's, now loth to part
From him, once sunlike and now pale,
Once glad, now filled with gloom.
His stature is of tall sal trees,
His strength of floods in wild ravines,
And once his words were like a breeze
In pleasure gardens where young queens
Walked in their bridal bloom.

The whole bright world kneels down to him
With princes, like the wide-spread sky
With all its clustering stars rayed dim
Before the moon's imperial eye:
Who shall assuage my pain?
The world is helpless under me,
No strength suprema rules above,
No heart co-equal lives to see
The passionate grief that stings my love:
Alas that I complain!

What is this madness come on him?
First when its dawn appeared I felt
A secret fear creep round and dim
My heart, seeing his where no thaws melt
The love-concealing snow.
Through many nights awake I lay,
Stilled, feigning sleep, and saw how he
Rose without word to haste and stay
By his new love-shrine—this mere tree
With earthen lamps aglow!

Within a sumptuous ring of gold
On sculptured masonry aflame
With little carven fanes to hold
The offerings, to bring me shame
See how this tree is grown!
This is his dais where to kneel
In adoration with closed eyes
I know not what delights to feel,
What thrilling clasps and burning sighs
In this mute love of stone!

I bruise my fingers when I touch
The rough bark of this ashy stem
So hard and crude and dead! For such
As this my loved lord did condemn
Love's living things on earth!
Am I not warmer and more smooth
With soft hair lovelier than these leaves
That quiver, and with limbs that soothe
More than these boughs? What bliss retrieves
Love's longing here from dearth?

If this were one like me, so sweet
From red-lips to each fragrant tress,
Embittered then from hair to feet
The honey of her loveliness
Her own death-draught should be!
What keen delight my cruel schemes
Would give me! I would snare and twist
In trembling torments and dire dreams
Her helpless little life death-kissed
By cold-eyed jealousy!

Her life should be within her eyes
As serpents are to little birds.
Thrilled agonies, delighted sighs,
Flushed eager pantings and hot words
In love-clasps, these shall seem
The horror of a gloomy hell,
A loathed source of miseries
With which in life compelled to dwell
One vainly cries, implores and flees
Trapped in a fearful dream.

But see my shamed bewilderment!
Derisive laughter ever stirs
When men beholding say: She went
To one who loves a symbol—hers
May be, lest her bright face
And heavenly form, being so divine,
As Shiv burned love burns into dust
His earthly form and limbs that shine
With mortal splendour, merely rust
Beside her starry grace.

The rising full moon never felt
A hesitant, hidden, secret fear
That night would hearken not and melt
Into her charms, refusing here
To yield and be illumed;
No doubts in sunlight and in spring,
No self-faith ever lost, in sound
Of music none; whilst I, a thing
More wonderful, grope vainly round
To kindle what is gloomed!

I know not what this madness is!
Chaitaratha with rosy skies
And pleasant labyrinths, all his,
Abandoning with careless eyes,
He wades through desert ways!
My love is raving in its pain,
Blind, mad, with anguish, like a snake
That has been bruised. What king again,
Were I from this dire dream to wake,
Would bring me such sweet days?

The world entire is in his hands
With realm on realm, like all the sea
Held in the boundaries of lands
With wave on wave; or in a tree
Like boughs with many leaves.
A sacred fire none may profane
The priest forgets in reverie
So that it dwindles; with my pain
Is love, though many feel and see
With wonder that it grieves.

STANZAS.

[BY GERALDINE E. LYSTER.]

I

*"I cherish goodwill to all beings alive, footless,
four footed, or with many feet".*

Oh, Light of Asia, lighten our dark West
With Wisdom garnered from thy holy Quest.
Show us the Path that leads to Sorrow's cure,
The Sorrows that all living things endure.
Thy gentle teaching in our minds instil,
That none can prosper who treat others ill.
But he who cherishes goodwill to all
Earth's living creatures, whether great or small,
Through their content, his sufferings shall cease
And he shall walk the Path of Perfect Peace.

II

*"A man is not a master because he imperiously
subjects living creatures to pain, but he
truly can be called a master who has
compassion on all that lives".*

You drivers with your whips and bearing reins,
You tyrants with your dogs on heavy chains,
You churls who dull obedience have won
By broken spirits, whence all joy has gone.
All you who seek to show a master mind
By blows, imperiousness and words unkind,
Hear Buddha speak—"Tis but an empty fool
Who strives by force and violence to rule."
The wise man loves all creatures: he behaves
As if they were his comrades, not his slaves."

III

*"Whoso hurts or harms living creatures, desti-
tute of sympathy for any living thing, let
him be known as an outcast."*

Oh, miserable men whose lives are spent
In harming creatures dear and innocent,
In Science's name you seek to cloak your crime,
Will that avail you aught when comes the time
You have to answer for your scarlet sin
And know your life's work evil to the brim?
Take heed, take heed, the day will come at last
When you will shudd'ring stand, and cry aghast,
"Accurst are we: we are outcast, outcast!"
Oh, sons of darkness, void of sympathy
No one will harken to your misery.
Then listen to the warning voice sublime
That echoes down the shadowy aisles of time ...
"Nor Heaven, nor Earth, will any pity show
"To outcasts who have worked another's woe".

IV.

*"Carrying neither stick nor sword, sympathe-
tic and kindly, the disciple bears love and
compassion towards all living creatures."*

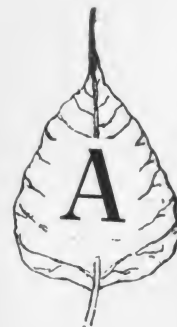
Armed but with kindly words and gentle deeds,
The good man follows where the Buddha leads,
No creatures fear him, he is wrapped around
In radiant happiness and joy profound.
Rise, gird yourself with love; be Buddha's priest,
The LIGHT is glowing in the golden East
Where first the HOLY ONE proclaimed the Law:
"Help all Life's children, they are suffering sore,
Learn how to reverence all creatures sent
To share this life: love them, then rest content.
From life to life you shall advancement glean
Until you reach Nirvana; perfect, clean."

HOPES AND ACHIEVEMENTS.

The Present and Future of a Buddhist School.

[By F. G. PEARCE.]

Principal, Mahinda College.



A few years ago the fate of Buddhist Ceylon was still in the balance. Now, however, it does not need much skill in prophecy to foresee in which direction we are going. Inspired by the steady enthusiasm and noble example of a few of the older generation, and encouraged to a considerable extent by the progress achieved by the great neighbour India, a generation of men is arising in Ceylon, which realises that Buddhism is not a 'Dead Hand' but a living force which, when applied to daily life and its problems, is just as capable of regenerating a modern people as it proved itself to be capable of regenerating ancient ones.

Vital Beliefs versus "Laissez faire." It is this earnest belief in the *practical* value of Buddhist principles, which is the real strength of the present-day Buddhist revival. Hitherto, most of the leading men in Ceylon have either frankly adopted the nominal creed of their western rulers, or else they have remained nominal Buddhists, but, in practice have adopted most of the ideals and ways of the westerner, good and bad alike, and often for convenience' sake.

A generation is arising which is not contented to take this attitude. They want to *live* their religion, they want to take it seriously: they want to apply its great principles of Harmlessness (Ahimsa), of Compassion (Maitri), of Selflessness (Anatma), to everyday life, to politics, to social problems, to the law-courts, to education, instead of reserving them for Poya-days only, or for the annual celebration of Attasil at Wesak time.

Learning while young. Mahinda College stands essentially for this attitude. Those who are supporting and carrying on Mahinda College are not content to talk about ideals. They want to put them into practice, within the walls of the College, which is a little world, in order that the boys who learn therein may afterwards test these Buddhist ideals in the great world outside, when they go out into it after leaving school.

This is why Mahinda College has been a pioneer institution in many things which are now attracting the attention of thoughtful people. All these things, in which Mahinda College has been a pioneer, are simply experiments, attempts to apply Buddhist principles to daily life.

Love versus Force. For example, we believe that much of the cruelty practised by schoolmasters towards children in western schools (and in Ceylon schools carried on in imitation of western schools), is entirely wrong according to Buddhism.

We believe that violence, such as caning, and compulsion by fear, such as many teachers practise, is not only unnecessary, but does not really make the child any better. We believe that it is much more in accordance with Buddhism to try to understand the nature of the child, and to teach him by means of Kindness (Maitri) and Reason; he will eventually learn much more by such methods than by brutal force. These ideas are being spread by many modern educationists in the West also, nowadays, but we follow them because they are essentially Buddhist ideas. As a result of this the boys in Mahinda College live a very happy and peaceful life; there are very few quarrels and disputes; there is hardly any cruelty, beating or bullying; the teachers are able to guide the boys by kindness instead of by fear, and the boys respect them because they love them, not because they fear them. This was the way in which the pupils behaved to their teachers in the ancient days, also, when Buddhism was a matter of daily life, and we are thus restoring it in Mahinda College.

The Individual Karma. Again, according to Buddhism, each individual has his own Karma, which comes from his past, and he has a certain number of qualities in him, differently arranged from those of any other individual. Each individual child therefore needs individual care. Children are not all alike. It is very dangerous to try to cure the faults of all in the same manner. An educational institution on Buddhist lines ought to provide for such individual attention to the children. As this is a very difficult matter in a College of six hundred and fifty boys, we began first of all to arrange for individual attention to the boys in our Hostels, of which we now have six, housing about a hundred boys. Instead of crowding large numbers of boys together into two or three great dormitories, like the barracks of soldiers, as is done in most Boarding-schools, we have followed the plan of having many entirely separate small bungalows, in each of which two or three teachers reside, in charge of not more than twenty boys. These boys are carefully chosen, and placed in Hostels suitable to them, with boys of their own age or temperament, and in the care of teachers who have experience in dealing with such boys. In this way we are able to give the boys individual attention, with the result that they make rapid moral and intellectual progress.

We are now adopting a plan for introducing the same principle into the Secondary Department of the College. It is called the 'Dalton Plan' and is one of the latest methods devised by modern educational experts, and the principles on which it is based are essentially those of Buddhism.

These are only a few of the numerous ways in which we are trying in Mahinda College to apply the principles of Bud-

dhism to daily life and to our teaching methods. There are many others which it would take too long to describe here, but which can be seen by anyone who visits the College and cares to look into the matter.

Rebuild Past Glories. Little by little, we believe, our Buddhist schools and colleges ought in this way to put Buddhism into practice in their actual daily work, instead of differing from the missionary schools only because the Five Precepts are repeated instead of prayers, and Buddhist texts learned instead of the Bible.

Little by little, in this way, we believe that our Buddhist schools and Colleges will begin to revive the glories of the ancient Buddhist culture. They will then begin to meet the real needs of the country. They will send out young men and young women who will be practical Buddhists, patriots, proud of their Eastern literature and their Eastern culture, while yet being equipped with such modern knowledge as the West has given to the world for its material improvement.

The Mother-Tongue and Pali. This also we are trying to begin in Mahinda College. We are trying to make our boys patriots and practical men. Mahinda College was one of the pioneers, if not actually the pioneer, in teaching Sinhalese throughout the entire College, from Infant class up to Senior Cambridge and London Matriculation. It was largely due to the efforts of Mr. F. L. Woodward, our late Principal, that Sinhalese was at last given its proper place in the Cambridge syllabus and the London examinations. Every Sinhalese boy in Mahinda College (and with scarcely half a dozen exceptions all are Buddhist and Sinhalese) learns Sinhalese, and nearly one fourth of the College consists of boys who have passed the eighth standard in Sinhalese. Most of our candidates for the Cambridge Junior and Senior, and the London Matriculation and Intermediate Arts examinations take Sinhalese as one of their subjects. There are active literary associations in Sinhalese, and some of the older students publish a printed monthly Sinhalese magazine called '*Mihindu Udhaya*.'

Mahinda College was the first Ceylon College to introduce the teaching of Pali, and the first to send in candidates in Pali for the Cambridge Senior examination. Three such candidates were sent in, in December 1922, by our Pali professor, Rev. K. Upatissa, who has had a distinguished career as a Pali teacher in Calcutta, Rangoon, and other places. In the coming year there will be over a hundred boys learning Pali, in addition to those of the more advanced classes who are studying it for the Cambridge examinations.

A Wide Culture. But patriots are not made simply by the study of the Mother-tongue, or the study of an ancient language, however good that may be. In Mahinda College we go much further than the mere study of Sinhalese and Pali. A patriot must be a man of wide knowledge, otherwise he is in danger of becoming a fanatic. We therefore train our boys to keep in touch with modern events and ideas, and we give them many opportunities of doing so. In teaching Literature and History we do not limit ourselves to the works of dead authors alone, as is done in most schools. The work of

modern writers and the history of modern events are studied also. The College library is stocked with many modern newspapers and magazines, containing interesting information about the latest discoveries, events, ideas, magazines which come daily, weekly, or monthly not only from Ceylon, but also from India, England and America. The boys read these with eagerness, and may be found busy in the Library, even during the holidays.

Practical Citizenship. A keen interest and an intelligent conception of the methods of government is given to the older boys by means of the Mahinda College Parliament, which meets weekly, and in which Bills are introduced by the Cabinet as in the House of Commons. The questions of immediate interest to Ceylon are discussed in the Mahinda College National Association, which has recently shown its intention of supporting Ceylonese industry in a very practical manner, namely by opening a Swadeshi Stores where all sorts of Ceylon-made goods are on sale, just outside the College gates. Excellent cloth can be purchased cheaply at this Store, and, till recently 'uttara saluvas' and other articles of silk and cotton were woven on the College loom, which has now however been transferred to a neighbouring village to enable some of the village girls to learn weaving.

Agricultural Science. Finally, mention must be made of a project which should have special interest for people of the Southern Province. It has long been felt by thoughtful people that something ought to be done to provide opportunities for the increasing number of boys who otherwise will simply pass the E. S. L. C. examination and then fail to find employment. This province being essentially an agricultural province, one naturally seeks the solution of the problem along the lines of agricultural education, and it is this that we intend to promote in connexion with Mahinda College, shortly, if we are able to secure sufficient encouragement from the people of the Province.

Already we have received a promise of a gift of land for the purpose of carrying out agricultural experiments; our Science laboratories are fully equipped, and there is every probability of our being able to secure the services of a highly qualified European gentleman who has had wide experience of tropical agriculture and horticulture, and of teaching students.

A Definite Ideal. It will be seen from the above descriptions of the work which we are doing, and which we aim at doing, at Mahinda College, that we are working towards a very definite future for the College. What is that future for which we hope and towards which we are working?

Buddhism in Daily Life. First, we intend that Mahinda College should be an embodiment of *Buddhism in practice*, an example of the application of Buddhist principles applied to daily life. We want our boys to go out into the world convinced of the rightness of Buddhist principles, and determined to practise them in daily life, whatever public opinion may be. We want to teach them to have the courage to stand up for their principles even if they be called idealists and mocked at

for attempting to realise what the world calls "impossible" and "unpractical" in these days of competition and warfare.

Oriental Culture. Secondly, we intend Mahinda College to be a *centre of oriental culture*, in the widest sense. We want our boys to be nationalists, patriots, who will be ready not only to talk, but also to *act* for their country's welfare, and to sacrifice their own comfort, if need be, for the sake of doing so. We want them to know their Mother-tongue well, and to love its literature and reverence the heroes celebrated therein, by following their example. We want them to have a *first-hand* knowledge of Buddha-dhamma, to search for Truth for themselves, as Lord Buddha bade His followers to do.

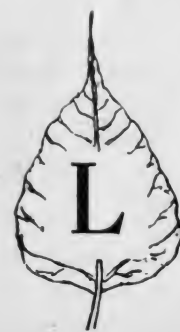
While teaching them to respect age and authority when they are young, we wish also to teach them to refuse to accept dogmatic assertions when they have attained the age of reason and maturity. Therefore we teach them Pali, so that they may verify the teachings at first-hand for themselves.

Further, we want their culture to be a wide one, vitally in touch with modern thought and action. Therefore we fill their school-life full of opportunities of coming into touch with all that is going on in the great world around them, both in thought and in action, through travel and through books. We also teach them to perform their religious duties regularly by periodic visits to the surrounding Temples.

Practical Principles. Lastly we want them to go out into the world well equipped to hold their own in life's struggle. Knowing that he fares worst in the long run who makes other men hate him through his own acts of selfishness, and believing that Lord Buddha's teaching is literally true that "Hatred ceaseth not by hatred at any time; hatred ceaseth only by Love," we want our boys to go out into the world armed with the shield of "Ahimsa"—(Harmlessness) unwilling deliberately to cause injury to *any* creature, whether in action or in thought, in business-life or in social-life, and not to keep this excellent precept only on Poya-days.

ANATTA.

[BY DR. CASSIUS A. PEREIRA.]



LONG ago, long before the Bodhisatta, Prince Siddhattha, was born, and therefore before the advent of Jesus, Môhammed, and such laterteachers of religion the Rishis, or Seers of India, and their ascetic followers, had delved deep into the Riddle of the Universe. So deep had been their search, and so great their wisdom, that it may safely be claimed that there was nothing cosmic that they had left untouched.

To us, of the East, it seems unnecessary to go into details, as to the methods adopted by those ancient sages, to perfect their stupendous knowledge. It is an axiom with us that well nigh nothing is denied to the potent penetration of a cultured mind. By the practice of asceticism and deep

meditation, backed by an unassailable purity of virtue, these Rishis of old attained powers that are by us termed "divine:" that are divine, in that they are the birthright of beings fortunate enough to be born on higher planes than ourselves. The "divine sight" and the "divine hearing," many illustrations of which are recorded in our books, were no secrets to these men.

Mind overcoming Matter, the Rishis were able to prolong life immensely. They could cause the solid earth to quake as they willed, trembling in a limited area, or rocking throughout its pondrous mass. They were able, without impediment, to pierce through solid rock and mountain, and even this mother earth, as easily as the diver cleaves the water. They were able to walk on water as confidently as we could on the firm land.

A Record of Hard Work. These are not ideals only. Mahinda College, inspired by her great founders, Col. Olcott and Dr. Daly, and built up by her greatest Principal, Mr. F. L. Woodward, has already achieved a good part of these ideals. Its classrooms are full to overflowing, and the time has at last come when the Buddhists of the Southern Province speak with pride of the Buddhist College of the South as the leading educational institution in the Province, and the equal of any Colombo College. The Buddhist public knows of the progress of Mahinda College; it knows what we have done during the past few years, by means of strenuous work and the generous help of a few wealthy Buddhists, to raise it to its present high position. There is no longer any doubt in the minds of Buddhists that Mahinda College is an established National Institution well meriting the assistance of every Sinhalese who loves his religion and his Motherland.

We have behind us a record of hard work and of marked achievement. In this article I have tried to show that Mahinda College has before it the probability of a future of quite exceptional usefulness to this Country. It largely rests with the Buddhists of this land to make that probability into a certainty by rendering me their help and support, and thereby sharing the great merit attached to this work, a work which is truly Buddhist not only in name, but in practice also.

They could transport themselves by will-power, through the air, not only from place to place on this earth of ours (even as the Thera Mahinda transported himself from Northern India to Mihintale, in Ceylon), but could transcend this plane and visit and see, as we can visit and see Benares or London, the planes of being above and below that of man.

Down they penetrated and noted all the planes of the wicked and ill-doers to nethermost hell; and up, up they soared from deva plane to deva plane, till, passing the lower Brahma planes, they came face to face with the mighty Maha Brahma himself. Some indeed, reaching yet further, gained the Four Formless planes, where the infinity of consciousness even was attenuated till neither consciousness nor unconsciousness could be said to hold sway. And there these giants of olden time, who worked with the instrument of cosmic mind, perforce must stop.

The Master-key to the Hypercosmic was unknown to the Rishis. All that is cosmic was under their control and they had traversed it from lowest depths to utmost heights, had played with these powers as with a toy; had caused this substantial seeming sphere to flutter like a dead leaf in the winds, and in short, had performed all the amazingly wonderful feats of *Iddhi* or potent will-power. All cosmic planes they had seen, and, satisfied

that nothing mundane was hidden from their eyes, as was actually the truth, they set about teaching their followers, from the fruit of their real experience, the *Vak*, or eternal voice, as revealed unto their mighty search. These are the *Sruti* and the *Smṛti*, the heard and the seen, that are elaborated and

expanded in the Hinduism of the present day. And no Buddhist of to-day will deny, or cares to deny, that the great mass of first-hand evidence, with regard to the cosmic, that is the heritage of the modern Hindu, has not been, is not, and will never be surpassed. For here was reached the very pinnacle of the purely cosmic.

With the Rishis the theistic idea grew and rose in refinement even as those seers penetrated higher and ever higher as their powers increased. From the polytheism of the lower sensuous

Kāma "heavens," they arrived at their first halting-place with Sakka, or Indra, "Devāmanindo,—" the king of the gods. Penetrating further, first fell Sakka from his high pedestal, and then even Brahmā, "the Heavenly Father, the Creator and Fashioner of all there is," till the formless planes opened up a view to which pantheism only seemed appropriate. For these Rishis had never succeeded in getting shed of the *Soul* delusion. All their search had been with the one object of finding safe resting-place for "Soul." Passing Sakka's tempting Kāma heaven, the abodes of Brahmā seemed indeed such a place, where thought read thought and even the bodies appeared to merge. But, with the attainment of the formless ecstasies *Arupavacara jhana*, sank the great Brahma, and all "body," till it appeared to those Rishis that a

subtle consciousness only remained, lost as it seemed for ever, wrapped with a radiance of ineffable light.

But the penalty was correspondingly great, and it became ever greater even as the power of the sage was enhanced. The

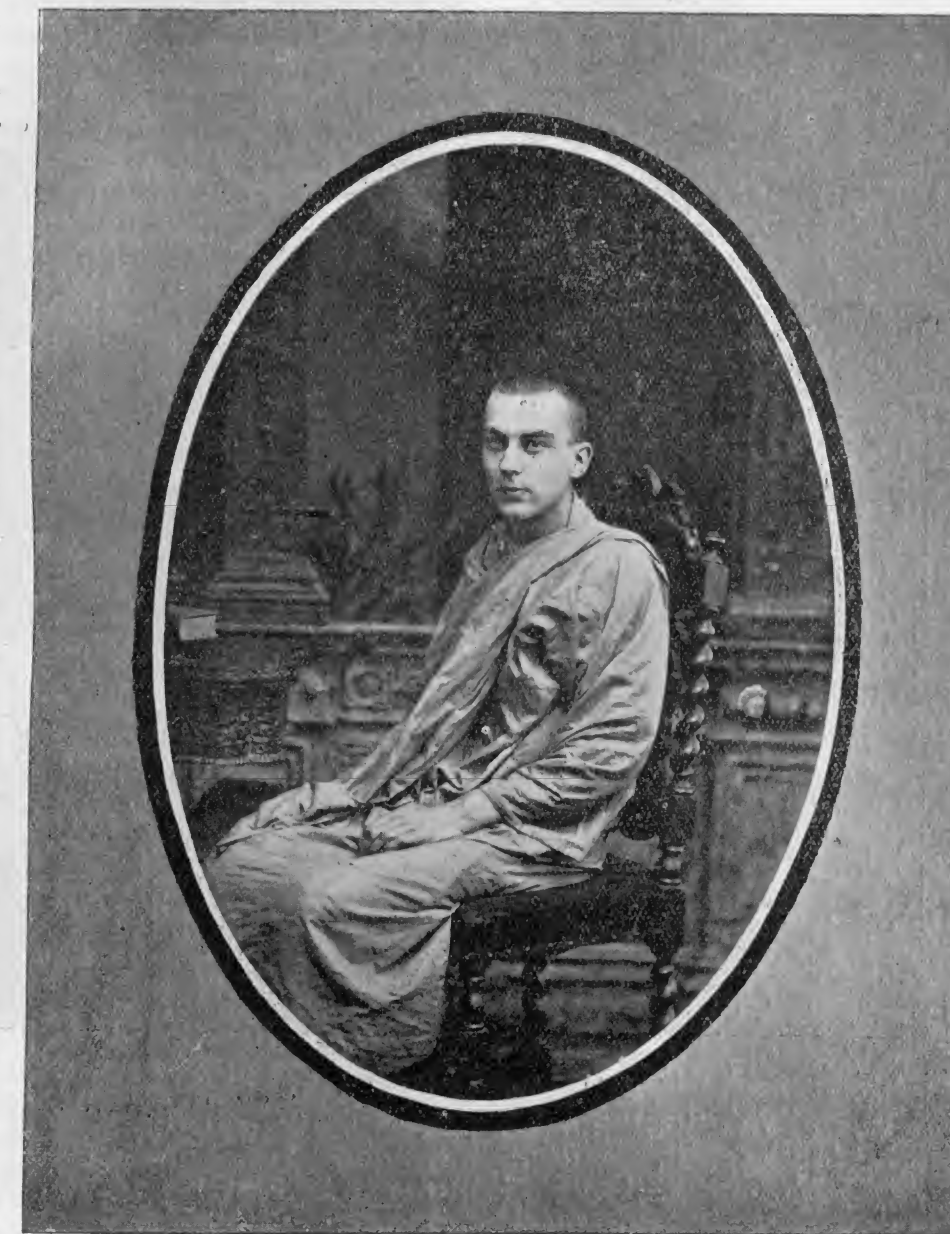


Photo by The Colombo Apothecaries Co. Ltd, Kandy.

THE LATE ANANDA METTEYA THERA.

(Allan Bennett.)

KAMĀ METTĀ.

HAD I my will I'd speak this word
Till every man on earth had heard:
Take heed of love whose looks are fair
But false as bogs and quicksands are.

For love a very traitor is
That takes men captive with a kiss,
And plunges them in dungeons deep
Where they can only sit and weep.

Also he maketh them so mad
They have no more the good they had.
He is so black and all cruel
I think he is the fiend from hell.

But Lovingkindness angel is;
No man hath havoc of his kiss;
But without fail is lifted straight
Very near to heaven's gate;

Very near to heaven's gate,
Ceased from anger, done with hate,
Knowing naught of jealousy,
Helping all men willingly.

For then his heart so great has grown
That it no more will seek its own;
But by this precept still would live,
Not to get but only give.

Thus is Lovingkindness found
In every place, above, around,
Shedding thoughts that heal and bless,
Wide, expanding, measureless.

For who hath Lovingkindness, he
Liveth with all men happily,
He would have all men smile not weep;
Such a mind he still doth keep.

Praise to Lovingkindness then;
Best of friends to gods and men!
Take Lovingkindness for your Lord;
He gives his subjects rich reward.

SILĀCĀRA

PRIZE POEM.

THE ARAHAN.

O Glorious, O most bright,
With starry mind more limpid, still, and deep
Than mountain-pools leaf-shadowed; O most free,
Roofed only with the light
Of Heaven, you have crossed that twilight sea
Where all lives weep!

Tell me, O silent one,
How through your days, not swung 'twixt joy and woe,
In self-same wise the swift unheeded hours—
Or kindled by the Sun
Or draped by night and hushed by opiate flowers—
Come and go?

How through these swaying waves,
How through these aimless undulations here,
Cadencing always but to cause again
As every wind-gust laves,
Your life, a straight swift current, flows amain,
Certain and clear!

Tell me, O lonely one,
Serenely moonlike, constant through your days,
How is it that the world with all its voice—
On laughters swift to run,
Or slow with sighs not caring to rejoice—
With blame or praise,

Nor kindles any flame,
Nor spreads a gloom of darkness in your heart?
To things that lure and clamour for desire
You run not, pride and crouching shame
Far off; not mad in life's mad fire,
You never part

From wise serenity
And pitying love, compassion large and deep,
Immeasurable as the worlds that sing,
And all the unhorizoned sea
Of stars. Fearless your days that bring
No dreams in sleep.

GEORGE KEYT.

(Continued from page 37.)

Why "compounded things" (*sankhara*) in the first two stanzas, and "all things whatsoever, compounded and un-compounded" (*dhamma*) in the third? Because all "compounded things" (*sankhara*), which means all Samsāra, everything in the universe as we know it, *everything cosmic*, is "transitory" and "pain-laden;" but one exception, among "all things whatsoever, compounded and un-compounded" (*dhamma*), namely the "uncompounded" *Hypercosmic Nibbāna*, which is included under *Dhamma*, and is neither "transitory" nor "pain-laden," is yet "void of soul" (*anatta*), as also are all "compounded" things. The third stanza then, speaks of "all things whatsoever, compounded and un-compounded" (*dhamma*), which is the more comprehensive term and includes "all compounded things" (*sankhara*), for a very special and precise reason. The term "compounded things" (*sankhara*) only includes Caused Effects (*hetu-phala*), or "conditioned things," and excludes Nibbāna.

Eight "Dhammas" occupy an intermediate position, between the common ruck of the cosmic, on the one hand, and the Hypercosmic on the other. These are the Four Paths (*magga*) of Sainthood, that lead to Nibbāna, and the Four Fruits (*phala*) thereof. These, lasting as they do but for moments of time, are transitory (*anicca*); they are also void of soul (*anatta*), but they are not pain-laden (*dukkha*). These Eight "Dhammas," though intuited in the cosmic, yet partake of the nature of the Hypercosmic. Nibbāna, the last of the Hypercosmic Nine (*Navalokuttara dhamma*) is neither "transitory" nor "pain-laden," but it also is "Soulless" (*anatta*). All else in this and every other "world" is "transitory," and "pain-laden," and "soulless."

"Space" (*akasa*) is neither transitory nor pain-laden, but being only a concept (*pannatti*) and not a "basis something" (*vatthu*) like Nibbāna, it is outside our scope. Included space (*sajata akasa*), e.g. the "space" in our noses, mouths, when a well is dug or a house built etc: is in a way "transitory," but unincluded space (*ajata akasa*), i.e. the sky, is neither transitory nor pain-laden. Yet not even here is there a "soul."

A Soul exists nowhere except in the worldling's imagination. Still all religions, but the Buddha-dhamma, believe, and encourage belief, in a "soul." As a bird leaves one nest and flies to another, so a "soul" is supposed to leave one body, at death, and flit to a fresh one,—or perhaps fly, untrammelled, in "heaven." The Buddha-dhamma does not admit of any such hallucination. The Tathāgata closely and coldly analyses the Five Groups (*khandhas*), Body, Sensations, Ideas, Tendencies, and Consciousness—that make up a "being," and finds no more of "soul" here than a horologist finds in a clock.

This question is minutely dealt with in that much mis-translated sermon, the first discourse of the Majjhima Nikāya. "O Bhikkhus," says the Tathāgata, "I will declare to you the manner of the Root of all Soul-illusion (*dhamma*)." Here "dhamma" has a special connotation. It means neither "compounded and un-compounded things" nor the sacred Text. Here "dhamma" means the Root of all bondage, the "self" or "soul-illusion" (*sakkayaditthi*) of "the ordinary unins-

tructed worldling." All the various forms of self-illusion are briefly referred to, and dismissed as empty and false. "Void is this of Soul, or of aught of the nature of Soul," is a refrain of many sermons. "This is not mine, this am I not, there is no Soul here," is an even commoner expression. One who has not been taught, says the commentary, through lack of proper education in Dhamma, correct investigation and attainment, believes in "Soul." Such an one has not "seen." It is not a seeing with the fleshly eye, as dogs or jackals "see," but the failure at intelligent inference and intuition that is meant.

Here is only a ceaseless sequence of "causes and effects," forming, in each of us, a flux that is called "mind and body" (*nama rupa*). But long, long have we believed in a soul, and we find it next to impossible to get shed of this concept. However high the imagination may soar, whatever high plane of devā, Brahmā, or formless state we may attain, back we come, to this earth as man, or even lower, because of this subtle fetter of soul-belief.

It is like the story of the hare, in the old Indian illustration. Mr. Hare, ruffled because of an earth tremor, and annoyed because he believed, in his swollen self-pride, that the great earth quaked only to inconvenience him, first upbraided the earth thus:—"What harm have I done thee, thou great lump! Do I trample upon your surface and hurt you, in my light gambols, like the elephant with his ponderous tread! Do I deplete your breast of its vegetation by my nibbling! Do I make the night hideous with roars, like the great cats! Do I even pollute your surface copiously, as do the huge beasts! And now you are playing these dirty tricks on me! But I'll have none of it. I'm off!" And exerting all its strength, the fluffy hare jumped off the earth,—intending never to return. But alas! Mr. Hare was not aware of such a trifle as the Law of gravitation, and back it had to descend. Undaunted and angrier than ever, it leapt up again and again, till tired, trembling and panting, it had to admit that it was not an easy exploit to skip permanently off the earth.

In exactly the same way, every individual of all the falsely-believing religions, and every "Buddhist" too till *Anatta* is realized, tries vainly to skip permanently off this man-state, and into an everlasting heaven. Ignorant of the reign of Immutable Law, and that this of *Anatta* is the most gravitative of them all, all the good folk of all the infidel religions perforce must come back, must be "born again," here or lower, repeatedly, till this finest and strongest shackle of them all is at last appreciated, even as a Buddha expounds it, and till it is shattered for ever, even as the Blessed One shows how. Till then, like the hare, all our frantic efforts are vain. As soon as the impetus of a jump is expended, sooner or later, even after many reons, back we fall from whatever highest heaven our "goodness" may have achieved for our temporary reward.

All, all are thus bound, even the "gods," who are as great fools as we are, and truly sometimes greater,—for their new-found liberty of movement, their power and sense keenness,

too often make them megalomaniac and blind to even the truths that our humbler intellects can appreciate, with a Buddha's aid. For the Soul concept is the last illusion that has to go, and this, without a Buddha-dhamma, waxes ever stronger, the stronger we become and the higher we go, till it will be a long last indeed before a Brahma deity, with his magnified and involved Soul belief, attains the Emancipation (*mutti*) of Nibbāna, except it be by the fortunate miracle of deserving, by past kamma, a Buddha's compassion and help.

What is the Buddhist method for attaining the consummation of Right Insight (*sammadassana*) as to the "Soullessness" of all things? In brief, the seeker must first of all be Perfectly Virtuous (*sila visuddhi*). He must next, by mastery of mind, gain Perfect Concentration (*citta visuddhi*). Then, with the help of this one-pointed mind, he must purge the consciousness of all loose thinking, and gain Purity of View (*ditthi visuddhi*), which is the fruit of "mind and body" analysis. This third "purification" merits comment.

The mind that is ultimately brought to bear on analysis of a "being," or "mind and body," or the "five groups," is given the technical name of "rightly judging wisdom" (*sammasana nana*), or the wisdom of keen appraisal. The intuition of "non-soul" is the achievement of this penetrating intellect. But, before this, one studies the real nature of "mind and body," and soon realizes that a "person" (*puggala*), a "being" (*bhuta*), a breathing individual (*pana*), an animal (*satta*) etc: are but words that indicate certain passing phenomena, and not denotative of any permanent realities or entities. Truly these are only "collections of fluxes" (*khandha santana*) that progress by a process of cutting-off, paradoxical as this might seem at first sight. The past is, from moment to moment, being cut off for ever, and an ever renewing present, the result of that past, ever conditions, with its dying, a new future.

From the time when the embryo (*kalala rupa*) forms, right up till death, there is a continuity of flux of the five Groups. Right up till death the breaking up and reforming process goes on in a ceaseless, uninterrupted flow of ever-dying "causes" and ever-new "effects," themselves the dying causes of further effects. The embryo is unique, and each "being," from conception till death, is also unique. It flows in its own continuity (*santana*), all foreign intake, stimulus, or influence, altering its nature as it flows. This "intake" from food (*ahara*), cosmic vibrations (*utu*), thought vibration (*citta*), and *Kamma*, at first adds more than it subtracts, and there is physical "growth" (*vaddhi*). Then, after a period of more or less "stationary" flux (*pavatti*), decay (*jara*) becomes more evident,—the kamma-impetus inheritance, at birth, being nearly expended. Now subtraction is greater than new formation, till the latter ceases entirely, and, for this life, there is a "big" death,—a "small death," from moment to moment (*khanika marana*) occurring all through "life." At death, another birth occurs, the death being "the cause."

Next by a close study of Causal Law (*paticca-samuppada-dhamma*), the seeker perfects a fourth "purification," that of

overcoming Doubt (*khankha-vitarana-visuddhi*). Everywhere, in all compounded things, the seeker sees but the exact operation of immutable law. This flux of mind and body is viewed as a momentary thing, always getting aid for further progress. It seems to be a solid enough affair, like the "circle" of fire formed by a whirling torch. But as such a "circle" of fire is really only an inch, maybe, of actual flame from the "static" (*thiti*) torch, which itself "exists" on fuel and will disappear with the exhaustion of that food,—so is this I-flux an illusion. It is not an entity. It really "is" only during a fleeting static moment of mind and body, and even this can be made to pass by exhausting its particular fuel. Always the impetus for the future life-moment, here or elsewhere, is generated the moment before. The impetus of ecstasy (*jhana*) may send one to high god-planes, but whatever be the somersaulting on various planes of being, high or low, the flux continues—"the same yet not the same," or "not the same, yet not another"—as the Books repeat. It is "not the same" in *identity*, and "yet not another" in *continuity*.

When Doubt, as to the inflexible operation of Law, has been overcome, then ten phases of "Intuition Wisdom" (*vipassana nana*), beginning with that of Rightly Weighing or "judging" all compounded things, lead by three more "purifications" (*visuddhis*) to Pure Insight.

The Brahmin says, of death, that the body goes to the "five Elements" of fire, water, earth, air and space. But the "soul," like a bird, soars on to realms above, or to "re-incarnation" in some other state. This delusion, in one form and another, is the belief of all peoples, of all religions but Buddhism. The Intuition Wisdom of the seeker analyses, but discovers no residue of permanent entity, no soul behind mind and body. He scrutinizes "mind and body," as a man, seated by a sheltered pool, watches rain-drops creating evanescent bubbles on the water's surface. Even as those bubbles are born, live a moment, and die,—so "mind," and so "body" are ever being born, live but a moment, and die (*uppada, thiti, bhanga*). And, as the watcher sees adequate cause for those transient bubbles that the rain-drops are bringing into being in the still pond, realizing there but the inevitable operation of everlasting laws, and no freak of accident or chance,—so here also, in mind and body, the watcher sees the operation of "adequate causes" and the everlasting play of the laws of Cause and Effect. There is here only birth, death, and rebirth of an unceasing (*avithi*) flux, a force-result that is "never the same, yet not another."

Except for this "flux" there is nothing here. There is an existence, like a flowing river, true enough,—a continuing, but no "spiritual entity," no "soul." And this continuum, says the Blessed One, is a "pain-laden bundle". A deed is, but not a "doer," which may not coincide with the average worldling's cosmic logic, but is nevertheless true. "A Nibbāna is, but not a soul that attains it. A Noble Path is, but no soul travelling on it." To intuit this is to achieve Pure Insight, and it is no easy achievement. For the absolute realization that there is positively nothing cosmic that is "permanent," nothing "happy", nothing of an *atta* or "soul," is the portal to Saint-

hood. Such a thought-moment lifts the seeker for ever from the ruck of the common cosmic, and the "fixing" of that thought marks him out as one of life's elect, who has found what he sought,—for, at last, he is a "seeker" no longer: he has trod the Path (*magga*) and tasted of its Fruit (*phala*).

This is the Middle Path of the Buddhas; neither eternalism (*sassata*) nor annihilation (*uccheda*). There death occurs, and here rebirth: this life dying here gives rise to further birth. Both the "eternal soul" idea, and "materialism" are excluded. But of these two false opinions, the Buddha holds that the soul-illusion view is the less evil, for though it blocks Nibbāna, it does not necessarily lead the deluded one to "hell" planes, as the materialist's mocking misconception of "eat, drink and be merry for tomorrow we die" almost invariably does.

Buddha-dhamma recognizes three different aspects of the "soul" illusion:—

1. The Craving opinion of "this is mine" (*tanha mannana*).
2. The Prideful opinion, "here am I" (*mana mannana*).
3. The Delusory opinion, "this is my soul" (*ditthi mannana*).

Intellectually, a Buddhist appreciates the falseness of these three views, especially the last; but as long as he remains a "mere worldling," and not a "Saint," he has actually realized none of the three. The non-Buddhist, and most so-called "Nothern" Buddhists, are engrossed in all three, even intellectually. Although "craving" and "pride" make the Buddhist say "my" this or that, and "me," he has sufficiently grasped the truth of "there is no soul here" to make his view fairly good, and, at least, not obscuring. But all beings who have not attained the first stage of Sainthood (*sotapanna*) have not yet escaped these three aspects of soul-illusion. The Sotapanna has cast aside for ever the notion of "soul," and therefore, the lower levels of "craving" and "pride." Even these attenuated illusions are shed by the Arahāt.

The three aspects of soul-illusion are displayed by the worldling in twenty distinct forms of soul-controversy (*atta vada*). These are arrived at by four separate "views" in connection with each of the Five groups that constitute man, i.e. Body, Sensations, Ideas, Experience, and Consciousness.

To illustrate: the four views in connection with Body are:—

1. "Body is Soul." They are indissoluble, as a flame and its colour are indissoluble. When the flame is extinguished, its colour is annihilated, and there is an end. This is the materialist's contention.
2. "Body exists together with, or because of Soul;" as a shadow exists with, or because of a tree.
3. "In body is Soul;" as a jewel is in a box.
4. Because of Soul a Body materializes;" as scent emanates because of a flower.

The last three "views" picture varying shades of the eternalist's belief. The Tathāgata characterizes all these

twenty views as baseless, speculative hair-splitting; mere empty display of views, a writhing in the toil of views, a getting lost and entangled in a jungle of views, a barren waste of views. "Held thus fast in the bond of views, the uninstructed worldling remains unfreed from birth, decay and death: he is not delivered from sorrow, lamentation, pain, grief and despair; in brief, he obtains no relief from Suffering."

For forty-five years the Tathāgata taught His Dhamma of the Noble Eightfold Path, that leads by Virtue, Concentration, and Wisdom, to the Goal of Freedom, where annihilated once for all is all corruption, for extirpated are the roots of corruption, which are greed, hatred, and the delusion of "Soul." Countless were the Holy Ones who attained that Goal. And the very least of these, the Saints of the Blessed One, had realized and achieved what none, not one of the mighty Rishis, not one of all the false-viewed prophets and saviours, before or since, had achieved; nay, not one, from the internal evidence of their own holy books, of their gods, triune or single, had achieved,—namely the conquest of "Soul-illusion," father of all craving, that is common to all "gods"—from Brahma to Jehovah, Ahuramazda to Allah, and the humble tree-gods. And this achievement, of the Saints of the Supreme Buddha, together with the incidental mastery of supernatural powers far surpassing those of the Rishis in potency, was attained by their own exertion and effort, and not by the caprice of any deity whatsoever, by masterful conquest and not by humble prayer,—by right of unsurpassed excellence in wisdom, practice, and attainment, and not as a suppliant's boon.

To the "grown-ups" of Samsāra the Buddha's message is indeed a revelation. Buddhism is the religion of the mature, the strong and self-reliant. It is the only adult religion, the man's religion, the religion of him who, true to his hard-won and glorious manhood, despises the cringing servility that would hang, as pestering beggar, to the coat-tails of any prophet whatsoever, in order to scrape into a sensuous "heaven" that cannot be eternal from its very nature, though deluded prophets have always emphatically taught and averred so. For truly the greed of a voracious and ineradicated craving, even though it sojourn in heaven, is limitless and insatiable; and there is no appeasing it even by illimitable feeding.

So the Nibbāna is not for the smug piety of a prayerful but lust-ridden religionist. Neither is it for the beer and whisky-drinking "philosopher," who sees no "happiness" apart from sensuous pleasure. The sense-pleasure-loving worldling does not seek Nibbāna: and here it must be remembered that Buddha-dhamma deems "mind" the sixth sense, and under "sense-pleasure" is included even the so-called æsthetic vagaries of the dilettante.

Exactly is the measure of a man's ignorance and sensuous craving indexed and recorded by the measure of his repulsion for the passionless peace of Nibbāna. For, to the wise, it is clear that "suffered" or "compounded" happiness, from the very nature of its "caused" origin, is evanescent, and therefore neither truly beautiful nor beneficial. Such is the "happi-

ness" derived, by the ulcered wretch, from his fannings, fomentations and unguents. The wise see that the peace of Healing is the only permanent and true happiness; and the Buddha is the Supreme Healer, who warns us that sensuous scratching only exacerbates the ulcers of life's corruption.

As the improvident puerility of a child is shown by its repulsion for much that adults prize as worthy, and attraction for what adults deem ugly and offensive, so is the careless ignorance of the children of nescience displayed to a Buddha's ken. They are repelled by Nibbāna, and all that leads thitherward, but they love to roll in the dust and dirt of Samsāra, gorging themselves with its green apples, its indigestible and

Pioneer Pali Scholars of Europe.

[W. H. G. DE ZOYSA, MUHANDIRAM.]



HE study of Pali made famous as the language in which the Great Reformer—the Gautama Buddha—preached his law of righteousness and in which the Buddha Dharma is recorded forms now a subject of study in the curricula of the universities of Europe and America. This easy accessibility of a language unknown in the West in the early part of the nineteenth century is the work of a few European literati; first amongst whom stands pre-eminent George Turnour, a distinguished Civil Servant of this Colony, who under most difficult conditions persisted in his devotion to mastering the intricacies of a language and literature unknown to the philologists of Europe. Ceylon's great chronicle known as the 'Maha Wansa' was translated by him; immortalising his name thereby. His labours at a time when the present facilities were absolutely non-existing, his dogged perseverance in successfully combating the difficulties which beset him in his laudable endeavours to bring to light the hidden treasures that lay hitherto unexplored in a field so wide, so rich, and so versatile may indeed be considered as a remarkable achievement, unparalleled in the history of philology either amongst the occidental or oriental literati in recent times.

Burnouf and Fausbøll later worked in making Pali Scholarship more accessible in the West. The scholarly contributions of these two men were invaluable in laying the foundation of Pali learning in Europe and America. The splendid legacy left behind by the French savant Burnouf in his introduction a l'histoire du Bouddhisme and of his 'Lotus de la Bonne Loi' will always remain unperishable monuments in the cause of Oriental Scholarship. The translations of the 'Jataka' stories and other equally valuable contributions of Fausbøll the Dane are even now regarded as the finished work of a man of the highest attainment as a Palist. No less worthy are the labours of Oldenberg, Max Muller, Albrecht Weber, Lassen, Khun, Senart, Rost,

hurtful "delicacies,"—rapturously scratching their itching ulcers, and enjoying their play all day, forgetful of the coming night of death, and the terrors it brings to the ignorant. But night comes. Tight then they close their eyes, and they remember what they had been taught, but what had been scoffed at so long as the sun shone: they remember to pray to the gods, and fervently do they do so, for grace and protection; but with the dawn of rebirth they are ready to sing and dance again,—if they rise to a sunlit morn, and not perchance to the menacing gloom of pain and medicamental woe. Such is the unresting ravenous salt sea of Samsāra. But death is once again at hand: "work out your salvation with diligence."

Emmanuel, Forchammer and others in directing and arousing western thought to an interest in a language and religion which the world to-day is eagerly anxious to know, to master and to reap the benefits it confidently expects from such knowledge and mastery.

Turning to more recent times no European scholar has rendered greater service to the cause of Buddhism and the study of Pali than the great Robert Caesar Childers who, by his 'magnum opus',—his Pali Dictionary—has won for him high reputation amongst the learned men of Europe and the East as a scholar of the most eminent erudition. A few words describing the biography of this great Orientalist will I think be of interest, and assist in furthering the interests of Buddhism.

Robert Caesar Childers was an Englishman by birth, being the son of Revd. Charles Childers, English Chaplain at Nice. He was born in the year 1838. He entered the Civil Service of this Island at the early age of 22 and was appointed to the office of the Private Secretary to His Excellency the acting Governor Sir Charles Justin Macarthy and served therein from 1860 to 1863. Later, in 1863 he was appointed as a writer at the Kandy Kachcheri. In 1864 his health failing he left Ceylon for Europe on retirement. During his short stay in Ceylon he made an attempt to study Pali under a Sinhalese pundit but met with indifferent success. The honour of inducing Childers to take up the study of Pali in earnest was due to Dr. Reinhold Rost, Librarian of the India office. This was in the autumn 1868—His devotion to this study was so keen and so successful that in 1872 he published the first part of his Dictionary (pages 1-276) making his name famous. In the early part of 1875 he completed and published his life's great work. The publication of this work received a reception most friendly and favourable. The Dictionary consists of 622 pages and in its information and references is encyclopaedic. It contains thirteen thousand words and over forty thousand references and even to-day it is looked up to as the most authoritative and the only Dictionary of any value of

the Pāli language published in English in Europe. In repayment of the debt of gratitude for inducing him to take up the study of this language he has dedicated the Dictionary to his friend and colleague, Dr. Rost. "These pages I dedicate to my friend Reinhold Rost who first induced me to commence the serious study of the Pāli language and to whose encouragement and help it is due that I persevered with it amid many difficulties." In the preface of this Dictionary he renders thanks to Dr. Rost and proudly claims to be a pupil of V. Fousbøll the great Danish Pālist. He also acknowledges the services of three eminent Sinhalese Buddhists whose contributions in replying to questions on points of scholarship and interpretation were most valuable. "Dharmarāma of Yattramulla whose premature death in 1872 deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhuti of Vaskaduwa well known to European Pālists as the able editor of *Abidhanapadipika* and lastly the Mudaliyar Louis Cornelius Vijesinha, a scholar of much learning and originality." This Mudaliyar was in his early days a Christian (Wesleyan) Minister but latterly changed his views after drinking deep in the Buddhist scriptures in its original in Pāli. "During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation but from none more than the Buddhist clergy—a generous and enlightened body of men towards whom I am under many and deep obligations."



THE LATE Mr. ROBERT CAESAR CHILDERS.

The value of this great work was recognised and appreciated soon by Royalty. When His late Majesty Edward VII visited this Island in December 1875 he brought with him five copies of this Dictionary—richly bound in red morocco leather with the Prince of Wales insignia stamped thereon and presented a copy of each to those whose names had been submitted by the Ceylon Government as men who have made Ceylon famous by their eminent scholarship,—Very Revd

Hikkaduwe Sumangala, Waskaduwe Subhuti, James de Alwis, Louis de Zoysa and Sir Muttu Cumarasamy as a mark of His Royal Highness' appreciation and a high and gracious tribute to their profound scholarship. All copies were inscribed with His Royal Highness' autograph. Could a greater compliment have been paid to the eminent author? Childers held the office of Sub-Librarian, and later in 1873 was appointed Professor of Pāli and Buddhist literature, at University College, London.

In seven years (1868-1875) of strenuous labour and study he produced this great work. This continuous personal exertion had naturally further undermined his delicate condition of health and on the 25th July 1876 at Weybridge he—this great central ornament of Pāli scholarship in the West—passed peacefully at the early age of 38 years—a victim to consumption. So long as Pāli endures and Buddhism prevails, the memory of Robert Caesar Childers will be cherished with veneration by all interested in Pāli and Buddhist literature.

It would indeed be churlish to conclude this brief reference to pioneer Pāli scholars of Europe without an expression of sincere condolence at the news recently cabled by Renter of the death of the other Pāli scholar—the Founder of the Pāli Text Society—Professor Rhys Davids, another brilliant Civil Servant of this colony. His memory like that of Childers and Turnour will ever be remembered with gratitude

in all ages as men who have left foot-prints imperishable on the sands of time.

The memories of these men die not; for they are numbered with the immortals.

Hunger the supreme disease,
Existence the supremest pain:
To know that this is really so
Is Nirvana, happiness supreme.

DHAMMAPADA.

"THE PRIDE WHICH SAYS 'I AM.'"

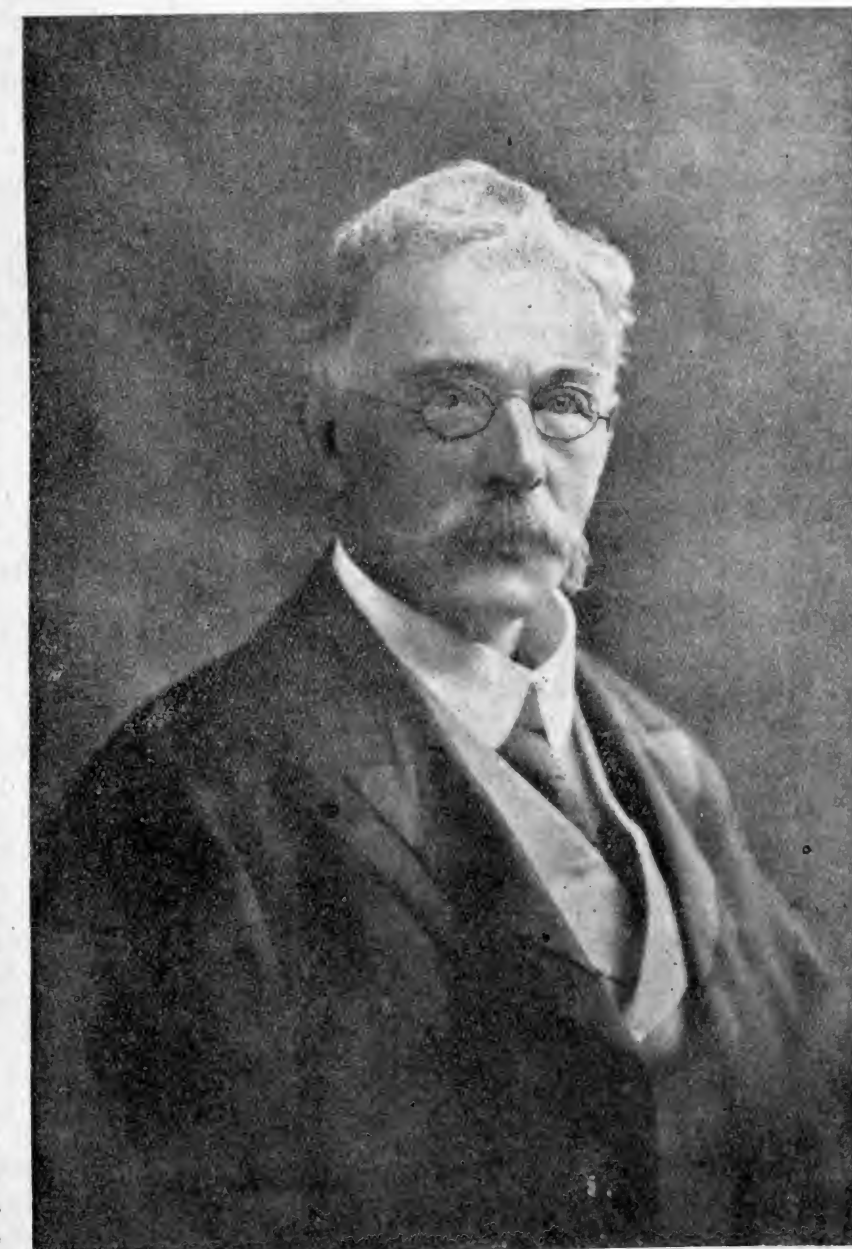
[By DR. W. A. DE SILVA, J.P.]



WHEN the blind lead the blind they may happen occasionally to go on the right path, but usually they go on the wrong. Their journey is beset with delay, difficulty and unnecessary suffering. Strength and energy is wasted; the results of their toil lead inevitably to disappointment and sorrow. This is well marked in the activities of various communities of men. If the ideal placed before them is a blind ideal, the strivings and longings of such men are not able to take them to happiness. One of the blindest ideals man follows is that of individualism, where 'I' and 'I am' become the foremost factors in their lives. Individual activity, when it is detached and isolated from the consideration of the whole, leads to the greatest tragedy of life. When the activity of a given individual is shaped in consonance with the welfare of the whole, it leads to progress and happiness. Where self is foremost, there one finds a state of individual society which takes as its ideal the activity of the "survival of the fittest." The abject fear of death, and the belief that sorrow and suffering lead to happiness, are two of the characteristic features of those who base their ideal on the mistaken notions that "death is the fruit of sin," and that "sorrow and suffering here is rewarded by happiness in the future." Both these beliefs are the result of the primal idea of 'I' and 'I am.' The teachings of Buddhism recognize the existence of death, sorrow and suffering, and also recognize that these are due to the clinging to self. The activities of a Buddhist have to be directed towards eliminating the feeling of 'I' and 'I am,' and not to accentuate and idealize it. To a Buddhist, death is only an incident in his life or being; sorrow is also an incident in that life or being; and both cease with the elimination of the idea of 'I am.' Death of itself does not produce any good or evil effects; nor does sorrow of itself produce any good or evil effects; they are mere incidents of being. False ideas regarding death and suffering are responsible for much of the unhappiness and unrest that is seen among human beings. When any individual thinks that self-mortification will lead him to eventual happiness, his onward progress is delayed, and the result of this his erroneous belief affects his neighbours adversely. Again, when one believes that self-indulgence will lead him to happiness then, too, disappointment awaits him. The belief in 'I' and 'I am' is responsible for these states, for 'I' wants to be happy through self-indulgence. It fails to achieve this happiness; whereupon the man deduces that self-mortification will bring him the result he desires, but here, too, his expectations remain

unrealised. The individualist of the 'I' and 'I am' notion, is like a swinging pendulum; he moves in either direction; sways to and fro; and continues the disturbed state of existence. He knows nothing of the "blest happy freedom of him who knows the truth."

The idea of 'I' and 'I am' springs up and flourishes on the soil of selfish desire, passion, and delusion. The ideal of life should be shaped with knowledge, the knowledge that self-indulgence and self-mortification are alike promoters of disharmony and hence unhappiness; and that they are not able to eliminate the causes of sorrow—selfishness, passion and



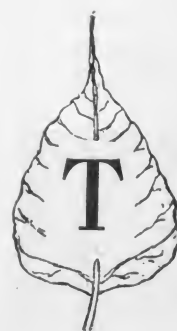
T.W. Rhys Davids

delusion. This elimination can only be effected through the knowledge so well expressed in the Mahavagga thus:—

How blest the happy freedom here of him who hears and knows the truth! How blest is harmlessness towards all, and self-restraint towards living things!

Animal Stories in Buddhist Literature.

[BY DR. C. A. HEWAVITARNE.]



HERE are many delightful animal stories scattered about in the Buddhist Sacred Books. One might almost say, that the Buddhist literature is full of them. The Aryans were lovers of nature, and the hermit life they led in the forest glades brought them into intimate contact with the wild life of the forest. In the Samyutta Nikaya there are many passages that extol the solitary life of the Recluse, free from fear and full of the kindly thoughts that animated him towards forest life.

*Thite majjantike kale, sannisu Vesu pakkhisu.
Sanateva braharamnam sa rati pati bhati mam.*

What time the midday sun in heaven stands still
And every bird in silent shelter lies.
The forest dense with voices seem to fill;
To me such life much pleasure signifies.

It was this communion with nature that made even the pre-Buddhist Aryan such a sympathetic lover of animal life and made him realize that their life and his life were ultimately the same. The sketches of ashrama life of the Rishi in the Vedic and Buddhist literature show him always surrounded by the gentle denizens of the forest, creating in the mind a picture not of gloom but a quiet abiding serenity and joy. In later Brahmanism cruel animal sacrifices were brought in. They demanded the slaughter of all forms of life, and the compassionate teachings of the Buddhas were in great part a protest against this mind-debasing destruction. In the spiritual development of the young Prince Siddhartha one is made to realize that his first intuition of the Pain of life came from his observation of the grim tragedy of animal life.

"In the brake how fierce.
The war of weak and strong! i' th' air what plots!
No refuge e'en in water."

The Light of Asia.

So from his meditation of "this deep disease of life," came that immortal paean of love "Sabbe Satta Bhavantu Sukhitatta;" may all forms of life be happy. It is comforting for us Buddhists to remember when Western religions are modifying "Thou shalt not kill," to "Thou shalt not murder," that in Buddhism alone there is crystallized in that simple precept "I refrain from taking any form of life" the profoundest philosophy of the ages and the most transcendental love of the cosmic universe.

How blest from passion to be free, all sensuous joys to leave behind!

Yet for the highest bliss of all, to leave the pride which says 'I am'!

This love for animals has brought with it an understanding of the animal mind, which is absent in the Christian literature. The nihilistic doctrine that animals have no thinking faculty but only instinct, has caused more slaughter of animals than any desire for flesh foods or the perverse idea of mercy which dictates that all suffering animals should be put out of misery by death. To a Buddhist to kill an animal because it is suffering pain is most abhorrent; to him pain and suffering are processes common to all living things; one might as well give poison to an aged relative to relieve unbearable agony.

The kinship of man and beast is a recognised factor in all Indian religions and in Buddhism finds its highest expression in the Jataka Tales in which birds and beasts appear as teachers and fulfillers of the moral law. To a Buddhist child of orthodox parentage the Jataka Tales are realities, not mere moral tales and in consequence had great effect in the training and discipline of the unfolding consciousness. Some of these tales are charming little nature studies which vividly call to mind the simple forest setting. Quite a number of these tales were popular in the time of Asoka the Great and have been perpetuated in the Bharhut Stupa sculptures.

These early Buddhist art forms convey the idea that they were not meant simply to picture a fable but as a naturalistic presentation of the passions and desires to which all flesh is liable. In one of the medallions of the Bharhut rails is shown the story of the cruel elephant, who trampled to death the young ones of a quail. The mother bird in her sorrow appeals for help to the crow, the fly and the frog. The crow comes and pecks the eyes of the elephant, and the fly deposits her eggs on the wound. The elephant, blind, distracted by fear and tormented by thirst, is lured by the croaking of the frog till he falls down a precipice and is killed.

To the artist who showed the elephant in his madness and despair, it meant not the carving of a picture fable but the portraying of primitive human passions and the immediate result of the giving way to such passions. In the Bharhut sculptures the elephant is the animal that comes in most for artistic treatment. In the Chaddanta Jataka the Bodhisattva as the all charitable elephant gives away his tusks and becomes a source of inspiration to succeeding generations of artists. In the Naga Jataka medallion the elephant is shown held down by the monster crab who dwells in the lake and is a source of death and danger to all the herd. Another animal that receives popular handling is the monkey, his pranks and want of sense

are beautifully portrayed in several medallions. The most striking of these is the tale of the monkeys (Aramadusa Jataka) who help the royal gardener to water his plants. But as they wanted to save water and did not know how much water to give each plant, some wise one suggested that they should look at the length of the roots.

The medallion shows the monkeys pulling out the plants before they are watered. The moral is, kind deeds done through ignorance do more harm than good. The most interesting medallion is, however, the story of the great monkey-king—the Maha Kapi Jataka—who saves the herd by his wisdom. The monkey king sheltering with the herd on a tree by the side of a river is surrounded by the hunters of the king of the country. To save his kinsmen he ties a creeper round his waist and swings across the river to a tree on the opposite bank and clings to its branches and over this bridge the monkey army crossed over to safety. Devadatta who is born as a monkey is the last to cross and with the basest ingratitude breaks the back of the great king by jumping on him.

A Jataka tale that does not appear among the Bharhut sculptures is a charming little story about a partridge, a monkey and an elephant. These three friends were living in great harmony, but soon a discussion arose as to which of them was the eldest to be the leader of them. Pointing to a lordly banyan tree that was growing near by, the elephant said: "I remember when I was young I came to this spot and I could then walk over it without touching its topmost branch." The monkey then said, "In that case I must be older than you, because I remember it as a tiny sapling and I could then touch its topmost bud without standing." The partridge concluded by saying that when he was fairly grown he used to fly about in search of food, and once he came across a mighty banyan tree whose fruit he enjoyed. "One of its seeds," he said, "fell here, and out of that seed grew this great tree." So the other two worshipped him as their senior and obeyed him in every way.

These old Indian nature studies gradually travelled west and were absorbed by the Greeks. They formed part of their fables to such an extent that their place of origin was entirely forgotten, till the discovery by the west of the Buddhist Birth Stories. Besides the birth stories there are some interesting stories connected with place names. One of these spots is Kalandaka Nivape where the Buddha preached several of his sermons. Kalandaka Nivape is translated as the squirrels' feeding ground or sanctuary. How the place came to acquire its name is told in the Udana commentary. There was once a king who went for his pleasure to his royal garden and after much sport and drinking fell asleep on the sward. Seeing him thus, all his courtiers and attendants retired to another part of the pleasure grounds leaving him all alone. Attracted by the smell of the spirituous liquor, a black snake began gliding towards him, and the sleeping monarch was in great danger of being bitten. A little squirrel which saw the impending fate of the king ran towards his ear and awakened him by his excited and incessant screams. The king saw from what terrible death he had been saved and as a grateful repayment ordered that the squirrels

should be fed every day, and decreed that henceforth no squirrels should be destroyed in that garden.

Migadāya, the Deer Park near Benares so famous in Buddhist history, owes its name to a great act of self-sacrifice.

The story occurs as Nigroda-megha Jataka and is retold by Hiouen Tsang in a slightly different way. "It was here that Devadatta and Bodhisattva, in years gone by, were Kings of deer, and settled a certain matter. Formerly in this place in the midst of a great forest there were two herds of deer, each five hundred in number. At this time the king of the country wandered about hunting through the plains and morasses. Bodhisattva, king of the deer, approaching him said: 'Maharaja, you set fire to the spaces enclosed as your hunting ground and shoot your arrows and kill all my followers. Before the sun rises they lie about rotting and unfit for food. Pray let us each day offer you for food one deer which the king will then have fresh and good; while we shall thus prolong our life a little day by day.' The king was pleased at this proposition and turned his chariot and went back home. So on each day a deer from the respective flocks was killed. Now among the herd of Devadatta there was a doe big with young and when her turn came to die she said to her Lord, 'Although I am ready to die, yet it is not my child's turn.' The king of the deer (Devadatta) was angry and said, 'Who is there but values life?'

"The deer answered with a sigh, 'But, O king, it is not humane to kill that which is unborn.' She then told her predicament to Bodhisattva, king of the deer. He replied, 'Sad indeed; the heart of the loving mother grieves for that which is not yet alive. I to-day will take your place and die.'

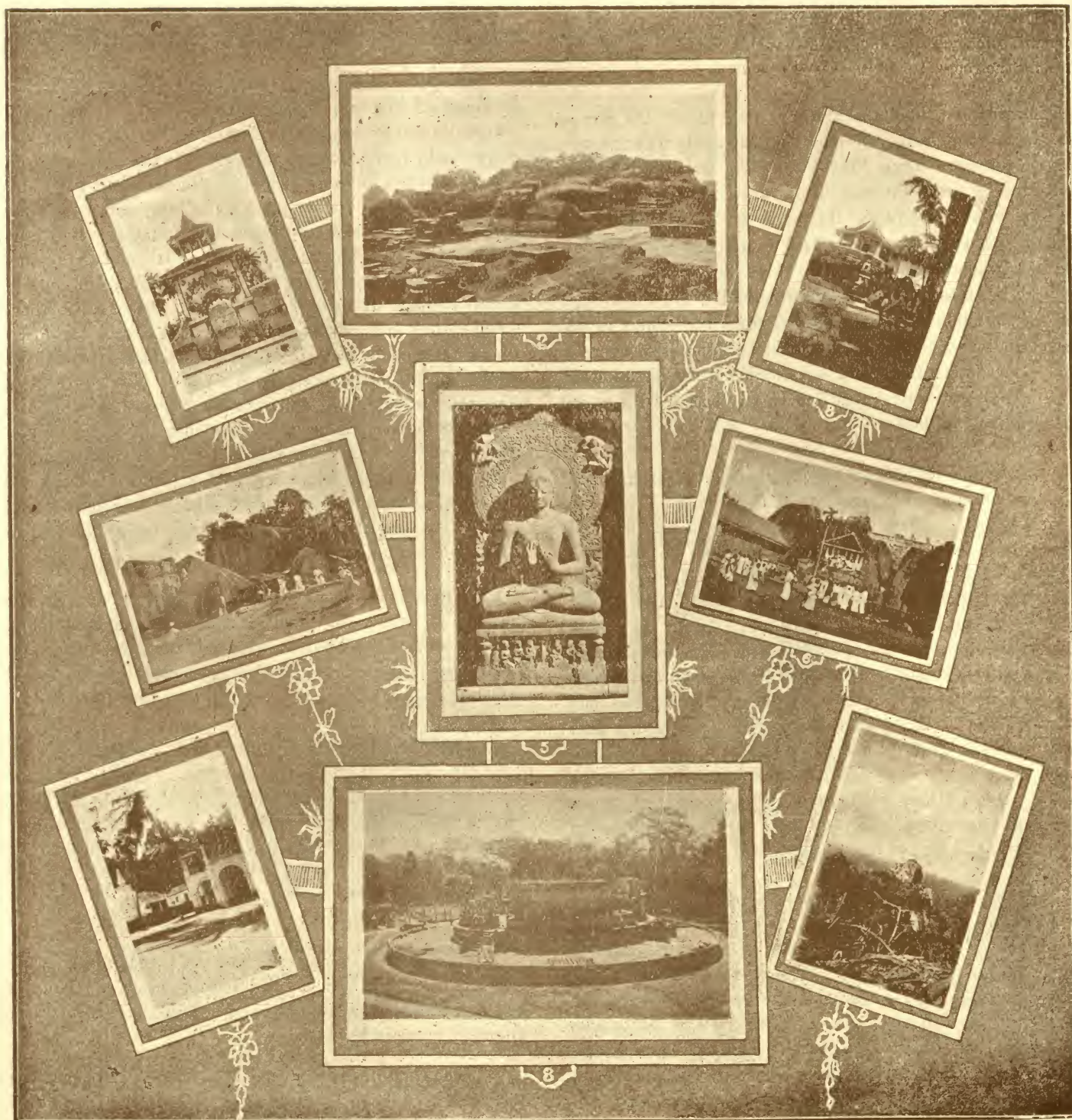
"Going to the Royal gate, the people who travelled along the road passed the news along and said in a loud voice. 'That great king of deer is going now towards the town.' The people of the capital, the magistrates and others hastened to see. The king hearing of it, was unwilling to believe the news; but when the gate keeper assured him of the truth, the king believed it. Then addressing the deer-king he said: "Why have you come here?"

"The deer King replied: "There is a pregnant female in the herd. It was her turn to die; but my heart could not bear to think that the young not yet born should perish so. I have therefore come in her place.

"The King hearing it, sighed and said, 'I have indeed the body of a man, but am as a deer. You have the body of a deer but are a man.' Then for pity's sake he released the deer, and no longer required a daily sacrifice." Then he gave up that forest for the use of the deer, and so it was called, "the forest given to the deer," thence its name, the "deer plain."

The compassionate self-sacrifice of the Buddha has now permeated the world, but it was through such stories as these that His Dhamma made its way through the world and rendered permanent the spirit of His teaching. The compassionate doctrine of Ahimsa runs through it like a web of gold, and

(Continued on page 50.)



- 1 Entrance to Pattini Devala, Kandy.
- 2 Excavations, Site of Deer Park, Sarnath, Benares.
- 3 Dalada Maligawa, Kandy.
- 4 Vessagiriya, Anuradhapura.
- 5 Buddha, "the Perfect One" preaching his first Sermon, the Dhamana cakkha Sutta (found in the recent excavations at Sarnath, this carving dates from 250 B. C. and the stone is as bright as jade.)

- 6 Isurumuniya, Anuradhapura.
- 7 Malwatte Viharaya, Kandy.
- 8 Aradhanagala, Mihintale.
- 9 Watadage, Polonnaruwa.



THE LATE VEN'BLE SIRI NANISSARA THERO.
(Principal of Vidyodaya Pirivena, Oriental College, Colombo.)

(Continued from page 47.)

beautifies the religion, and purifies the heart of the believer. This wealth of love is instilled into the minds of the young through the animal stories and aids in the development of the child. The west looks down on the animal world as only fit for slaughter, and is daily becoming more and more cruel. The future of the world will be brighter if we can get back some of the ancient ideals and teach in schools the lessons of love and selflessness as exhibited in the Jataka tales.

In the personal teaching of the Buddha two methods were employed. In the first the teaching was through kindness and love and the tales used were tales of love and renunciation. The disciple was heartened by the tale and was urged to greater effort.

In the second the sense of retribution and punishment was brought in. Evil deed, He taught, was followed by evil conse-

quence and the lesson impressed on the mind was the futility of doing bad deeds.

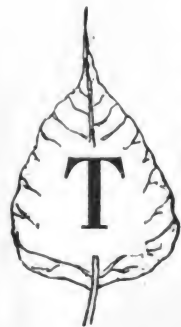
Cruelty to animals in one life was followed by suffering in thousands of succeeding lives born either in hell or as an animal. In fact birth in animal form is invariably due to cruel deeds done in a past life as a man to some animal. Evil deeds, the Buddha taught, are done through Ignorance, and Ignorance signifies not knowing the Four Noble Truths of Sorrow, Sorrow's cause, its ceasing and the Way.

Birth and Re-birth are due to Tanha or the Craving for existence and the destruction of that craving is Nibbana. Animal stories in Buddhism play a most important part in the moral teaching in developing the sense of right and wrong and the reading and thinking of them should be made a very important factor in the spiritual development of the child.

The Memorial of the Teaching.

(Freely rendered and abridged from the Pali.)

[BY THE BHIKKHU SILACARA.]



HUS have I heard. At one time the Blessed One was sojourning among the Sakka folk at a Sakya town called Medalumpa. And at that time Pasenadi the King of Kosala had come to Nangaraka on some affairs. And King Pasenadi said to Digha Karayana: "Yoke up, good Karayana, the best chariots. We shall go and see the garden and pleasure."

"Even so, Your Majesty," replied Digha Karayana. And having done as he was commanded, he came and told the King: "Yoked up, Your Majesty, are the best chariots. If now seems to thee the time!"

Then King Pasenadi, having mounted the best chariot, escorted by the other best chariots with his royal retinue, set out from Nangaraka and proceeded towards the pleasure grounds. And having gone by chariot as far as the road allowed, he alighted and entered the grounds on foot.

Then King Pasenadi, wandering about here and there in the grounds, looked upon the peace-diffusing, happiness bestowing trees, remote from noise and tumult, lonely, hidden from men, fitted for retirement. And looking upon them, the thought of the Blessed One came to his mind thus:

"Here are trees, peaceful, happy, quiet, silent, solitary, hidden, meditative. How if I go and wait upon the Blessed One, the Worthy One, the Perfect Buddha!" And turning to Digha Karayana, King Pasenadi said: "Where, good Karayana, is the Blessed One staying just now?"

"There is a certain Sakya town called Medalumpa Maharaja. There the Blessed One, the Worthy One, the Perfect Buddha now is staying."

"How far is it, good Karayana, from Nangaraka to Medalumpa?"



Photo by

THE PLACING OF THE CASKET IN THE RANSIVIGE.

FUNERAL PROCESSION OF THE LATE VEN'BLE SIRI NANISSARA THERO.

John & Co.,

"Not very far, Maharaja; three yojanas. There is still time to go to-day."

"Very well; yoke up the chariots," said King Pasenadi, "and we shall go and see the Blessed One, the Worthy One, the Perfect Buddha."

So King Pasenadi with his retinue set out from Nangaraka for Medalumpa, and thither arrived, proceeded towards the Laura. And going by chariot as far as the road allowed, he alighted and entered the Laura on foot.

Now at that time there were many bhikkhus walking up and down in the open air. And King Pasenadi drew near where they were and spoke to them saying: "Where just now is the Blessed One, the Worthy One, the Perfect Buddha staying? We are desirous of seeing that Blessed One."

"Look, Maharaja; the door of the Vihara is shut. So, approaching slowly and quietly, go on to the veranda and clear your throat and rattle the bolt; and the Blessed One will open the door to thee."

Then King Pasenadi took off his sword and crown, and gave them to Digha Karayana. And Digha Karayana thought within himself: "His Majesty the King holds a private conversation. I must stay here alone."

And King Pasenadi noiselessly and with measured steps approached the Vihara with its closed door. And going on to the veranda he cleared his throat and rattled the bolt. The Blessed One opened the door. Then King Pasenadi, entering the Vihara, fell at the feet of the Blessed One; and having kissed the Blessed One's feet with his lips, stroked them with his hands and announced his name thus: "I am King Pasenadi of Kosala, Lord. I am King Pasenadi of Kosala, Lord."

"Perceiving what profit, Maharaja, do you make such humble obeisance to this body, show such friendly courtesy?"

"I have, Lord, a profound regard for the Blessed One; and it is a rightful relation. A Perfect Buddha is the Blessed One. Well taught is the doctrine of the Blessed One. The multitude of the disciples of the Blessed One are well-practised in discipline."

"Here, Lord, I see some ascetics and recluses living the extreme religious life for ten, twenty, thirty, forty years. But after a time, well bathed, well anointed with unguents, hair and beard shorn, they revel in the attainment and enjoyment of the five pleasures of the senses. But here, Lord, I see bhikkhus leading until the very end of their life the perfect, pure, highest religious life. This also is a rightful relation."

A Perfect Buddha is the Blessed One. Well taught is the doctrine of the Blessed One. The multitude of the disciples of the Blessed One are well-practised in discipline.

"Further, Lord: kings quarrel with kings, warriors with warriors, brahmins with brahmins, householders with householders, mother with son, son with mother, father with son, son with father, brother with brother, brother with sister, sister with brother, friend with friend. But here, Lord, I see bhikkhus dwelling together in unity, in concord, in harmony, united close as milk with water, looking on one another with eyes of affection. And, Lord, apart from the Blessed One's Sangha, I do not perceive another such united company."

"Again, Lord, I walk up and down and wander about in the parks and groves. And there I see some ascetics and recluses emaciated, repulsive looking, with bad complexions, of jaundiced appearance, their veins and sinews showing, methinks not captivating to the eye, for people to see. And I said within myself: 'Surely these venerable ones live the religious life in discontent. There is some evil deed or another



Photo by

THE CREMATION.

John & Co.,

they do which they keep concealed. Therefore it is that these venerable ones are lean, haggard, ill-complexioned, yellow, showing veins and sinews, no pleasant sight for folk to see.' And approaching them I say: 'How is it, venerable ones, that you are thus lean, haggard, and ill-looking?' And they answer: 'We have jaundice, Maharaja.'

"But here, Lord, I see bhikkhus who live happy, delighted, uplifted in mind, pleasing to look upon, satisfied, not taken up with worldly business, friendly, living on what is given them, with minds gentle as that of a deer. And then I thought: 'Surely these venerable ones in the Buddha's Order greatly realise the distinction between first and last things. Therefore do these venerable ones live happy and contented and at peace.'

"Again, Lord, a consecrated warrior king is able to slay or put to torture or banish; or cause to be slain or put to torture or banish. But when, Lord, seated in my court of justice, I am interrupted, I am unable to say: 'Do not interrupt me, seated here in my court of justice, O good men! Await my concluding words.' My speech is interrupted.

"But here, Lord, I see bhikkhus while the Blessed One is expounding the doctrine to an assembly of several hundreds; and at such times, from the disciples of the Blessed One there comes not a single sound of sneezing or of clearing the throat.

"On one occasion, as the Blessed One was setting forth the Teaching to an assembly of several hundreds, it befell that a certain disciple of the Blessed One cleared his throat. But a certain fellow-disciple nudged him with his elbow and said: 'Let the venerable one keep quiet. Make no noise, venerable one. The Teacher, the Blessed One is expounding the Doctrine to us.' And I thought within myself: 'Wonderful indeed! Extraordinary indeed! Verily, without stick and without sword, thus well trained is this assembly!' But, apart from the Blessed One's Sangha I perceive not another such well-trained assembly.

"Again, Lord, I see here some learned men of the warrior class, subtle, expert in controversy, splitters of hairs. With their penetrating knowledge they reduce the views of others to atoms. And they hear that ascetic Gotama is coming to such and such a town or village. And they draw up a question, saying among themselves: 'Going to ascetic Gotama we will put this question to him; and if he shall answer it this way, we shall catch him in his words this way. And if he answers it that way, we shall catch him in his speech that other way.' And now they are told that the Blessed One has actually arrived at such and such a village or town. And they go where the Blessed One is. And the Blessed One with his speech upon the Doctrine, enlightens, rouses, stirs and fortifies them. And thus enlightened, roused, stirred and fortified by the Blessed One's words about the Teaching, they do not even put their question to the Blessed One, much less trip him up in his words, but actually become the pupils of the Blessed One.

"Again, Lord, I see here some learned men of the brahmin, and of the householder, and of the ascetic class, who plot to catch the Blessed One in his speech even as those of the warrior class, but even as these, they fail, and actually pray of the Blessed One to be allowed to take to the homeless life under his guidance. And the Blessed One ordains them to the homeless life. And thus ordained, dwelling aloof, earnest, diligent, strenuous, in no long time they realise that supreme goal of religious life for sake of which young men of family go forth from home into homelessness, here and now for themselves attaining to the realisation of the deeper knowledge. And thus they then speak:

"Ah, we surely should have been ruined! Ah, we surely should have been ruined! We that before were not ascetics, claimed: 'Ascetics are we.' And not being brahmins, we claimed: 'Brahmins are we.' And not being

Worthy Ones, we claimed: 'Worthy Ones are we.' But now are we ascetics indeed! Now are we brahmins indeed! Now are we Worthy Ones indeed!

"Again, Lord, Isidatta and Purana, living on my bread, using my vehicles,—to them I am the giver of life and the bestower of prosperity. But they do not make obeisance to me as they do to the Blessed One. At one time it happened when I was gone forth with my army, that these two carpenters, Isidatta and Purana, searching about, found lodging in a certain crowded dwelling. And these carpenters passed a considerable part of the night in converse about the Doctrine; and then, placing their heads in the direction in which the Blessed One was, with their feet turned towards me, lay down



BAW-BAW-GYI PAGODA AT HMAWZA OR ANCIENT PROME, 2000 YEARS OLD.

to rest. And I thought within myself: 'Wonderful! Extraordinary! These two carpenters owe food and carriage and life and prosperity to me; and yet they do not pay me that obeisance which they pay to the Blessed One. Surely the venerable ones in the Order of the Blessed One greatly realise the distinction between first and last things.'

"And so, Lord, by reason of this and of those other things of which I have just told, this to me is a rightful relation: A Perfect Buddha is the Blessed One. Well taught is the Doctrine of the Blessed One. The multitude of the disciples of the Blessed One are well-practised in discipline.

"Lastly, Lord: The Blessed One is of the warrior class, and I also am of the warrior class. The Blessed One belongs to Kosala, and I also belong to Kosala. The Blessed One is eighty years old, and I also am eighty years old. For this cause alone, Lord, it is rightful that I pay most humble obeisance to the Blessed One and show Him all friendly courtesy. But now, Lord, we are going. We have much business on hand, much to do."

"If now it seems to thee time, Maharaja!"

Then King Pasenadi of Kosala, rising from his seat, paid reverence to the Blessed One by passing round Him with his right shoulder towards Him, and so took his departure.

And not long after King Pasenadi had gone, the Blessed One called to His disciples and said: "Behold, O bhikkhus, King Pasenadi of Kosala, having uttered memorials of the Teaching, rising from his seat has departed. Raise up, O bhikkhus, memorials of the Teaching! Complete, O bhikkhus, memorials of the Teaching! Support, O bhikkhus, memorials of the Teaching! The memorials of the Sublime Teaching are beneficial exceedingly, O bhikkhus, and the basis of the highest religious life."

So spake the Blessed One. Pleased, those bhikkhus rejoiced in the words which the Blessed One spake.

A Study in Buddhist and Christian Contrasts.

[BY E. H. BREWSTER.]



THE most important work of the Buddhist certainly does not consist in his defence of the Dhamma, but in his efforts to practise, to understand, and when appropriate, to discuss and to teach it. The Dhamma itself will dispel error.

However, keeping this well in mind, there are occasions when it is justifiable and necessary to defend the Dhamma from attack, and to show the error contained in other religions. Obviously he can best do so who first understands and practises that which he professes.

In the life of the Buddha himself we find frequent occasions when he had to meet such attacks. May we always remember the calmness and perfect justice with which the Master met them! In those who practise the Buddhadhamma should be found no place for hatred, bitterness and resentment. The Buddha's irony never descends to sarcasm. With pride we may look to the calm, dispassionate utterances, not only of the Master himself, but of all his greatest disciples throughout the ages.

Every day the East and West are being drawn into closer relationship. Therefore a better understanding is needed of the two great religions, Buddhism and Christianity. Although a considerable number of books have been written in Europe on Buddhism, and translations made from the Pāli, Western peoples generally have not a true conception of it. This is partly due to certain writers who with "parti pris" for the unity of religions would make Buddhism harmonize with Brahmanism and Christianity: or with an evolutionary theory, regardless of facts, would make of Buddhism a step in a progressive revelation, leading up to Christianity. Some other writers, following the Mahāyana school, have added rather to the general confusion.

The greatest philosophers maintain that a knowledge of differences is more important than that of similarities. However that may be, the real student of religion, earnestly, without "parti pris", should endeavour to see clearly, noting impartially, differences and similarities.

We regret to find comparisons being made of that which is of primary importance in one religion with that of only secondary importance in another. It is extremely interesting and most significant to see the fundamental statements of Buddhist and Christian beliefs actually placed in two parallel columns. So illuminating have I found such a juxtaposition that I venture to submit them here in that form. And I would follow this with another double column of words which I believe are justly descriptive. We cannot choose better for Christianity than to take the Nicene Creed, which is the expression of belief held in the Roman Catholic, Anglican, and the majority of Protestant Churches throughout the world. It is repeated on admission to the church, and is in constant use at other times.

The Four Noble Truths equally are accepted as basic belief by all Buddhists the world over.

Christian Belief.

The Nicene Creed.

"I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

"And in one Lord Jesus Christ the only-begotten Son of God: Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God: Begotten, not made; Being of one substance with the Father: By whom all things are made:

Buddhist Belief.

The Four Noble Truths.

"Now this, O recluses, is the noble truth concerning suffering.

"Birth is painful, and so is old age; disease is painful, and so is death. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment, they are painful.

Who for us men and for our salvation came down from heaven, and was incarnated of the Holy Ghost of the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

"And I believe in the Holy Ghost, The Lord, and Giver of Life, who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come.

"Amen."

Comments.

Dependent on Faith.
Theological, Cosmological,
Theoretical, Imaginative,
Speculative, Prophetical.

Dependent on Observation
and Experience.—
Psychological, Empirical
Analytical, Ethical
Logical, Philosophical,

It may be objected that the Four Noble Truths and the Nicene Creed deal with such different subject matter as to make them incomparable. But the comparison is a just one, and an important one to make, because it is made on the ground of what is most important to each of these two religions. Whether we chose the doctrines of *Anicca*, *Dukkha*, and *Anatta*; or the *Paticca-Samuppada*, or *Kamma*, we would not find them having any more in common with the Nicene Creed than the above selection; which has the advantage of being a more general and inclusive statement of Buddhist belief than these latter. Limiting ourselves to some one formula of belief of equal value for each religion, it seems to me that the Nicene Creed and The Four Noble Truths best meet such a requirement.

The chief object of this article has been accomplished already if it will provoke a thoughtful unprejudiced comparison of them.

We shall each see them no doubt in somewhat different relations, and my list of descriptive words may meet with disapproval.

"Now this, O recluses, is the noble truth concerning the origin of suffering.

Verily it originates in that craving thirst which causes the renewal of becomings, is accompanied by sensual delight, and seeks satisfaction now here, now there—that is to say, the craving for gratification of the passions, or the craving for a future life, or the craving for success in this present life.

"Now this, O recluses, is the noble truth concerning the destruction of suffering.

Verily, it is the destruction, in which no craving remains over, of this very thirst; the laying aside of, the getting rid of, the being free from, the harbouring no longer of, this thirst.

"And this, O recluses, is the noble truth concerning the way which leads to the destruction of suffering.

Verily, it is this Noble, Eight-fold Path; that is to say: Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, Right Rapture."

We must each form our own judgment according to our own individual mental capacities and experiences. How far apart in thought, in conception, and in aim are these two religions! Any similarities they may possess lie on the surface, not at their base. That which stands out as the most obvious requirement for an acceptance of the Christian Creed is *faith*. If this sounds tautological, as though one were to say "the cause of my faith is my faith," the Christian will explain it in the following manner. The Nicene Creed, and all the Christian doctrines, are derived from divine revelation. Their truth is not apparent to us because of reason, observation, or experience; but only through the "grace of God," or faith, within our hearts. This faith then, it is said, arises of its own accord without other foundation. It is not an adherence to what Jesus taught that is insisted upon for salvation, but the *belief*, the *faith*, that Jesus was the only begotten son of Jehova, that he was miraculously born, rose from the dead, and so on as stated in the Creed. If we cannot entertain these conceptions as true, according to Jesus, his apostles, and his church, we shall be eternally damned. And on what other grounds but *faith* could they be accepted? No amount of logic can prove them. They are certainly not matters of our observation, or our experience, nor are they facts of history. (Alas also *fear* has played no small part in gaining converts to Christianity). If we refuse to accept these teachings as divinely inspired, then they must remain for us products of the imagination, in no way related to verifiable reality.

How, historically, did such a religion come into existence? Christianity is but the continuation of that search which from the earliest times has absorbed the attention of man, an attempted explanation of the why, the how, and the whence of human life. Primitive and savage thought ascribed a first cause or causes to things, in assuming that they were created by one or more gods. Among those primitive peoples were the Hebrews, whose conceptions were monotheistic. They called their God-creator Jehova, and made to him burnt offerings of pigeons, sheep, and even at times the first born of human offspring. Their prophets were believed to be in communion with Jehova, and told the Hebrews the thoughts and desires of their God. Jesus was a Hebrew, and spoke of himself as one who had come to fulfil the prophets, though he wished to inaugurate reforms. He claimed to be the "only begotten son" of Jehova, yet one with his father who sent him. The Hebrew religion was so purely monotheistic that it could not accept Jesus as the son of their god; nor admit that Jehova had a triune nature. It is evident to the student of comparative religion that the new religion, Christianity, was an outcome of the mixed international influences of those times.

Its philosophical and ethical aspects originate largely from the Greek and oriental influences which centered at Alexandria. All its symbols are familiar ones, taken from previous religions, and increasingly adopted during its earlier development. The sacrifice of Jesus' life on the cross, for the sins of the world, to propitiate his divine father, is the same in conception to the Hebrew, and other primitive peoples, offering their first born as sacrifice. It is a favourite religious theme for a God to be born of a virgin; one need search no further than Greek

mythology for any number of such stories. In the cult of Dionysus we find the idea that in drinking the juice of the grape the very blood of the god was being imbibed; nor need we go far in ancient literature to find many stories of resurrection from the dead. Such careful research as that in Fraser's "Golden Bough" contains innumerable accounts of such early similarities. It is very difficult to understand how Christianity can maintain, as it does, that its revelation is unique.

Buddha arrived, is the real cancer of self destroyed, only then does true unselfishness begin.

It will be remarked that I am ignoring a body of people today calling themselves "Christian" who do not accept the Nicene Creed: that there is a religious belief, becoming not uncommon, which finds its inspiration only in the gentle, sweet character of Jesus, and dismisses from consideration much of the miraculous and supernatural qualities of his



Photograph by Bernes, Marouteau & Cie, Paris.

From an Oil painting by E. H. Brewster. (Italy).

A STUDY OF LORD BUDDHA IN MEDITATION.

As for the compassionate and humanitarian aspects of Jesus' teaching, their originality cannot be maintained when one has become really acquainted with Greek and oriental thought. We find in the Buddha's renunciation of Nibbana—or Pari-nibbana—until after forty years of teaching, his democratic attitude toward castes, his consideration of animals, as well as a richness and profundity of ethical precepts concerning love and compassion and unselfishness, and many another important attribute, an emphasis which is not less humanitarian and compassionate, but more so. And when we consider the significance of the *Anatta* doctrine, we believe that only in this understanding of the illusion of self, to which the

religion. To those who do not believe in Christianity, this dying out and breaking up of its dogmas, its shifting and changing positions, are encouraging signs that there is approaching in the West a complete reconsideration of the whole religious field. But the name "Christian" is only properly applicable to those doctrines which for nearly twenty centuries have gone by that name, and which are still accepted by nearly all its organized forms; and furthermore, the more liberal section is entirely based on the former, and its departure, viewed from without, is not radical. In some aspects it returns to the primitive conception of a god, and we hear again the idea being advanced of god as a "king", "leader of the human race,"

as Jehova was of the Jews, and that he is evolving, and dependent upon us in some way. An understanding of life in theistic terms has a tenacious hold upon thought, from the days when the savage ascribed all that he could not understand in the world to a god, down to the present. The great black shadow of the unknown which has been called "God" has retreated very little. Once, he was conceived as creating the world, the sun, the moon and stars in seven days, and could be propitiated by gifts and prayers. Today we conceive the Earth an offspring of other fiery bodies, moving according to some inherent law, floating in space. For some the thought of the great Christian God has as much vanished as the elephant and the tortoise on which the earth was once supposed to rest.

The really awakening influences in the Western world are the Sciences, a Psychology that is empirical, and a Philosophy that is freeing itself from theological bias. But there has been no progress during the Christian era which first has not had to meet with the opposition of the church.

Few people who are not Buddhists, have any conception of the almost complete change in thought which occurs in passing from Christianity to Buddhism. It is a greater change than is implied in the difference of East and West. Christianity is Eastern in origin and it is closer to most other eastern religions than it is to Buddhism. The contrast between the Nicene Creed and the Four Noble Truths is the actual contrast which is borne out through a more detailed and extended study.

The statement contained in the First Noble Truth is the logical recognition of the real religious problem. Given ill, given misery, given unhappiness, how shall we find salvation? Even so optimistic a faith as Christian Science has its base in the recognition of suffering from the "Error" of which it would save us. Though it is the common purpose of religion to free us from the bondage of our lower nature, which is suffering; where else has this object of religion been so clearly defined as in the Buddhadhamma? Buddhism, recognizing that this is distinctly a psychological problem, works out its solution on psychological grounds, empirically and logically considered.

Change is the most obvious characteristic of life. (Anicca). There is nothing within us whose existence is independent. (Anatta). Sorrow and suffering are inevitable facts of human experience. (Dukkha). Such are the facts which constitute the First Noble Truth.

Obviously this statement is not based on faith. The minimum to which it is here reduced is as conspicuous, as is the supreme importance given to it in Christian thought. An acceptance of The Four Noble Truths is dependent upon experience, and observation, and logical conclusions. And what is true here, continues to be so throughout the entire Dhamma. From the beginning to the end, it deals with experience, in terms of experience. Buddhism, unlike other religions, is opposed to the theoretical. It begins with the undeniable actuality of experience, *not* with a search for a First Cause. The Buddha realized the illogical character and the contradict-

ion involved in such a term; and a god or gods, taken in such an aspect, form no part of his teaching. Like the scientist of today he dealt with what was given in the reality of experience. The gods for him were merely beings inhabiting a pleasanter sphere than this, subjects of law, and limited in knowledge. They occupy so little importance in Buddhist thought that it has incorrectly been called atheistic. Unlike Jesus, or many of the other ancient teachers, the Buddha laid no claims to divinity. He was a man of our own Aryan race, who by his own efforts in meditation and virtuous practice gained true insight, enlightenment, for the way of salvation. This way he made plain in many discourses. He declared that each man must individually work out his own salvation.

The miraculous happenings that have become encrusted upon the story of the Buddha's life, have obviously no relation to the definite system of thought which he taught. And certainly credence in the miraculous—of these or any other happenings—is considered of no merit. The Christian, so used to the God-idea, to supplication, to "divine grace," and to religion being of a world into which we cannot penetrate, unconsciously sees and reads into Buddhist expressions his own Christian conceptions. It is difficult for him to realize that a religion can exist without them. If he sees offerings being made to the Buddha-statue, he at once imagines it in his own terms of supplication, even when he is told that the act is one of grateful memory, and made for the merit which such a recognition has upon us.

The Second Noble Truth is the perception of the cause of sorrow. Buddhism recognizes no Absolute. The cause of suffering is not a "First Cause" nor an Absolute. The Paticca-samuppāda contains the detailed account of the origin of suffering, not in a cosmological but in a relative and psychological sense. This cause is *Lobha*, which is translated as greed, desire or thirst. In more detailed analysis *Dosa* and *Moha* also are given—that is to say greed, hate and ignorance are the three roots of all ill. *Moha* means not only ignorance but dullness,—the ignorance and the dullness which prevent us from seeing the Way of Deliverance. Not the ignorance of that which does not concern us.

The Third Noble Truth is the recognition that this triple root of greed, hate and ignorance can be removed. That their destruction is the end of all ill. This is Nibbana.

My critics will say that this Third Truth shows that I am wrong in claiming so much for Buddhism on the ground of experience; that this is an ideal state of which we know nothing; and that therefore the goal of Buddhism is just as theoretical, and requiring as much faith in the supernatural, as the Nicene Creed. To which I would reply that faith is an element in nearly every human action, but in a greater or less degree. There is not a single statement in the Nicene Creed which can be accepted on any other ground. It is admittedly the great requirement for its acceptance. The operations of the scientist require faith, but in a greater degree they require observation and experience. I have only maintained that in Buddhism faith is reduced to a minimum. Does it require any faith to know that we suffer? Is it not a matter of equal experience

that suffering ceases in proportion to the diminution of greed, hate, and ignorance? The Buddha, and innumerable of his disciples throughout the ages, destroyed the three roots of misery and experienced the bliss of that emancipation which we call Nibbana. To them it was a matter of experience. To us, is not that degree of peace and freedom which we experience in our slower overcoming of these "roots", a sufficient warrant that requires but a minimum of faith, to make us look forward to a time, and admit the possibility, of complete freedom? There is known in Buddhism that state of consciousness called "leaning on Nibbana", surely such a state is not a theory, and requires no faith, but is a matter of experience to many. Therefore as a doctrine, I maintain, Nibbana is based on experience.

But Rebirth, for it is after many lives that Nibbana is realized,—is not our conception of that dependent on theory and faith? The Buddha taught his followers that it was foolish to theorize about rebirth. He gave the teaching from his own memory of previous lives: Thus in its Buddhist origin it was based on direct experience. It was in no sense a revelation handed down from God; but in following the Path of Holiness taught by the Buddha that experience of the recovered memory of former lives was not a rare experience among his disciples. The phenomenon is not dependent alone upon Buddhist sources for verification; not a few people in past and present times, outside the Buddhadhamma, have remembered and verified their memory of past lives. Modern psychological experiments in trance have been able to recover from the subject, memories of past lives, which have also been verified. What is known as "Psycho-analysis" has revealed such a richness of content in the unconscious part of our existence, as the one individual life could not provide, so that here too, I think, is evidence of that flow of consciousness (as the Buddhist sees it) which has enriched itself in previous living. All of this is empirical knowledge, as free from theory as any other body of empirical research. An experimental study of the Will reveals that it can exert direct influence on other bodies, than the one it inhabits. With the destruction of its own body, it is not a far thought to think of its reappearance, where Will does reappear, as the moving force of a new body. The majority of the world's greatest philosophers have found the doctrine of Rebirth to be the logical conclusion to their thoughts on this subject. Thus we see it is strongly supported by direct personal experience of many people, by Psychology, Logic, and Philosophy, and I am convinced may any day become the immediate knowledge of many of us.

The Fourth Noble Truth is the Way itself, by which greed, hate and ignorance are removed. This Way is The Noble Eightfold Path. It calls for strenuous mental training, for just and noble actions, for a generous human sympathy. We believe that from no other source has the world's ethical literature been so greatly enriched as from the Buddhadhamma.

The Nicene Creed contains no ethical references, nor any to a Way—except to that of Baptism. However we should mention that it is on ethical grounds that the two religions bear most resemblance. Some scholars think Christian ethics were

derived from Buddhist sources. However that may be, Christianity is lacking in the profound teaching of *Anatta* (as already explained). Nor does it contain much suggestion of a mental training leading to insight. Prayer is characteristic of Christian training, and Meditation of Buddhist training.

It is said that Buddha was the first teacher to recognize the Law of Cause and Effect. He spoke of this as his distinct revelation. In the Four Noble Truths, is the law, which is called *Kamma* seen as related to the problem of sorrow. "That being present, this comes to be; because that has arisen, this arises" (*Samyutta Nikaya*). "One thing only, Brothers, do I make known: Sorrow and the escape from Sorrow."

"Verily I declare to you, my friend, that within this very body, mortal as it is and only a fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof" (*Anguttara Nikaya*). Such statements are pregnant with the whole teaching of Buddhism.

It will be seen increasingly, as one studies the Dhamma, that it has not the intimate relation to, and fulfilment of, the myths and superstitions of the world which were brought together in Christianity. The Buddha inaugurated a new era in human thought, which was even more of a protest against the theologies, mere speculations and theories of his time, than is our science today.

A psychological conception of the changing stream of consciousness, rich and full in its detailed analytical exposition; profound and lengthy treatises on Relativity—and how much else!—are found in the treasured writings of the Dhamma and Abhidhamma. Are not such writings more relevant to modern thought than the Christian bible?

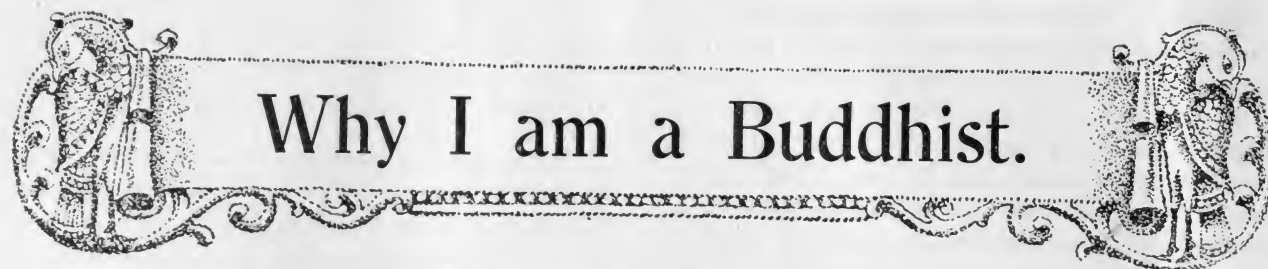
Our conclusion to the study of Buddhist and Christian contrasts is that the Buddhadhamma stands strikingly before us because of its freedom from supernatural revelation, and from unverifiable subjects, because it does not depend on faith in a god or some semi-divine being, is not theoretical; but which, instead, is dependent on the observation of our own experiences, which opens up a path that every man can tread, and verify every day of his life. It is a religion adapted to the best in the modern spirit, and which, we believe, would bring to the latter fuller enlightenment, and a profound peace found nowhere else.

If a speech be a thousand words,
Of senseless sentences composed,
Better is one sensible sentence,
Which bringeth calm when heard.

If a poem be a thousand words,
Of senseless lines composed,
Better is a poem of one line,
Which bringeth calm when heard.

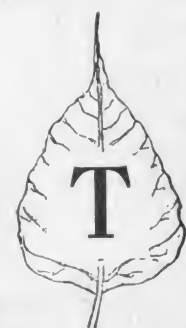
Should one recite an hundred poems,
Of senseless lines composed,
Better is one Line of the Doctrine
Which bringeth calm when heard.

DHAMMAPADA.



Why I am a Buddhist.

[By VICTOR F. GUNARATNE.]



HERE is, I think, no belief so erroneous, so distasteful to the man of reason, and so expressive of unpardonable presumption as that very popular belief that the son is a member of the same creed as that to which his parents belong. A son of Buddhist parentage is *ipso facto* a Buddhist! Christian parents will have Christian children! Possessed of the firm conviction that religion is not a matter of mere inheritance but that it must be tested at the bar of individual reasoning, I began, years ago, to investigate with almost judicial impartiality the nature of the Dhamma and to find out reasons why I should or should not be a Buddhist.

The only criterion from which religion or any other form of doctrinal teaching should be judged is reason. Judging in this light, I was convinced of the rationality of Buddhism and therefore am now a Buddhist. It thus behoves me to demonstrate this rationality. In articles of this nature one is inclined to expose the faults of other religions. I am unable to conceive of anything more absurd than this. Granted that other religions are faulty how does this circumstance by itself prove the rationality of Buddhism? The rationality of Buddhism is to be found in its own doctrines when examined from the standpoint of pure reason.

No sooner had I begun to investigate the Dhamma than striking instances of its rationality crossed the threshold of my mind in quick succession. The first instance of its rationality I met with, is its sharp call for investigation. Buddhism does not hesitate to acknowledge the prerogative of reason to be the sole criterion of religion. On the other hand it strongly deprecates the acceptance of its doctrines on blind faith, which forms no part of the magnificent structure of Buddhism; for this blind faith creates a *will to believe*; and this enforced will to believe is but "the will to hold something as certain which one feels to be uncertain." Buddhists are expected not so much to *believe* as to *realize*. The Four Noble Truths are not to be believed but to be realized. No reasonable being who reads the following translation from the *Kalama Sutta* of the *Anguttara Nikaya* will fail to be struck by the highly rationalistic tone of Buddhism. "Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumoured and spoken of by many; do not believe because the

written statement of some old sage is produced; do not believe in what you have fancied, thinking because it is extraordinary it must have been implanted by a deva or wonderful being. After observation and analysis when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it". This was my first impression of the rationality of Buddhism but it badly needs confirmation. I therefore hasten to the second instance where this rationality impressed itself on me.

I was much pleased to find in the course of my very scanty but none the less impartial investigations, that Buddhism is essentially a system of practical ethics, a moral philosophy. It afforded me the sincerest gratification to find that Buddhism lays more stress on the moral than the intellectual progress of humanity. The aim of man should be ethical and not intellectual perfection. It is a fatal error to suppose that intellectual perfection alone will secure to man his final salvation. To infer from this that intellectual development must needs be avoided as the forbidden fruit is an equally fatal error. Intellectually man should develop as far as is necessary for his ethical perfection, to which should be unhesitatingly assigned the palm of superiority over intellectual perfection. "Like Socrates as compared with the Pre-Socratic thinkers, Buddhism views the universe through man, studying external nature only in so far as his ethical purpose and ideal are thereby advanced, and not as in itself of profound interest and ultimate utility. Even the remarkable efforts of Buddhism in psychological analysis were apparently made for an ethical purpose." Has not Matthew Arnold expressed this same idea in his famous definition of the Divine—"The eternal not-ourselves that makes for righteousness." The man who has *neared* intellectual perfection (for we cannot conceive of one who has attained to such perfection) is yet a pitiable slave to his passions and is not wholly free from impure thoughts and therefore from impure deeds. His intellectual greatness is no guarantee for his moral rectitude. The private lives of some of the greatest intellectual giants the world has ever produced, are found to be distressing examples of gross immorality and habitual intemperance. Whither then does the hand of intellectual development lead us?

The Tathāgata has seen the great value of a moral training, and every course of conduct prescribed by Him centres round this one idea of man's moral development. This is what most endears Buddhism to me. A knowledge of the primary origin of all things, of the formation of the world is clearly not

necessary for moral development. Accordingly Buddhism does not seek to answer such profitless questions as, "Is the world eternal?" "Is the Universe finite?" "What is the origin of the Cosmos?" There is no more repugnant belief prevalent among many than that religion should solve the unknown and unravel the cosmic mysteries. If any particular religion has not made any attempt however unsuccessful, to throw some light on the origin of the world, down comes the weight of censure on that religion by purblind critics. It is a matter for sincere regret that these so-called critics are unable to fathom the functions of religion. So far as I know, no religion that has taken upon itself the task of explaining the first cause—a task as impossible as it is ethically useless—has ever succeeded in rendering a satisfactory explanation. What does the Tathāgata say when asked to solve these enigmas? "These inquiries," says He in the *Potthapada Sutta*, "have nothing to do with things as they are, with the realities we know; they are not concerned with the law of life; they do not make for right conduct; they do not conduce to the absence of lust, to freedom from passion, to right effort, to higher insight, to inward peace."

The rationality of Buddhism again presented itself before me in a passage from the *Mahaparinibbana Sutta* where the Tathāgata thus addresses his favourite disciple Ananda: "Look not for refuge to anyone beside yourselves." This same idea is thus expressed in the *Dhammapāda*: "You yourself must make an effort. Buddhas are only teachers." Now these sayings may sound harsh in some ears, and may appear to be wholly devoid of comfort. But personally I cannot imagine anything more encouraging than the above words which ungrudgingly give us the satisfaction of knowing that in our human hands lies the power to mould our future. Surely this satisfaction must be the very acme of comfort, and must be productive of the highest encouragement in this great journey of our life. No subtle intrigues wrought by an invisible divine hand will obstruct our journey; nor will that journey be facilitated by the benevolence of a compassionate and loving deity susceptible to prayers and entreaties. We cannot but rejoice that we ourselves are the architects of our own fortunes, and that in precise proportion to our efforts are our results. Has not Shakespeare comprehended this truth when he said, "Our remedies oft in ourselves do lie, which we ascribe to Heaven"? This aspect of Buddhism accounts for the high regard that I have towards its doctrines. Reflect, gentle reader, on the rationality of this dictum—"Yadisam vāpātha bijam, tadisam haratha phalam," As you sow, so shall you reap—(which is the karmic theory briefly told) and ask yourself whether Buddhism has not succeeded in accounting for the apparent anomalies of life. I pause not for a reply, but hasten to mention one more interesting instance of the rationality of Buddhism.

If great things can be compared to small, Buddhism is like the construction of a geometrical problem, the *quod est faciendum* in this case being, to find out a method of escape from suffering. I feel that I am perfectly precise in comparing Buddhism to the construction of a geometrical problem rather than to the proof of a geometrical theorem, because what is chiefly required of a Buddhist is *action*. Just as mere reading

of the geometrical construction is no solution to the given problem, so mere reading of Buddhist books does not make one a Buddhist; he must practise virtue in the prescribed manner. Of course one must first read that he may know *how to solve*; but once that is ascertained, he has only to apply himself diligently to the task of solving. As Buddhism is a course of conduct prescribed for man, and not a pleasant narrative meant only to be understood, the Tathāgata is not satisfied with his followers if they only read over his solution; they must *practically* solve. In other words their very lives must be practical solutions to the great life-problem of finding a method of escape from suffering. Thus the phrase, "all theory and no practice," is wholly inapplicable to Buddhism, which is rather "little theory and more practice." Hoping that I have clearly shown why Buddhism is more like a problem with its solution, than a theorem with its proof, I pass on to the nature of this solutions which has appealed to me with such force as to have caused in me an indomitable desire to be a Buddhist good and true.

Three separate constructions are necessary for the solution of this problem of escape from suffering. They are (1) *Sabba papassa akaranam* (to abstain from all evil) (2) *Kusalassa upasampada* (to add to one's store of virtue) (3) *Sacitta pariyodapanam* (to purify one's mind). Now these are easier said than done. To add to one's store of virtue may be considered an easy task; but to practise the passive quality of abstaining from *every* form of evil and to rid the mind of *every* form of sinful thought require a world of resolution and self-control. The man who has fulfilled the above requirements will be far above Shakespeare's ideal man, the honourable Marcus Brutus. Thus it will be seen that these three constructions are difficult in the extreme; and the Tathāgata has found it necessary to set forth in detail the manner in which these constructions should be carried out. He has asked us to avail ourselves of three instruments which form part of the necessary apparatus. These are the great instruments of *Dana* (giving) *Sila* (observance of precepts) and *Bhavana* (meditation). It may be asked what part these instruments play in the carrying out of the three given constructions, and the final solution of the problem. A little thinking will bring out the answer. The instrument of *Dana* helps the student who is bent on practically solving this great problem of escape from suffering, to divest himself of the ignoble qualities of selfishness and love of "filthy lucre," which, needless to say, are a prolific source of sin. It purifies his mind in a manner that can only be known by experience, making him at the same time realise that it is better to give than to receive; and that there is a nobler store of wealth to aspire to. Frequent use of this instrument tends in some measure to expel that base love of self, that unworthy desire to gratify one's senses, which (desire) and not jealousy is the root of all evil.

The other instrument is *sila* which is the useful foot-ruler that marks out for the student a straight line of virtuous action, an unbending course of conduct. *Sila* gives him an opportunity of availing himself of carefully drawn up and systematic methods of abstaining from evil. *Bhavana* is the indispensable pair of compasses which restrains his thoughts

from transgressing the circle of propriety that it has described for him. It tends to dispel all unhealthy thoughts of vanity, pride, and hatred; and in their stead fill the mind with Mettā (universal love), Karuna (benevolence), Mudita (compassion) and Upeksha (disinterested tranquillity and equanimity). The student who uses this powerful instrument will also realise *Anicca* (mutability in all things), *Dukkha* (existence of sorrow), and *Anatta* (unsubstantiality),—truths which the modern scientist is just beginning to realise. The doctrine of *Anicca* states that no one thing is permanent in the universe and that "all things are in a state of perpetual flux, mutability being the very characteristic of all existence". The doctrine of *Dukkha* is rightly termed the logical sequence of *Anicca*. "Pleasure is sweet, but when it goes, as go it must, its very sweetness makes it the source of suffering". Has not Macaulay given utterance (whether with true inward conviction or not I cannot say) to this fundamental truth of Buddhism when in his essay on Moore's *Life of Lord Byron* he thus voices the latter's sentiments: "All the desires by which we are cursed, lead alike to misery; if they are not gratified, to the misery of disappointment; if they are gratified, to the misery of satiety"? The doctrine of *Anatta* states that "nowhere in the Universe, neither in the macrocosm nor in the microcosm is there an unconditioned, absolute, transcendent entity or substratum". To this universal rule the ego-consciousness, a comparatively permanent entity, forms no exception. Time alone does not permit me to dwell at any reasonable length on the interesting subject of the ego, though to do so is no digression, as the Buddhist explanation of that consciousness of individuality is one instance where the rationality and accuracy of Buddhism impressed themselves on me.

The reader may be now lost in a realm of abstraction and may perhaps have already forgotten that he is still following the solution to that great problem which has been compared to one in geometry. That he may not accuse me of digression let me remind him that I am still tracing out the part played by the instrument of *Bhavana* in the solution of this problem. One other good use of this instrument lies in the fact that by constant use of it the student is able to realise that *tanha* (desire) is the cause of suffering, and that this *tanha* can be suppressed by the practice of what is right. In other words the student realises the Four Noble Truths. Now the practice of what is right is identical with the treading of the Eight-fold path (right views, right aspirations, etc.). This noble path must be traced out by the student who aims at a practical solution of the great problem. When he has traced out this path he will have undergone complete transformation. Much of his evil thoughts, words and deeds will have been suppressed. Then in quick succession he enters the Four Stages in which he busily divests himself of whatever type of impurity in thought, word or deed that has been left in him. When the last remnants of evil have been expelled and when all is purity within him, he suddenly finds that he has come to the end of his constructions, to the final solution of his problem—to the sublime and joyous region of ethical perfection, *alias* Nibbana.

I am fully aware that at this critical stage of the present article, sceptics and critics are, metaphorically speaking, ready

to pounce upon me and with one voice demand proof,—proof for the validity of the above construction, alleging that even a geometrical construction is followed by a theoretical proof in support of it. This demand I admit is very just and proper. The above construction which I could not help describing from start to finish cannot be carried out in practice in the course of this very brief span of life allotted to man. Re-birth therefore requires proof. The connecting link between the life of an individual in this world and in the next must clearly be shown. Difficult as is this task, it is made more difficult when we remember that Buddhism does not grant the existence of a transmigrating soul. No wonder then that even Mr. Rhys Davids should ask. "Where then is the identity between him who sows and him who reaps?". Besides this, there are many other statements in Buddhism that require proof. During the brief time that I have devoted to the investigation of Buddhism I confess I have not come across such proof. But this is no reason to conclude that such proof is wanting as my investigations were of a very limited nature. Critics and sceptics would therefore do well to demand such proof from those of our elders who, having studied Buddhism keenly and thoroughly, are now considered to be competent exponents of its doctrines and not from youths whose knowledge of Buddhism is as limited as mine. In that demand for proof from our learned Buddhist elders, I too am ready to join.

But even if such proof is found to be wanting in the Buddhist texts, I declare I shall not be surprised. At the present moment I know of no such proof (for re-birth, etc.) and yet I am a Buddhist. This apparent self-contradiction may provoke the reader to ask the inevitable question as to why I am a Buddhist despite the absence of such proof. The reader may also reiterate that even a geometrical construction is followed by a theoretical proof. Now my answer to this is that *absence of proof in support of a geometrical construction does not mean the absence of rationality in the construction itself*. The Tathāgata's mission was to give a construction for the solution of the problem of escape from suffering. This mission He did fulfil. Now the great demand is for some sort of guarantee for the success of this method, especially as it does not seem to be accompanied by such proof as would give universal satisfaction. Strictly speaking no amount of theorizing can guarantee practical success. If then the world of theory does not afford some sort of guarantee, where else must we look for it but in the world of practice? If the correctness of the Tathāgata's method of escape, its rationality and its validity, cannot be theoretically realized, does it follow that it should be discarded as incorrect and irrational? Does it lose its claim to practical realization? Absence of theoretical proof means the absence of certain data which, if possessed, would have enabled us, long ago, to deliver judgment on the validity of the construction. But we need not be despondent. There are other data which would, with equal if not greater force, enable us to deliver a correct judgment on the same subject. These data would be in our possession only through some amount of practical experience of the Tathāgata's method of escape.

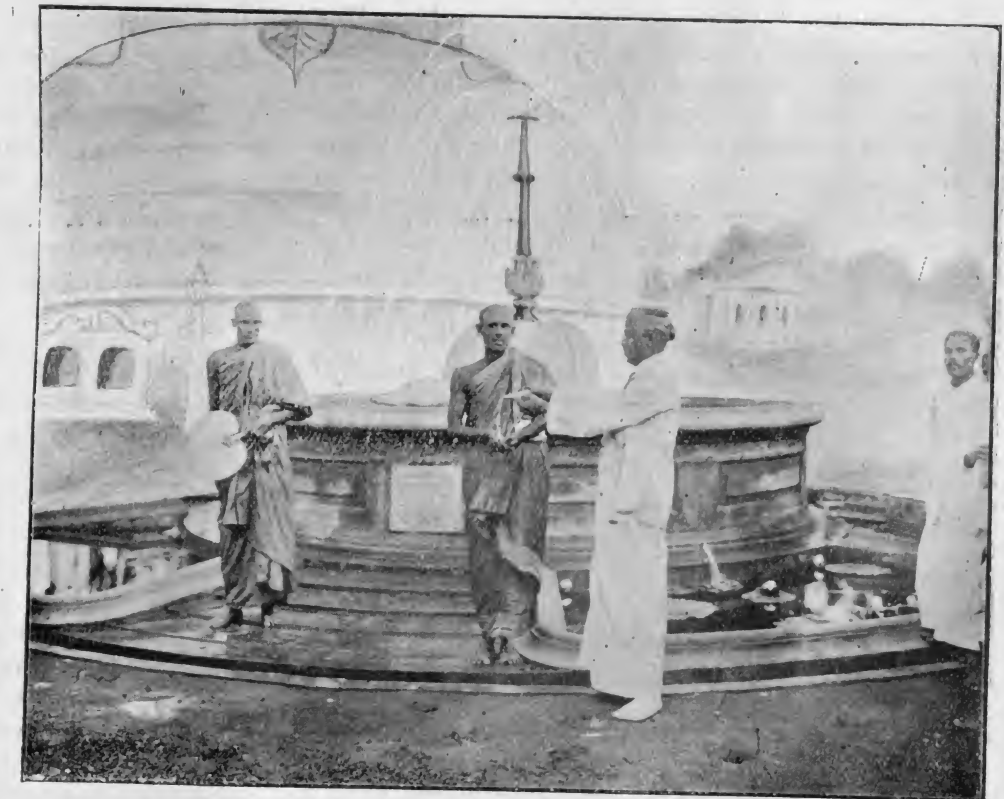
The Tathāgata Himself first practised what He subsequently preached. Through practical experience of His method of escape.

He realized its correctness. It therefore behoves those who are desirous of obtaining some sort of guarantee for the correctness of this method to take the steps needed to enjoy such experience themselves, for this experience will infallibly enable them to judge the correctness or incorrectness of the method. "The proof of the pudding is in the eating of it," as the old saying declares, not in any learned, chemical analysis of its several ingredients.

Some of my sceptical readers may now be inclined to doubt the title of experience to judge the great method of escape from suffering propounded by the Tathāgata. Such doubts are entirely unfounded as *true experience is not deceptive*. "Were all experience deceptive how could we know it to be deceptive? The fact that we are able to distinguish between deception and truth shows that all experience is not illusory. When a man mistakes a rope for a snake, it is not the deliverance of consciousness that is deceptive. The characters that suggest the snake are really there in the rope, but the failure to interrogate consciousness exhaustively gives rise to deception."

The rationality of Buddhism therefore can properly be realized by practising, and not by merely reading, Buddhism. But it is not impossible to catch glimpses of this rationality by reading, and thus have I been able to cite a few instances. But I again emphasize for the benefit of those who demand some sort of guarantee for the success of the Tathāgata's method, that the best way to secure such guarantee is to practise, to a fairly high degree, the method itself; for, as has been repeated many a time before, Buddhism is like a geometrical problem and not like a theorem where all is theory. To remain as we are, ignorant and unenlightened, is bad enough. But what is worse, and passes beyond my comprehension, is that, unenlightened as we are, we assume the receptivity of our minds to the truth of profound doctrines. It is only by some sort of elevation of ourselves that we are able to realize the truth of Buddhism. How else was the conviction brought home to the Western Scientist that the law of mutability (*Anicca*) reigns supreme? What Western science is indirectly trying to do for us, is to see whether she can supply the absent proof in support of the Tathāgata's method. If my attempts to show why I am a Buddhist despite the absence of theoretical proof in support of Buddhism, have not been convincing enough, let this excellent passage from a convincing article on "Buddhism and Science" by Prof. E. J. Mills, D.Sc., F.R.S., supply the deficiencies. "Our Western dualistic training is much against us. 'How can we imagine, we sometimes

say, thought without a thinker, creation without a creator, subject without an object?' These are types of fruitless questions to which our education naturally leads us. It is not that there is no answer to them, but they have no meaning. *It requires much effort to shake off these pre-dispositions*. In one respect Buddhism has been much in advance of us; it has laid much stress on the improvement of our mental capabilities. Here in the West we are only beginning to feel that we have within us dormant powers which we hardly know how to train or exercise. Newton's famous remark that he made his wonderful discoveries "by thinking of them" corresponds to the higher practice of many of the more educated Buddhists. They have for ages been in the habit of scientifically training the memory and cultivating something like Newton's "thoughts" something very much higher than intellect. They consider that the condition of genius can be [cultivated, until that *higher sense* to which it really belongs, simply sees without reason or argument the truth that it seeks. They regard distance as having nothing to do with any of our really frequentations.



THE DEDICATION OF THE GRAND FOUNTAIN TO BUDDHASASANA
AT TISSAMAHARAMA, BY Mr. W. E. BASTIAN,
ON 8th JULY 1922.

The very inmost sense of a subject is not a matter of space or time, but of absolute presentation to a faculty which the Buddhists call *panna* (enlightenment) and which no more depends on the reason than does the perception of sunrise. Who can doubt that there is very much to be done by us in this direction?"

I now pass on to the last instance where the rationality of Buddhism impressed itself on me—to the last (but certainly

not the least) reason why I am a Buddhist. Nowhere has Buddhism been found to be contradictory to the principles of Science; on the other hand, it runs parallel with them and never will its devotees find occasion to choose between their religious convictions and scientific belief. There are, I admit, certain Buddhist theories that have not yet been scientifically proved, but all that science ever propounded never clashed with these Buddhist theories. On the other hand the truth of these theories were sometimes thereby proved.

The Buddhist law of causation is the common working-ground of science and Buddhism alike. In science no progress is possible if this is ignored. The great evolutionary theory has its firm footing on this law. Eliminate the law of causation from the other universal laws known to the scientist, and the evolutionary theory falls instantly to the ground. In Buddhism also this is a fundamental law. If this law is ignored, the Four Noble Truths fall instantly to the ground. Thus this law is the prop and stay of both Science and Buddhism.

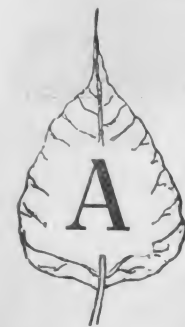
Even the theory of evolution is not, as is generally supposed, contradictory to the principles of Buddhism. Many Western scientists who have studied Buddhism, have come to the same conclusion. One scientist in particular goes to the extent of assuring us that "nothing is more clear than that Evolution is an essential constituent of Buddhism." Their belief is, that Evolution reaches its end; and perfection is attained in Buddhahood. The operation of the law of Karma does not interfere with the above belief. "It is within our power," as Buddha and Huxley both say, "to influence our environment and ourselves very greatly; and it is clear that the next link in the pedigree may be so different, on occasion, as to be, to all intents and purposes, a new species. This gets rid of much of the difficulty about time in Darwin's theory."

LIFE AND DEATH.

[BY PROF. P. L. NARASU]

Namo Sakyamunaye Tathagataya

Arhate Samyak Sambuddhaya.



ALL sentient beings are doomed to die, for life indeed must terminate in death; even after reaching old age there comes death; such is the nature of sentient beings. Whether young or old, whether ignorant or wise, all fall under the hand of death. Just as the seed in the field germinates and grows on account of the moisture in the soil as well as the vitality of the germ, so do the elementary and composite forms of the organised being and six organs of sense arise from a cause and from a cause become disintegrated and perish.

As the union of the constituent parts forms what is called a chariot, so does the union of the *Skandhas*, the attributes of being, form what is called a "Sentient being." As soon as

The doctrine of *Anicca* (mutability or impermanence) is another instance of the harmony between Buddhist and Scientific thought. *Anicca* is "the heart of all Science, or to use more familiar language, Science is evolutionary in principle. To translate the static into the dynamic is her constant task. One of her greatest and comparatively recent performances has been to destroy the notion of fixity in the organic world. Ramsay has recently effected the transmutation of one element into another: in fact the impermanence of the hitherto 'most permanent' bodies in Chemistry is now a recognised belief."

Even the theory of transmigration is not repellent to the scientist. He only lacks the necessary data with which he thinks he is able to arrive at a theoretical realization of it. Huxley was reported to have said with regard to this theory of transmigration: "None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of Evolution itself that of transmigration has its roots in the world of reality."

I have now given nearly all such instances of the rationality of Buddhism as can be found in the world of theory, in answer to the question as to why I am a Buddhist. In conclusion let me reassure the reader that there are still more convincing instances of the rationality of Buddhism, and that these may be found only in the world of practice. It is only these instances that can procure man a hearty welcome to higher realms of spiritual action. But if, ignoring the secret value of practice, man attempts to realize the profound truths of Buddhism by mere theorizing, he admits of comparison to—

"An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

vitality, warmth and consciousness forsake the body, then the body is inanimate and useless. The dead are more numerous than the living. That all must pass away is the law not for one family, for one village, or for one town, but for all the wide world. The deeper one reflects and meditates upon life, the more one becomes convinced that all life is a thing unstable. In it originates suffering, and in it does suffering endure and perish. Nothing else but suffering is produced, and nothing else but suffering perishes with it.

"All compound things are *Anitya*; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. All compound things are *Dukkha*; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. All existing things are *anatman*: he who knows and comprehends this becomes freed from suffering this is the path that leads to purity." All mortal things are transient. Man's life is

restless. Life is a constant parting. Loss of kith and kin and friend is inevitable. One more has crossed the stream. One more has passed away and is dead. Let those that grieve meditate on the teachings of the Blessed One, restrain their tears and conclude that never more will that one be found by them. Indulgence in grief does not remove it but only enhances it. Grief and lamentation are impure, showing a heart incapable of grasping the eternal truth taught in the *Saddharma*. Two things separate one from father and mother, from brother and sister, from wife and children, from kith and friends, and they are distance and death. Wailing and lamentation bring no solace. Nothing that can happen to man, however terrible, however miserable, can justify tears and lamentations. They can produce nothing but weakness. The conquest over them is true heroism. He alone will be free from affliction who has freed himself from the shackles of necessity by joyfully and hopefully reconciling himself with it. Instead of sorrowing, and thereby weakening ourselves, let us take heart and cherish all that lives.

What is death? To understand death we must understand life. Scientific research is making it ever more probable that life is but a name for the manifestations of particular types of matter of very complicated structure.

There are no elements in living bodies that do not exist in lifeless matter. The bulk of living substance is composed of carbon, hydrogen, nitrogen, oxygen, and sulphur. The kinds of matter in living and lifeless matter are the same; the ways in which they work are the same. Living matter is only a particular and very elaborate arrangement of ordinary matter. Living bodies consist of aggregations of the three classes of chemical compounds resembling respectively, the white of the egg, fat, and sugar. The molecules of the compounds of the first class are formed by the combination of more than a thousand atoms of carbon, hydrogen, nitrogen, oxygen and sulphur. These are very unstable compounds, and undergo decomposition on the smallest mechanical shock; but the products of decomposition are capable of reproducing the original compounds in contact with similar compounds outside them. All chemical phenomena of life consist in this destruction and reconstruction of such compounds. All the phenomena which make their appearance in a living body obey the same laws as those in lifeless matter. The complex of activities constituting life demands no peculiar type of influence such as that ascribed to some vital principle (Soul or spirit) wholly confined to vital phenomena and absent from all others.

How life originated is not yet known. We have however reasons to think that life originated on this earth under the chemical action of the sun's heat and light when our globe entered its present phase of existence, and the temperature of the primitive oceans fell to about 45°C. The semination of our globe by means of germs carried by meteorites from other celestial bodies is a puerile hypothesis, merely pushing back the problem of the origin of life to mysterious other worlds.

The spontaneous transformation of lifeless matter into living substances resembling a chemical compound incessantly

undergoing destruction, reconstruction, and growth, and forming the physical basis of life, is a more rational hypothesis though not verified by facts. The phenomena peculiar to living beings are due to a physico-chemical state called the colloidal state. Now this state is not confined wholly to living substance. Many inorganic substances, including metals, exist in the colloidal form; and in this form they exhibit properties very different from those they possess in other states, but very similar to those of living substance. In their simplest form living beings are small protoplasmic masses, surrounded by an aqueous liquid in which are suspended other colloids. These small protoplasmic masses are called cellules. Some of them have envelopes of inert substance, which is the product of their



THE LATE Mr. F. E. BALLS.

own activity. In cellules devoid of inert covering, there is a continuity of aqueous substance between the living protoplasm and the surrounding liquid. Owing to the continuity of the aqueous medium, interactions of a colloidal nature continuously take place between the protoplasm and the medium. We can say that the cellule, that is the continuous protoplasmic mass, is formed from colloidal particles, just as the colloidal particles themselves are formed from the molecules in the solvent. In the case of cellules possessing a membraneous envelope, the aqueous continuity between the protoplasm and the medium is brought about through the physical process of osmosis. All complex living beings are built up of cellules. In the case of higher animals that live in air or in water the body is covered

with an unpermeable skin and the exchanges with the medium are confined to particular parts of the organism (lungs, intestines, sensorial surfaces). But in the internal medium within the sack formed by the skin the cellules constituting the animal are in aqueous continuity with the colloids which constitute this medium. No living organism can exist without interactions between the cellules constituting the organism and the medium by which the cellules are surrounded.

Life depends upon a supply of food, moisture and air. Life is a state of the living organism, and cannot exist apart from the organism of which it happens to be the state. When the body of the organism does not exhibit the characters of the state called life, it is said to be dead or inanimate. On the living body all the movements are co-ordinated and harmonious. There is an adjustment between internal and external actions, and the various organs of the body work harmoniously as parts of a whole. On the other hand, in the dead body such movements do not exist; there is no correlation between the various parts of the body, and the individuality of the organism as a whole ceasing, the parts of the body succumb to the action of external forces. Life is nothing more than a combination, made possible by the extreme complexity of protoplasm, of processes each of which taken alone falls within a simple category which preceded life in the evolution of the universe. If we do not deny the principle of continuity, and do not appeal to the magic which conjures a ghost into every living cellule, we must regard life as the last stage of a series of consecutive physico-chemical changes which originated in the formation of Stellar worlds. Organic evolution, or the transformation of living beings, both plants and animals, is an indubitable fact. Plants and animals are temporary individualizations of the same life. One germinal substance gathers materials from the outside and develops into the several plants and animals. New individuals originated in old individuals, and the old materials are dispersed.

In the course of development different species of living beings arise and grow more and more unlike one another. They endure for a longer or shorter time, and at death suffer dissolution and return into the lifeless matter from which all life has originated. The lowest living beings (protozoa) have an indefinitely long life. They multiply by division. All

highly organised beings have only a finite duration. Death is the destruction, the disappearance of organisms of finite duration. Nature uses up individual organisms just as a fire burns up fuel. It is lives that die, but not life. Death is Nature's expert contrivance to get plenty of life. But continuity in change is the law of life. Though death is the penalty which man pays for his high individuality, yet the death of the individual does not end all, just as the history of no individual begins with his birth. Each individual living being comes out of a fertilized egg-cell with certain characters inherited from his ancestors. Each individual bears upon him obvious marks of his parentage perhaps of remote animal relationship. The nature of each man may often be traced through a long series of progenitors and collaterals. This nature passes on through heredity to its incarnation in new bodies, the descendants of the dead person. But a man is not merely the living body: he is both body and mind. Man is built up of five *Skandhas*, *Rupa*, *Vedana*, *Vignana*, *Sangna* and



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CONTEST BETWEEN THE PANDIT GUTTLA AND MUSILA.

Samskara. Each of these skandhas is an element of experience which is never permanent. *Rupa* represents the totality of experience pertaining to one's body, *Vedana* the momentary emotional states; *Vignana* perceptions; *Sangna* conceptions and abstractions; and *Samskaras* the dispositive inclinations and volitions. So long as the *Skandhas* hang together there is a living being; when the *Skandhas* dissolve, the being disappears and we have death. Just as a chariot in its form and function is the result of the special combination of all its parts, so personality or individuality is that peculiar activity which manifests itself in a special combination of sensory and motor organs, perceptions, ideas and volitions. Says Buddhagosha in his

Visuddhimagga: "Just as the word chariot is but a mode of expression for axle, wheels, pole and other constituent parts placed in a certain relationship to each other but when we come to examine the members one by one we discover no chariot in a transcendental (*Paramartha*) sense, in exactly the same way, the words 'living being' (*prāna*), and "self" (*atman*) are but a mode of expression for the five attachment groups (*Skandhas*) but when we examine the elements of being one by one, we discover there no living being in a transcendental sense to form a basis for such figments as "I am" or 'I'. In other words in the absolute sense there are only name (*nama*) and form (*Rupa*). Whatever is gross, that is form, whatever is subtle, mental, that is name. Name and form are connected one with the other and spring into being together. The individualised self is a certain grouping of the elements of experience with the body as its centre, centre of vision, centre of action, centre of interest. Every thing circles round the body, and is felt from its point of view. Like the other *skandhas* the *rupa skandha* is a group of perceptions. For a conscious being its duration as experienced by itself is exceedingly brief (*Kshanika*) lasting only when a particular consciousness lasts. To be is a particular conscious act; and a particular conscious act has no being whatsoever other than its momentary occurrence to be perceived or thought; to be a conscious act is to come into being; and to lapse as a conscious act, is to cease to be, there can be no permanence and no sameness; because each conscious act as the unit of experience or existence belongs wholly and exclusively to the moment of occurrence. In short; life for oneself, that is, conscious life, consists of the co-existence and succession of the units of existence, the conscious acts which instantly arise and instantly perish. The mutual relationship that exists between the varying contents of consciousness is described in ordinary language by the assertion that the different contents of consciousness belong to a personality; but it is determined wholly by that continuity which is really the work of memory. Memory does not establish the sameness of a self. For when memory is diseased, an alteration of personality takes place. Every new content of consciousness appears as an object to the personality representing the totality of past experience which is spoken of as the cognising subject. We do not have on the one side the whole concrete conscious life, and on the other side something called 'I.' Only in the actual threefold process of conscious life (feeling, thinking, and will) is the self lived. There is no substance of the soul to be known apart from the actual conscious life. Amid all the change in consciousness there is one group comparatively fixed. Our own body is both constant as a group, and a constant item in every field of groups. The body becomes in fact the earliest form of self, and serves as the first datum of our later conceptions of permanence and individuality. The body furnishes a set of conditions relatively permanent as long as experience lasts. The Buddha therefore taught: "It were better if the ignorant regarded the body composed of the four elements as the 'I.' instead of Mind. And why do I say so? Because this body may endure for a year, ten years, a hundred years and more. But what is called mind cognition, consciousness, is found to be, day and night, in restless change."

Even the body is not permanent. It grows from birth to middle age; then preserves equipoise for some period; and then decays through old age and dies. The particles of which the body is composed are constantly changing. Physiology tells us that in seven years the body becomes new having not a single particle which it had seven years previously. Yet we all speak of the same body as persisting from birth to death. The sameness is constituted by continuity, just as we speak of the identity of a river, although the water is continually changing, and its bed may have altered much in position.

Man is comparable to a cinema picture. In a cinema a man running is not really one man moving, but a succession of pictures, each with a different momentary man. The persistence arising through continuity in the series of momentary pictures is merely an illusion. Similarly, the real man too is actually a series of momentary men, each different from the others, and bound together, not by a numerical identity, but by continuity and certain intrinsic causal laws. The idea of everlasting existence is inconceivable and opposed to reason. We have no direct knowledge of any permanent ego. The word "I" denotes a localization with which are primarily associated certain activities and affectional states. The self that we know is a series of feelings, thoughts, and volitions. Though the word "I" remains the same, yet its significance continually changes. It originates in childhood with the development of self-consciousness and denotes first a boy, then a youth, after that a man, finally a dotard. These successive changes make it impossible to regard the "I" as permanent and identical with itself. There is an identity in a certain sense only. Suppose for example one of the spokes on a wheel were to wear out and were replaced; and then another and so on; and finally the hub and the rim; there would be nothing left of the original wheel, and yet we should be justified in speaking of the individuality of the wheel, that is, the wheel taken as a whole, as the same.

In all the changes which the character of a thing or a person may undergo, some aspect changes comparatively slowly, and on this our attention is rivetted; and thus arises the idea of identity through change. What characterises the apparent sameness of the "I" is the cohesion and co-ordination of a certain number of very frequently recurring psychic states, which, therefore come to be regarded as a permanent stock. One's past experiences leave behind psychical dispositions which partially determine the character of his present consciousness, and at the same time put the present consciousness explicitly in relation to the past. This connection is the ultimate ground and meaning of memory, and of personal continuity and identity. But each one is really aware only of the being of a fleeting moment, and aware even of that but imperfectly. The past never comes at a moment, within one's experience. Man is nothing more than a temporary union of *Skandhas*. The beginning of their union is birth, and their dissolution is death. There is not a permanent being (*Satva*) that is born or acts, or enjoys itself or suffers or dies or is reborn to die again. As long as the union of the skandhas lasts, individuality manifests itself at every moment as an

active pain-avoiding, pleasure-seeking will, having relations to other individuals, what we call the self of a person or one's personality, consists in the continuity of one's life activities, namely thoughts, words, deeds. It is through these that one comes into relation with others. Man's nature is such that he cannot live in a state of isolation. Apart from the community of human beings, man is merely an abstraction without life or force. The individual taken by himself, whatever else he may be is not human. The companionship of his kind is as necessary to the mental and moral health of man, as food is necessary to his bodily health. The life of the individual has no meaning apart from the collective life. The self can exist only in so far as its content is both in and out side it.

By the very act of knowledge the self accepts the content as part of itself, and cannot regard it as an independent reality. And therefore no limits can be set to the self. If all that is not self is excluded, the self vanishes altogether. That which is truly human in each one of us, the true, the beautiful, the good, has something of the universal, and is created and realized only through the communion of minds. Each man measures all distances and directions from his body and seems to himself to exist separately in space. This self localization is the objective ground of the illusion of individuality and therefore of all that mutual strife which is the most conspicuous source of suffering. The individual sufferings of man are more subjective than objective, resulting from passion, delusion, hate, lust and indolence.

No man can realize his desires without the help of others. As long as a man is seeking his own good he does not find it. Every man, though he appears to pursue his own good, so as to bring within it the relevant content of all those beings with whom he has to do, is yet seeking their good also. Life for the cultured man is a joint endeavour for realizing the richest possible total of ideals for all. When a man quits this life, nothing follows him. He leaves all things behind, wife, sons, daughters, kith and friends, grain, gold and wealth of every kind. All these perish and perish. But what one does, that endures. A man endures really in his work, work that is done blends itself with the boundless, ever-living, ever-working universe and will work there for good or for evil, openly or secretly through all time. A man's little work does not remain isolated. It is caught up by the world around him. Wherever a man's acts, be they thoughts, words, or deeds, have impressed themselves, there he

is reborn. Everyone leaves behind whatever influences he has exerted on his surroundings. These influences depend on the one hand, on the character of the person that has produced them and on the other side, their effects and their duration are determined by the persons on whom the influences are exerted. The duration of these influences may be short or long, but they are always present. Every man is only a component part of the general community of human beings, that enjoys or suffers the consequences of a deed. The collective influence is there, and in an immaterial, but real sense, controls the destiny of every man, and every man contributes his share however small to the collective influence which sway for good or evil the future of mankind. Thus the psychic life of each individual continues



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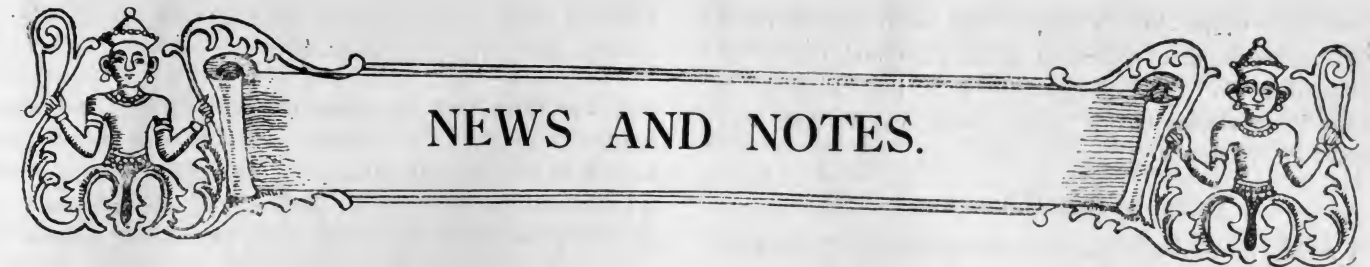
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PANDIT SENAKA AND HIS WISDOM.

beyond him; but the significance of an individual for mankind depends on how he has raised man's sense of worth. Life, more abundant life, is the end and aim of life. But the truly abundant life can be attained only by the death of the narrow selfish life.

Let us therefore train ourselves to feel habitually towards all human beings as we now occasionally do towards those whom we love best. Let us endeavour to swallow up the pain of the world in doing good. Let us leave a treasure store for the welfare of all by performing noble deeds. Let us work to realize that perennial bliss which arises from understanding truth, beauty and love, and living in harmony with Dharma-kāya.

*Sarvapaṣṣyākaranam
Kussalasūpasampadā
Svachittāmurakshanam
Etaḍ Buddhānu Sasanam.*



Sabba Danam Dhamma Danam Jinati.
"The Gift of Truth Excels All Other Gifts."

A Renaissance of Buddhist Ideals and Ceylon.

We are on the threshold of a renaissance of Buddhist Ideals. All over the East signs are not wanting that an awakening has set in. From China and Japan comes to us news of a vigorous revival of Buddhism and of propagandic work. The Eastern Buddhist Society of Kyoto is typical of modernist Buddhism in Japan to-day. In China the young men have come to realise their great responsibilities and are wide awake to the perils of Christian Missionary aggression in their land. Burma, the large-hearted giver, is up and doing. Her Y. M. B. A's are a host in themselves. In India the harbingers of the Reformation have already begun to manifest themselves. The Gandhian doctrines of *Ahimsa* and mind-power are no strangers to the Dhamma, whose ethical system is built on the solid bed-rock of harmlessness or non-injury (in thought, word and deed) and whose Philosophy emphasize the importance of mind culture,—nay makes mind pre-eminent. Lanka herself is not inactive. A new life pulsates in the hearts of her children, and, but for the mental degeneration, the result of three centuries and more of an exotic culture, Ceylon should be capable of even greater things.

Whilst Asia is awakening to a realisation of her place under the sun, what do we see in the West? The great war has dealt a staggering blow to the civilization of the Occident. Great monarchies are rapidly disintegrating and no less unsteady democracies and republics are taking their place. These are nothing new. The best minds are dissatisfied. They are looking forward to something greater, something really satisfying.

In the early eighties, the civilized world witnessed the inauguration of an institution which has brought about a great change in the mental out-look of an ever increasing number of people. We refer to the Theosophical Society. The fruits of this Theosophical movement are to be seen all over the world. It has altered the angle of vision of thinking men. It has created a new interest in the old religions of the East. There are other currents of thought flowing in the same direction. The dissemination of Science, the growth of Rationalism and the discovery of Pāli literature by the West are tending in the same direction.

Gradually the world is turning towards the Wisdom and the Teachings of the Buddha. The modernist Buddhist movement has produced her own authors, translators, poets, philosophers, artists etc: We can point to many of both East and West who are paving the way for,—nay are actually shaping,—the Buddhist Renaissance. Burmese and Japanese scholars

are vying with the German, the Dane, the Englishman and the American in publishing to the world the Word of the Tathāgata.

Has modern Ceylon with over a century of English education, with her hundreds of scholarly monks and educated laymen, contributed her share? We say she has not yet given of her abundance, and that, but for some noble exceptions, her record would be altogether insignificant. We look in vain for the Sinhalese Poet, Philosopher or Artist of modern Buddhism. Centuries of an alien civilization have robbed the Sinhalese of all originality and skill. For example, take the Vihāra-painting and architecture of to-day. Is there any art in them? They merely serve to illustrate the depths to which the Sinhalese have degenerated, and the extent to which they have forgotten their pristine culture.

It is left for the few who have foresight enough to bring about a change in the education of the youth of the country. Thus shall we hasten the Renaissance of Buddhism in our own land.

A Buddhist Forward Movement.

One of the planks of the forward movement is a reform of the Sangha; and this question formed the subject of discussion in the local papers. On one side stand the opponents of all reform. To them the word itself is anathema. Opposed to these stand the advocates of reform. The monks are also divided. We of course are on the side of the reformers, for the "reform" we advocate is a return to the Sangha of the Master's time. Then the Buddhist monk was the most independent and freest of men in the world. To-day it is otherwise. He has burdened himself with worldly goods. Let the monk throw the goods overboard and save himself and the ship from sinking! The critic often forgets that the history of Buddhism, particularly of the Sangha, is one long story of reform, and though it may sound paradoxical, the reform that we have in view is a return to the Sangha, the Great Sangha, worthy of the veneration of the world.

Education of Buddhist Monks.

Pirivena education is making great headway. The number of monks who resort to Oriental colleges for their education is daily growing. But the results are not as satisfactory, for to-day it is evident that there is something lacking in the education given to the monks, which is partly responsible for the absence of an enthusiasm for the religious life. Perhaps this could be rectified if Pirivena teaching emphasised holy living and high thinking alongside of scholastic attainments. More, and better attention should be given to the study of Pāli and

the cultivation of the Vinaya than is the wont to-day when Sanscrit makes too great a demand on the time and energy of the student-monk. It is pleasant to note that English is taught to some classes but it is too early yet to pass any judgment on the results.

Buddhist Lay Education.

The year under review has seen the widening of Buddhist activities in the important direction of education. The premier institution of the Buddhists, Ananda College, is to-day one of the best in the Island. Her progress during the last three years has been phenomenal, and all Sinhalese ought to be proud of it, whether Buddhist or Christian. In the fulness of time, we have little doubt, that she will evolve into the National University of Lanka.

The Buddhist College of South Ceylon, Mahinda, comes an easy second with her fully equipped libraries, laboratory and hostels. Dharmaraja, the Buddhist College of the Hills, has formulated an ambitious building scheme and has already purchased an excellent site.

The Buddhist Theosophical Society maintains a large number of Vernacular schools for boys and girls. Of late industrial education is becoming popular.

Buddhist Vihara at Saranath, India.

Thanks to the princely generosity of the good friend of Ceylon Buddhists, Mrs. Mary Foster Robinson of Honolulu, the Anagarika Dharmapala has been able to lay the foundation stone of a Buddhist Vihara at Saranath, Benares, in the neighbourhood of the Deer Park, Migadaya, so famous in the history of Buddhism as the spot where the Buddha preached the Dhamma Cakka Pavattana Sutta to the first five Bhikkhus and thus set rolling the Wheel of the Norm. Many years later the great Buddhist Emperor Asoka set up a Pillar and raised a Stupa to mark the site thus sanctified by the Great Teacher. These memorials still stand and commemorate the august event which is of such great significance to one third of human kind.

May the new Vihara ring in a revival of Buddhism in India and may Benares once again become a centre of Buddhist culture and missionary enterprise!

The Buddha Society, Bombay.

It gives us great pleasure to record that the above Society has been founded in Bombay. The president is Dr. A. L. Nair, who has gathered round him a goodly number of young men of education with the avowed object of propagating the Dhamma. We hope that the Society will soon grow in numbers and be a genuine asset to Modern Indian Buddhism.

Buddhism in Germany.

We publish elsewhere an article from our esteemed friend, Mrs. Marie Musaeus Higgins, the Directress of the Musaeus Buddhist Girls' College, Colombo, on Buddhism in Germany. Mrs. Higgins returned from Germany quite recently and is therefore in a position to speak with some authority. She

however confines her remarks only to one school, viz: the League of Buddhist Life at Munich.

The other school, at whose head stands Dr. Paul Dahlke, is equally active. Dr. Dahlke publishes a quarterly journal known as the "Neu-Buddhistische Zeitschrift," which is doing a great deal in the way of propagating the Dhamma. We publish elsewhere an article from the pen of Dr. Dahlke.

Differing from the views of these two schools is a third one whose founder is Dr. G. Grim, and whose official organ is entitled "Buddhistisches Weltspiegel."

As we write news is also to hand that plans are rapidly going forward for the establishment of a Buddhist Monastery at a place called Luneberg Moor, near Hamburg.

Nor is this all. Books on Buddhism and translations from the Pali Pitakas are being turned out by German Scholars in increasing number, and it is safe to predict that fifty years hence thinking Germany will have found in Buddhism her spiritual Teacher and Guide.

Buddhism in America.

"A renewed interest all over America about the Buddha and His teachings is evident," writes a friend. The same writer further observes: "I read almost all the languages of Europe. In looking over the current magazines of different nations I find that articles on the ancient teachings of the East have become more numerous than I have ever seen before, and more books are listed for sale about them, which is the best possible proof of interest.....After this present generation, with its faith alone in the superiority of material things, has lost its power and passed away—and it is passing rapidly now—there is going to be a general return to the ideal of India, the wise teachings of the Buddha. Then a new kind of life will come, founded upon an entirely different, logical basis,—a kind of life that will make war and all its bloody brutalities impossible and add immense height to the spiritual stature of man. All over America there are little study clubs of women slowly making their first acquaintance with the various, wonderful—to them, astonishing and revolutionary—teachings of that older land where the sun rises, and under whose splendour of light all religions and philosophies have been born. In the long run, that which is greatest and truest must prevail."

A Society is to be founded shortly with the object of propagating the Dhamma in the New World. We would request all American Buddhists and others interested in the movement to send in their names to Mr. Harry E. Adams, Box 1205, New Haven, Conn., U. S. A.

The Japanese Buddhist Missions in California and Honolulu are doing good work. They have established a number of temples all along the Pacific Coast and the Pacific Islands.

Buddhist Mission to Tibet.

We understand that the Mission was refused entry to Tibet owing chiefly to the opposition of interested parties out-

side that country. One of the members of the Mission, Dr. William Mac Govern, has been fortunate enough to reach Lhasa and even gain an audience with the Dalai Lama. Elsewhere we publish an interesting article on the religion of Tibet.

Congress of Buddhist Associations.

Met in Colombo on the 23rd, 24th, and 25th, of December last when an interesting programme was gone through. We expect that greater enthusiasm will prevail at the next sessions.

Central Y. M. B. A., Colombo.

We understand that the 25th anniversary of the Colombo Y. M. B. A., is due shortly. The President, Mr. D. B. Jayatilaka, has with commendable foresight addressed a timely reminder to the members to make the best use of this anniversary foregathering. We would suggest to the Executive Committee to concentrate all their energies to make their building scheme a success. Already far too much time has been allowed to pass since the scheme was first launched.

Tissamaharama Dagaba, Ceylon.

Mr. W. E. Bastian, the publisher of this Annual, has with characteristic generosity provided the above Dagaba with a beautiful fountain. He proposes to establish a free hospital and pilgrims' rest at the Sacred City. We hope that the Buddhist public will heartily support this useful work.

The Late Ven'ble Siri M. Nanissara Nayaka Thero, PRINCIPAL, Vidyodaya Oriental College, Colombo.

Ceylon Buddhism has sustained an irreparable loss by the demise of the Ven'ble Siri Nanissara Thero at the comparatively early age of fifty nine years. The late Nayaka Thero's life was one of selfless service. He devoted his life to the Vidyodaya Pirivena, the premier Oriental College of the Island. The late Nayaka Thero was assistant teacher and Vice-principal of the institution for a period of eighteen years, and Principal since 1911, when the mantle of his illustrious predecessor, the saintly Sri Sumangala, fell on his shoulders. During the regime of the late Thero, the College expanded in all directions and Bhikkhus from far and near flocked to it to complete their studies.

By the death of the Ven'ble Nanissara, Buddhist scholarship has lost its greatest ornament, and the monkhood a leading light. May the life and the work of the late Nayaka Thero serve as a guiding star to his successor, Siri Ratanasara Nayaka Thero, and to his pupils scattered all over the country. May they all tread in his footsteps and thus be worthy pupils of a worthy teacher! *Anicca Vata Sankhara.*

Ananda Metteyya.

Just as we go to press we learn with much sorrow of the demise of Mr. Allan Bennett, better known as Ananda Metteyya, in London, on Friday the 9th March. It was in 1903 that the Bhikku visited this Island and made a long stay lecturing and studying and doing the spade work for laying the foundation of the *Buddhasana amagama* (Buddhist International Society) of Rangoon and preparing the material for his illustrated quarterly, "*Buddhism*," which for many

years played a very important part in making known the Dhamma in English-speaking countries. In fact to it may be traced the turning point of the lives of many eminent Buddhists of the occident who have since figured prominently in Buddhist propaganda work. In 1908 the Bhikkhu, accompanied by a few of his Burmese and English supporters, visited England and brought into being the Buddhist Society there. Shortly after the *Buddhist Review* was founded. This quarterly too, like its predecessor "*Buddhism*," has been instrumental in popularising the Dhamma in the West. In the autumn of 1908 the Bhikkhu returned to Burma leaving behind him golden opinions of his character and scholarship, and looking forward to the early establishment of the *Sangha* in England. But ill-health began to dog his footsteps, until it compelled him to doff the robe and leave Burma altogether.

He has written many treatises on Buddhism and of these the "Outline of Buddhism," published by Mrs. Annie Beasant of the Theosophical Society Adyar, Madras, and "the wisdom of the Ariyas" published recently by Messrs. Kegan Paul & Co., are the most important. It is our hope sometime to collect all his essays and lectures and publish them in one volume. We extend our sympathies to the Buddhist Society of London whose acting Honorary Secretary Mr. Allan Bennett was at the time of his death. *Anicca Vata Sankhara.*

Reviews.

The *Eastern Buddhist*, Numbers 5 and 6, 1922 combined, is a well-printed periodical devoted to the exposition of Northern (Japanese) Buddhism. It contains an historical article on Buddhism in India, with special reference to the development of the beginnings of the Northern School, the claim being made that this school has aimed at reaching the spirit of the Buddha's teaching rather than at conserving the letter of it. Two articles treat of the teaching of the Jodo sect of Japan to the effect that the repetition of the formula of adoration of "Amida" brings its practiser after death to the "Land of Bliss." And another gives many stories of the old masters of Zen in China and Japan, from which we gather that the guiding principle of Zen is actuality, realisation, and a dismissal of everything else, even the play of intellect, and the instrument of intellect, words. The concluding article consists of a re-writing of portions of various Suttas, in the form of a narrative by an aged bhikkhu of the various occasions on which he encountered the Buddha. An editorial, and notes, and reviews of a variety of magazines, follow. The *Eastern Buddhist* will be valued by all who desire trustworthy information concerning the developments which Buddhism has undergone in those lands of the Far East, China and Japan.

The first three numbers of the fourth year of the "Buddhistischer Weltspiegel" contain some interesting articles on the Dhamma and cognate subjects, as, for instance, the relations of Schopenhauer and Meister Eckhart to the Buddha's teaching. The founder of the magazine, Dr. Grimm, has one on "The Religious Genius," wherein he presents the Buddha as the perfect type of such; and another in two parts on "Matter and Force in the Light of the Buddha's Teaching," which is more pleasantly free than others he has written, from

that bristling combativeness which causes some to say that a German never feels quite sure he is right about anything until he has found some one whom he can prove to be wrong!

Dr. Seidenstuecker, the other editor, has two articles on various types of Buddha-rupas, well illustrated by plates of rupas from nearly every Buddhist country in the East. There is also a good picture of the great Shway Dagon of Rangoon. Some translations from Pali complete these numbers. No further ones have reached us; and it is to be feared that this well-edited magazine has met the fate of other Buddhist magazines in Germany to-day, and in consequence of the latest developments there which, as we hear, have multiplied the costs of paper and so forth fivefold, come to an untimely end. Thus everything that might make for better days in unhappy Europe is being checked and thwarted. What will be the end of it all? Certainly nothing of which those who are bringing it about, will have any reason to be proud when the final accounts are made up.

The Autumn number of "Neu-Buddhistische Zeitschrift," edited by Dr. Paul Dahlke has reached our hands. It contains a number of interesting and instructive articles and an appreciatory note on *The Buddhist Annual of Ceylon*, which we reproduce below:

"The third number of this important magazine has appeared, and it is pleasant to observe the improvement that has been made from number to number. The annoying business advertisements have disappeared. The selection of articles is careful and at the same time varied. Worthy of note among others is an essay by F. Woodward on the ethics of suicide in Greek, Latin, and Buddhist literature, and essay by Prof. Lanman on H. C. Warren, and the Rev. Silacara's charming and instructive story about Trashi Shempa the Tibetan herdsboy. In an article "Nibbana, the ideal of Buddhists," a poor, perspiring human head once more labours against the contention that Nibbana is a "mere nothingness." What thinking Buddhist would ever maintain such a thing! How can Nibbana be a mere nothingness when it can be realised even in this very life, to be sure not as a positive value, but as a state of being free (or becoming free) from Lust, Hate, Delusion! The writer of the article is of opinion that if Nibbana were mere nothingness it would be synonymous with space (Akasa.) Let us leave off all this useless excogitation about things which cannot be excogitated and defined, but must be lived, experienced! One thing stands sure above all else, that our well-being lies in letting go and that Nibbana is the

culminating point of this letting go. For letting go, however there is no need of cogitation or definition; for this all that is needed is to make a beginning. A motion of lust, of greed, of hatred is springing up in me; I dissolve it in the *aqua regia* of thinking. I gain courage from this, for I note: 'I can do this. I have the power.' And how can I do it? Because I am not anything of a fixed, determined character established firmly on a 'soul,' an Atta; but am instead, through and through, non-self, and therefore, through and through, can be influenced, can be directed, guided. This courage brings me joy. This joy strengthens Behaviour (that is, letting go): and the purer becomes Behaviour all the clearer becomes Knowledge; and the clearer the Knowledge, all the stronger the desire and energy for Right Action. In the article many other questions are raised as to what Nibbana may or may not be; but the writer, Bhikkhu N. of Bambalapitiya would do better to leave them alone. It is, as already said, so useless. For: 'It becomes different from that for the sake of which they always excogitate it. (Majjh. Nik. 113). What freedom from Lust, Hate, Delusion means, this every one who is really on the Path will very well experience for himself.

Again in the magazine are given a large number of beautiful illustrations of Sarnath, Mihintale, and so forth. We expect this magazine to work its way up to a leading place in Eastern Asia."

Paul Dahlke in

"Neu-Buddhistische Zeitschrift," Autumn Number, 1922.

KOLONNAWA TEMPLE.

We have received the following books and magazines:—The Lotus Blossoms by The Bhikkhu Silacara new edition by the Theosophical Publishing House, Madras; Buddhists Hold Your Own by the same Author published by the Buddhist-Fraternal Association for free distribution; the Dharmaraja College Magazine, the Mahinda College Magazine and the Mahabodhi College Magazine.

Tissamaharama Dagaba.

This is one of the most ancient Dagabas in the Island, built by King Kavantissa, father of the hero-monarch, the great Dutugemunu, two centuries before the Christian Era. It is also one of the largest of Ceylon Dagabas, its present dimensions being 550 feet in circumference at the base, and 186 feet in height. Much sanctity is attached to this venerable pile of masonry, it being believed that there was originally enshrined in it a bone-relic of the Lord Buddha.

The Dagoba which had been in ruins for many a long century, situated as it is in the wilds infested by the elephant



Photo by W. W. Bastian.

Advertisements in the Annual.

Our Publishers have been compelled, with some reluctance, to admit advertisements into the pages of *The Annual*. It has been always the aim of those responsible for the production of this journal to send out free copies to all the Libraries of Asia, Europe, America, and Africa, and they naturally expected that the readers, who of course always expressed their appreciation of *the Annual*, would co-operate with them in that direction and thereby enhance the usefulness of this publication, which is after all the only one of its kind in the Buddhist World. But, sooth to say, the sympathy of our friends, except in a few notable instances, did not go beyond the expressions of appreciation. And therefore in order not to render *The Annual* less useful in the dissemination of the Dhamma, it has been decided to re-admit advertisements.

THE LATE PROF. T. W. RHYS DAVIDS,
M.A., LL.D., D.Sc. Ph. D., &c. &c. &c.

The news of Dr. Rhys Davids' death which took place at his residence in Chipstead, Surrey, on the twenty eighth of last December at the ripe age of eighty years has been received with universal regret by the whole Buddhist world. He, more than any other person of recent times, was responsible for the status which Pali scholarship occupies to-day, in the West, and for the high standard of Buddhist knowledge that now obtains all over the world. The name of Rhys Davids is one that will not easily be forgotten, for he has passed on the torch of Pali scholarship to a number of pupils, many of them eminent men and women, not the least important of whom is his own distinguished and devoted wife and co-worker, Caroline Augusta Foley Rhys Davids.

It is superfluous at this early date when the work and life of Dr. Rhys Davids are still quite fresh in the minds of the public to set down here the names and titles of all the many texts and translations of the Pali sacred writings which he edited and translated or of the original treatises on the Dhamma which he prepared. But perhaps it is not sufficiently known that his last and greatest work was the Pali-English Dictionary. This, his *Magnum opus* will be failed by all students and lovers of Pali and Buddhist scholarship, for since the late Prof. Childers' Lexicon went out of print, neither a new edition nor a substitute had taken its place. Perhaps it was in the fitness of things, for the present work will surely be a worthy successor to Childers' masterpiece—[Elsewhere we publish a short memoir of Dr. Childers].

Rhys Davids has left behind in his translations many a beautiful rendering in English of Pali Suttas. One passage occurs to our mind, that of his translation of the *Metta Sutta*.

Love.

"As a mother, even at the risk of her own life, protects her son, her only son, so let him cultivate love without measure towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing or opposing interests. Let a man maintain this mindfulness all the while he is awake,

and the cheetah, was discovered about the middle of the last century; and Buddhists from all parts of the Island began once again to visit the place in increasing numbers; and, shortly after, the work of restoration was taken in hand by the Rev. Wepatha Sumana Thero. The discovery of the Dagoba led to the discovery and restoration by Government of the vast irrigation works—mighty memorials of Sinhalese days—of the village Tissa, and the consequent development of the arable land in the neighbourhood. The present flourishing condition of the settlement of Tissa dates from the time of discovery of the great Dagoba.

The work of restoration was carried out by a Society whose Executive Committee consisted of the Thero mentioned above (who died in 1870 and was succeeded by his pupil Rev. Walpita Medhankara who died and was succeeded by his pupil Rev. Hikkaduwe Dhammananda) Mudaliyar C.F.S. Jayawickrama (who died and was succeeded by his son S. S. Jayawickrama, Advocate,) and J. A. Amarasinghe, Superintendent of Salt Works, who died and was succeeded by his son, Upali Amarasinghe.

In 1900, the Society completed the restoration at a cost of Rs. 188,413/52 and equipped the Dagoba with a brass pinnacle weighing sixty hundred weights. A largely attended function was held, some 45,000 people assembling and the cash offerings amounting to Rs. 10,760/00.

In 1918 it was proposed to erect a fountain for the use of pilgrims who were put to much hardship due to the scarcity of water near about the place, and ultimately Mr. and Mrs. W. E. Bastian of Colombo, at their own expense erected the grand fountain which now stands at the *Maluva* of the Dagoba at a cost of Rs. 8000/-. The opening ceremony was performed with the customary rites and religious observances on 8th July 1922 in the presence of a large assembly of Sangha and pilgrims. On the sides of the fountain are four granite slabs with the following inscription in English, Singhalese, Sanskrit and Pali:

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Mr. M. A. Young c.c.s. Assistant Government Agent of Hambantota, formally opened the Fountain and thanked Mr. and Mrs. Bastian for their valuable gift. A Dāna and offering to the Bhikkhus, distribution of food and clothing among 200 school-children of the place and a like distribution among the beggars, and fireworks, concluded a very successful function.

whether he be standing, walking, sitting, or lying down. This state of heart is the best in the world."

"Our mind shall not waver. No evil speech will we utter. Tender and compassionate will we abide, loving in heart, void of malice within. And we will be ever suffusing such an one with the rays of our loving thought. And with that feeling as a basis we will ever be suffusing the whole world with thought of love, far-reaching, grown great, beyond measure, void of anger or ill-will."

"All the means that can be used as bases for doing right are not worth the sixteenth part of the emancipation of heart through Love. That takes all those up into itself, outshining them in radiance and glory. Just as whatsoever stars there be, their radiance avails not the sixteenth part of the radiance of the moon. That takes all those up into itself, outshining them in radiance and glory—just as in the last month of the rains, at harvest time, the sun, mounting up on high into the clear and cloudless sky, overwhelms all darkness in the realms of space, and shines forth in radiance and glory, just as in the night, when the dawn is breaking, the Morning Star shines out in radiance and glory—just so all the means that can be used as helps towards doing right avail not the sixteenth part of the emancipation of heart through Love."

If the translation is so very beautiful,—every word pregnant with such deep meaning,—what shall we say of the Pali original itself! And passages,—nay whole Suttas,—of like beauty and spiritual uplift,—abound in the *Pitakas*.

We tender our respectful and sincere sympathies to Mrs. and Miss Rhys Davids in their great loss. But realising that their loss is in a great measure our loss too they will, we trust, carry on the noble work without slackening or remission.

Anicca Vata Sankhara.

Donations to the Free Distribution Fund.

In response to an appeal made to the Buddhist public for donations towards the fund for distributing free copies to the Libraries, &c., not served by us, we have the pleasure to state that Messrs. Robert Batuwantudawa, J. R. Sri Chandrasekera, H. de. S. Kularatne, D. W. Attygalle and the Railway Staff at Lunuwila, have sent us the value of sixteen copies.

We thank them for their ready response and express the hope that other generous readers will do likewise and thus assist us in sending out the Message of Buddhism to the farthest corners of the English speaking world.

Attention: American Buddhists.

While a large number of American Buddhists and persons interested in the subject responded to Mr. Denzel Carr's article

in the previous number of the "Annual," conditions have rendered it inexpedient to found the American Buddhist Society at just this time.

The movement is by no means abandoned, however, and all those interested, who have not already done so, are urged to send their names and addresses to:

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Competitions.

Essay: Subjects: Viriya, Metta-Bhavana, Karuna-Bhavana, Mudita-Bhavana, Samanattata.

The judges regret that the entries in this Competition were too poor both in quality and quantity to enable them to award any prize.

Article on "Why I am a Buddhist?"

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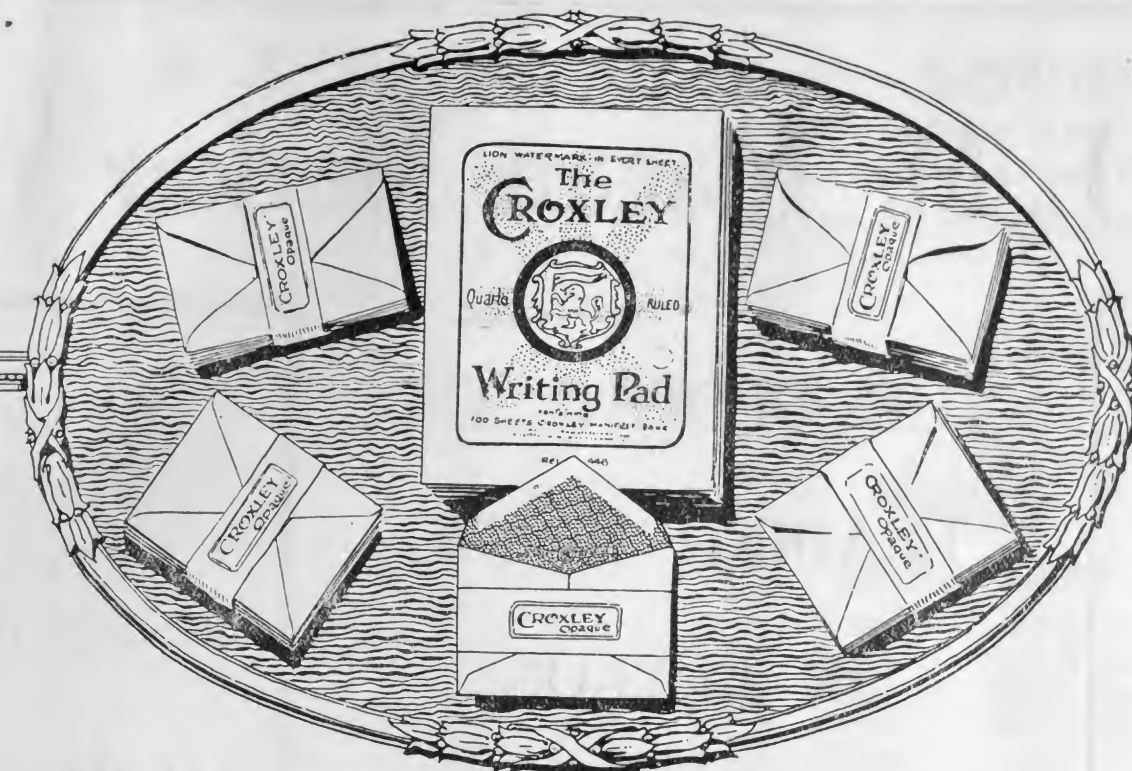
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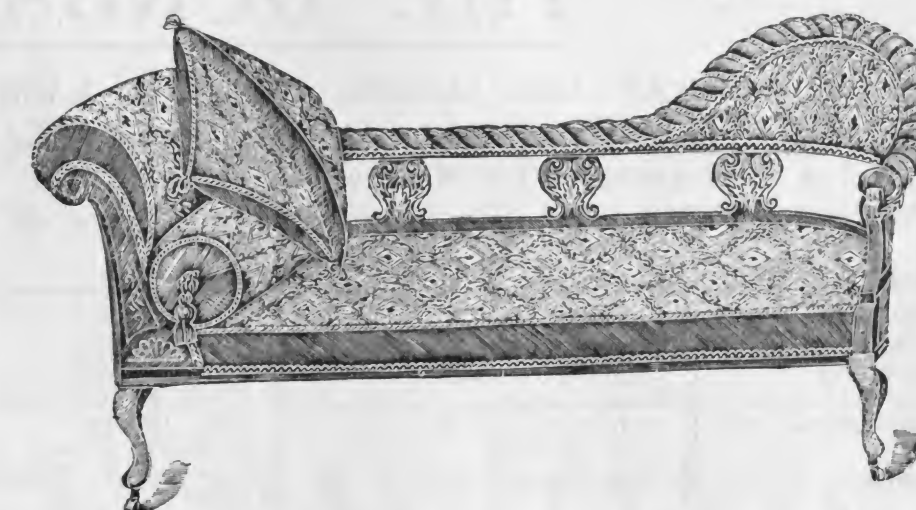


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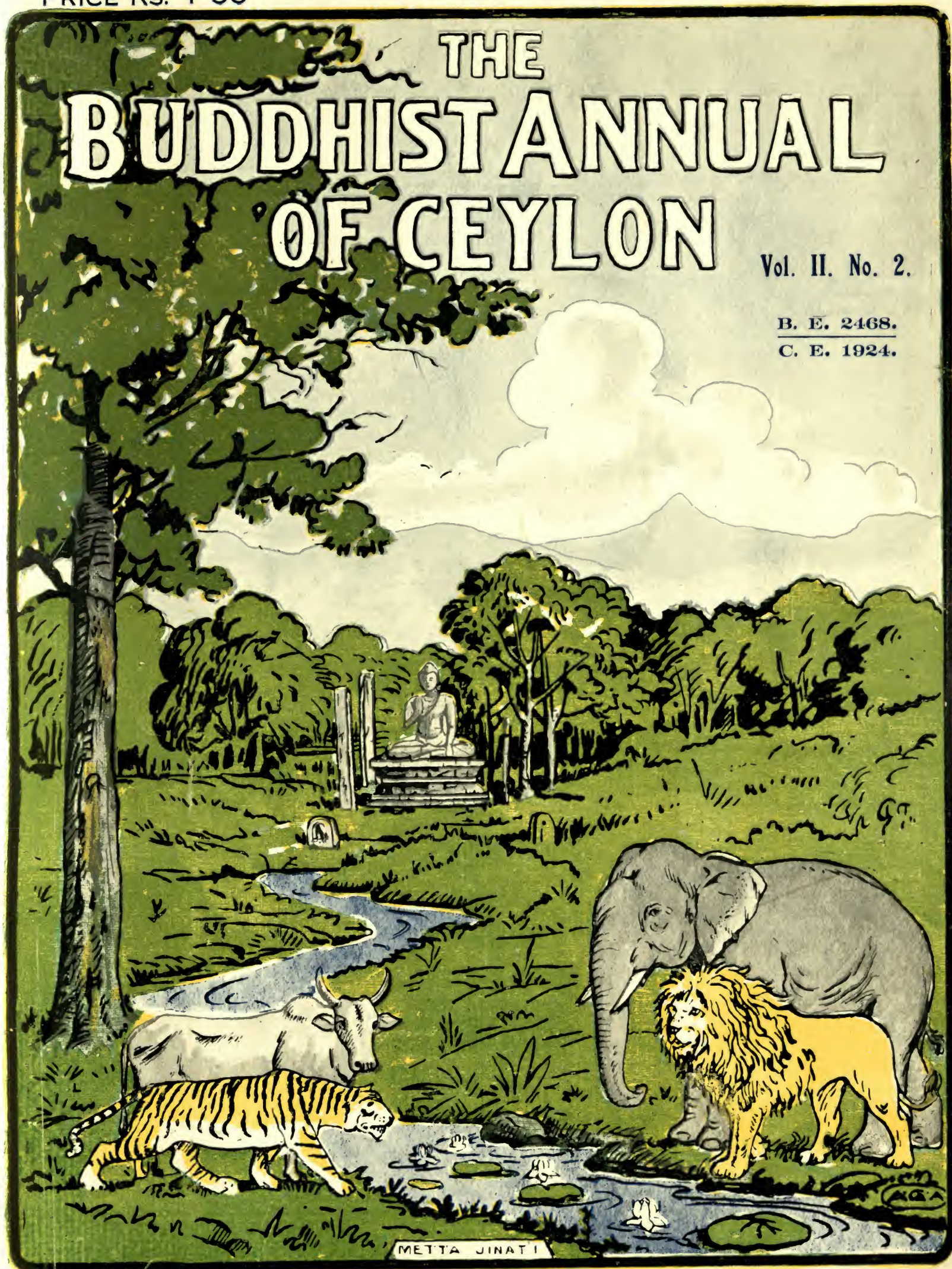
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METTA JINATI

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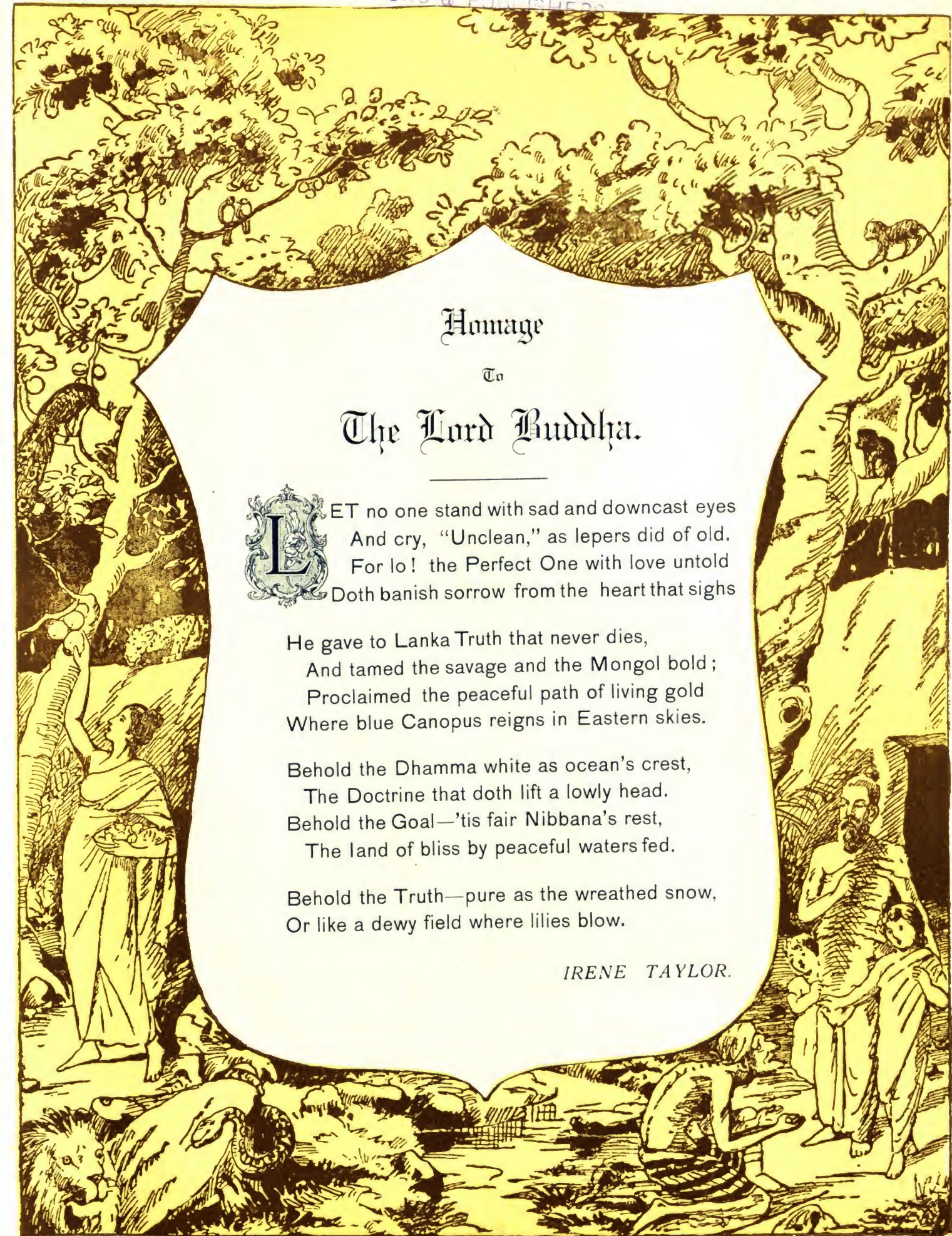
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EDITED BY
S. W. WIJAYATILAKE

&

S. A. WIJAYATILAKE, B. A.

WITH BEST COMPLIMENTS
OF
THE EDITORS & PUBLISHERS



Homage

To

The Lord Buddha.

LET no one stand with sad and downcast eyes
And cry, "Unclean," as lepers did of old.
For lo! the Perfect One with love untold
Doth banish sorrow from the heart that sighs

He gave to Lanka Truth that never dies,
And tamed the savage and the Mongol bold;
Proclaimed the peaceful path of living gold
Where blue Canopus reigns in Eastern skies.

Behold the Dhamma white as ocean's crest,
The Doctrine that doth lift a lowly head.
Behold the Goal—'tis fair Nibbana's rest,
The land of bliss by peaceful waters fed.

Behold the Truth—pure as the wreathed snow,
Or like a dewy field where lilies blow.

IRENE TAYLOR.

The Ceremony of the Five Precepts

[By E. H. BREWSTER]

IN the last number of the *Buddhist Annual* it was our privilege to contribute an article in which we tried to show the significance of the marked contrast between the Christian Creed and The Four Noble Truths. This comparison makes clear the eminently rationalistic, analytical, and empirical character of Buddhism as opposed to the fanciful, theistic and mystical character of Christianity.

Here we would like to draw attention to the contrast as it continues between the most important ceremonies of each religion; as well as to show the great social value contained in the Buddhist ceremony. The contrast here is equally vital.

Buddhism is opposed to that ascendancy of ritualism which perpetuates form at the expense of thought. Indeed this danger is recognized as the Third Fetter of the Path—*Silabbataparāmāsa*; and according to tradition is one of the temptations which the Buddha overcame under the Bodhi-tree.

In Christianity all is based on Faith. Its principal ceremony is the Mass. In the oldest and most important Christian Churches we are asked to believe that the bread and wine is daily being turned into the actual body and blood of Jesus, and that by eating and drinking of this body the spiritual nature of Jesus has entered the participant.



IN RANGOON BURMA.

In Buddhism we again find that all is based on Experience and Reason. The attitude is exalted, but is a realistic one; our knowledge of actuality is increased not abandoned, when we participate in the chief Buddhist ceremony. This is the simple ritual of repeating the Three Refuges and the Five Precepts. No intercessor between god and man calls forth a divine blessing. Instead, man wills. By reason and experience he has seen a path which contributes not only to his welfare, but to the welfare of the human race. He wills to take that way. Here is recognition of manhood, of our own power and responsibility. It is not maintained that Faith is entirely absent. But it exists

closely linked to the observation of the world of experience. It is the faith necessary for any action or study. We have faith in the Buddha and go to him for refuge not because he is said to be this or that, but because his teaching corresponds and is related to our experiences of the actual world. We have no way of knowing either the truth of the Christian creed or its chief ritual. He who would be guided by Reason and Experience must go elsewhere than to Christianity for truth.

The Five Precepts do not represent the essential teaching of Buddhism. They represent a course of action based on that teaching. They represent the beginning of a course of conduct in the external world of the man who has come to the knowledge of the Dhamma.

In these Precepts is expressed the foundation of civilisation. To us, therefore, there is no ceremony so profound, so exalted, so vast in meaning. Scholars tell us that in Buddhism for the first time in the history of religion this moral element is emphasized. In reciting these Precepts man is declaring his departure from the savage state. He is taking upon his shoulders a new order. He is helping to establish a cultured civilisation. Where these Precepts are broken civilisation breaks. Great nations can ignore them only for a time without the decay and overthrow of the nation. Had Europe not failed to realize the truth

of the first two precepts she would not now be on the verge of ruin. There war had been considered right and a necessary accompaniment of national life. Only now is it coming to be realized in the West by any great number of people that some arrangement based on justice must supersede war if western civilisation is to be saved. Twenty five centuries ago the Buddha gave these Precepts: not to kill, not to steal. Today in such attempts as the formation of The League of Nations we see a slowly dawning realisation of the necessity of morals in national as well as individual life. The main ideal of this league is to enforce the two first Precepts upon nations, so

far as human lives are concerned. But further the Buddha forbade the killing of all life. His religion was the first to establish hospitals for men and beasts. Not until quite recent times has the West shown signs of turning to any considerable extent toward the protection of animals and the vegetarian diet.

These precepts have a markedly double aspect, that is their subjective as well as objective aspect. It is worse to have the nature of a killer and of a thief than to be killed and robbed. We have seen murder in the eyes of a woman killing flies. Let the person who has been in the habit of killing restrain from taking the life of any living creature and he will find that his consciousness will gain a new quality well worth the effort. Killing, stealing, lying are inhibitions which prevent the true man from knowing himself. He not only imposes on others, but even more he imposes upon himself. Virtue is truly its own reward.

The third Precept would maintain that control over the sexual nature by which alone individual and social welfare can be gained.

The fourth Precept like all the others is for the good of the individual and the community. That race which begets confidence because of its honesty prospers as does the individual. But this Precept—not to lie—has great subjective value. An untruthful person cannot see truthfully, just as a muddied pool cannot reflect truthfully. We must be honest with ourselves if

we would see clearly. This is far more difficult than at first appears. Truthfulness is progressive like all the virtues. We can speak and act more and more truthfully. It is the attempt at such truthfulness that has produced the greatest literature. We see that disillusion is but another name for enlightenment. "The secret of genius," says Emerson, "is to suffer no fiction to exist for us." Indeed it is this quality of truthfulness—of honesty—that distinguishes Buddhist thought from all other religions. The Buddha was not content to base his religion on speculation and imagination; not on what he would like to have true,—but he based it only on the facts of observation, most carefully and accurately considered. The Buddhist following Him, tries to see things "as they really are". He has been taught the foolishness of trying to deal with prob-

lems which by their very nature are outside the possibility of finite comprehension. An Einstein returns to the Buddhist teaching when he refuses to recognize an Absolute. Such contradictions in thought as a First Cause and an Absolute the Buddha refused to consider. There is a relative knowledge which we can attain. We know how we ourselves respond to the world about us. We know that we suffer, and that in proportion as we tread the Path taught by the Buddha, that suffering ceases. This is the honesty and the truth of Buddhist religion. This is somewhat of a digression from the subject of the Precepts, though we must believe it is closely related to it, and may well come to our minds when we repeat the fourth Precept.

The fifth Precept mankind, outside of the Buddhist and Mohammedan world, has been slow to follow. Yet in our day the great nation of the United States of America has attempted through its Constitution to abandon intoxicating drinks. Thus we see that these ideals placed in the Buddhist religion so many years ago, are still the ideal which the races are struggling to realize.

We hear it repeated that Buddhism is not a practical religion; that it is opposed to social progress, or ignores sociological problems. We hope to have shown on the contrary that rising out of the heart of Buddhism, and constituting its most important and constantly repeated ceremony, are these five Precepts—the very social code that saves man from barbarism.



IN BURMA.

Some minds rebel even against so simple a ritual as this. But human nature full of sloth and ignorance, falls back too easily without some ritual or form to remind it of those ideals to which it would attain. Coué has grasped this value of repetition and of the word being stamped on our subconsciousness, in his widely known treatment of physical illnesses, where the patient repeats certain formulae twenty times twice a day. The body is forced (sometimes at least) to respond to these suggestive statements about it. Such undoubtedly is one of the effects of religious ritual when rightly used and understood.

It is easily seen that the misery of the world comes very largely from the breaking of these precepts. The world stands more in need today of the Buddhist religion than ever before.

There is no other religion to which it could so well turn for succour. Showing the way to Peace, closely in harmony with scientific and psychological research, frankly agnostic where man must be agnostic, Buddhism offers a way which the modern man can follow without doing violence to his reason.

Unfortunately the common people in the West have not yet been reached by the pure Buddhist teaching. Theosophical teachers have spread naturally their conception of Buddhism, with the result that those who are weary of mysticism and speculation have turned from Buddhism presuming it to be of the nature of theosophy. The modern Buddhist has before him the duty of making his religion known in its purity. Could he bring these Precepts to be observed by the individuals and the nations of the world the salvation of the human race would be well under way.

Social Usages and Religious Precepts.

[BY EDWARD GREENLY, D.Sc., F.G.S.]



UDGING by many books and articles, and by general conversation, we find that in Europe at any rate there is a widespread impression that monogamic marriage is essentially a Christian institution, introduced into the world by Christianity, and gradually diffused therein by its influence. Probably this impression is largely due to the fact that the nations of Europe, which are still to a large extent Christian, are monogamous; whereas those of the nearer East and of India (with whom Europeans have been brought much into contact in recent years), though mainly monogamous in actual practice, do not usually regard polygamy as illegitimate. The impression so gained is being sedulously fostered by the clergy, especially by the missionary clergy, by means of such phrases as "Christian wedlock", "the Christian ideal of the family", "the Christian home", and so on.

The early Christians, whatever their ignorance and superstition, were under no such illusion. For them no such contrast existed. The Greek, the Roman, and the Teutonic barbarian on the confines of the Empire, had been monogamous from time immemorial. Such contrast as existed was, in fact, in the opposite direction, for the Church had taken over as "Scriptures" the books of the Hebrew canon, wherein polygamy was freely recognised as legitimate.

What, then, are the true historical relations? What was really the line of development within Christianity?

Let us look first to official Christian pronouncements on the subject. We shall find them to differ surprisingly from the ideas which are current concerning them. We begin, of course, with the books of the New Testament. Here, in the sacred canon of the religion, a decisive pronouncement is

Let us then fully realize the great significance in the act of this simple ceremony. To our mind it is the most important ceremony in the world. In these precepts lies the secret of future evolution. (They mark the change from barbarism to civilisation.) We are making future civilization more possible, giving it a firmer ground, and passing on to ourselves in that future civilization a better inheritance. Here really begins the path which will eventually lead us to the complete liberation of Nibbana.

For these many ages Buddhism has kept burning the true and pure religion of human enlightenment and welfare. The Buddhist temple is in reality the most important portal to a true civilization.

naturally to be expected. In these books, however, the subject of marriage is alluded to in a few passages only; some of which, moreover, are concerned with other aspects of the matter, while some disparage wedlock altogether. Certain passages which do appear to allude to monogamous union (Tim. I,3; II,12; Tit. I,6.) are a notorious perplexity to modern theologians: for they enjoin that "bishops", "deacons", "presbyters", should be "husbands of one wife", thus suggesting that, for other members of the Churches, more than one wife was admissible. That the passages are simply injunctions to marry is incompatible with (Cor. I,7;28) "Art thou loosed from a wife? seek not a wife", besides implying that "one wife" means "at least one



Dr. PAUL DHALKE.

wife". Perhaps the most probable interpretation is that, in view of the adjacent text (Tim. I,5;9,10.) "Let not a widow be taken into the number under threescore years old, having been the wife of one man", the injunctions may be really directed against re-marriage. In any case, we are left with complete inability to discover in the New Testament any veto on polygamy, or even any general recommendation of monogamy.

Coming to the Church "Fathers" we still seek in vain for any general veto; for in spite of their prevalent tendency to disparagement of wedlock, and even of the female sex itself, several of them, still influenced by the Hebrew canon which they had adopted, could not bring themselves to condemn a plurality of wives. It is surprising, in fact, to find that polygamy was not officially condemned by the Christian Church until the year 1060, only six years before the Norman Conquest of England, and no less than 670 years after the Church had found itself able to promulgate the Theodosian Code. In spite of this condemnation, moreover, Luther and several other of the Reformers, once more as a result of the influence of the Old Testament, considered polygamy to be legitimate.

It is evident that for an explanation of Christian monogamy, we must look in some other direction. For the source of ethics in general, it has long been customary to adduce the promulgation of precept, usually by some religion, or some supposed religious teacher. But the more we know of human ethical development, whether in theory or in practice, the less influence, it seems to us, should we assign to precept, and the more should we assign to long-continued social conditions.

What, now, were the circumstances that determined the direction which Christianity took at the time of its first expansion? The system arose in the countries which rise around the eastern extremity of the Mediterranean. To their east was the desert, almost impassable save along a few narrow routes, and very slowly even along those. To the west, on the contrary, was the sea, traversed by numbers of ships; and all

around it, countries with comparatively temperate climates. Beyond the desert, the only civilized nation was that of Persia, which was under alien rule, and whose religion had a tolerably well-organised priesthood, likely to oppose effective resistance. Westward again, the world was under the same rule as were the countries wherein Christianity arose—a rule willing to tolerate any system which did not threaten the Imperial order; and that world contained a diversity of religions

with but loosely-organised priesthoods. To the east, the natural obstacles to travel were accentuated by the presence of Bedouin robber-clans, not under the control of any authority. To the west, populous cities afforded ample lodging, while Roman civilisation had provided well-made roads and the security of Imperial order. Every circumstance, whether geographical, political, or social, combined to make expansion difficult eastwards and easy westwards. Accordingly, Christianity failed to make any appreciable progress eastwards; it was into the Roman Empire that it expanded.

Now the Roman was monogamous. Further, when, with the dissolution of the Empire, the religion began to make its way among the Teutonic barbarians, that group of nations was also monogamous

Here, then, we have the real explanation. Christianity, not committed to either of the two principal forms of marriage by any

previous pronouncements, had nothing to do but to adopt the form which was prevalent in the direction of easy expansion. Consequently, when the growing ambitions of the Christian priesthood led it to assert itself at all the principal crises of individual life—at birth, puberty, marriage, and death—then, just as man's personal name came to be designated his "Christian" name, so his marriage came to be described as "Christian wedlock".

Suppose, however, that all the aforesaid conditions had been precisely reversed, that expansion into monogamous countries had been difficult, and into polygamous countries easy. Can we doubt that, uncommitted as it was by any



Photo by Mudaliyar D. D. Weerasingha.

SERUWILA MAHA MANGALA CHETIYA.

pronouncement to the contrary, Christianity would have pursued a corresponding course, and that polygamy would have become a form of Christian wedlock? Of the social usages of such Churches as did come into being beyond the pale of the Roman Empire, we know little, for they fell easy victims ages ago, to the first victorious advance of Islam. One, however, was able to hold up the Mohammedan onslaught, and has survived to this day in the mountainous recesses of remote Abyssinia. And it is certainly a singular circumstance that Abyssinian Christianity is polygamous! To sum up; the monogamy of European Christianity is in no way derived from that religion. It is simply the ancient monogamy of the West-Aryan races, and its origin is lost in the mists of pre-historic time.*

What, now, are the corresponding historic relations of Buddhism? That is a more complicated question; for not only did Buddhism expand into a world which was far more diverse but the information at present available is very much less complete.

We look first, of course, to the Pitaka-literature. Yet a good deal of that is not yet translated, some of it not even edited, besides which we have not in this case the aid of an "Encyclopaedia Pitakaica" or of an alphabetical "Concordance" of texts. But so far, I have not been able to find in the Pitakas any explicit pronouncement as to the goodness or badness of any particular variety of marriage-custom. Polygamy and monogamy are both alluded to as existing, but in such passages as are known to me, without comment.

The attitude of the system towards the marriage-customs of the countries into which it expanded is almost unknown to us. How much, indeed, is known of the marriage-customs of the vast and varied nations of ancient Central and Eastern Asia, or of the modifications which they may have undergone in the lapse of twenty five centuries? From what little we do know, however, Buddhism does not appear to have interfered in any way with Indian polygamy, with Tibetan polyandry, or with the ideas concerning the family which have long been prevalent in China and Japan.

So far, then, there is a certain resemblance to the policy of early Christianity. But this resemblance (like others which have been noticed) is but superficial, and the profound underlying contrasts were not slow in making themselves felt, for, as we have seen, Christianity soon asserted its power at birth, puberty, marriage, and death.

The attitude of Buddhism has been characteristically different, and to illustrate it I quote from an article on "Sex Morality in Burma", which appeared a few years ago in an English periodical called "The Shield". "Marriage, with the Burmese, is a quite simple civil arrangement between the two parties concerned." "No priest or any other kind of religious officiant presides over the marriage." "The Buddhist religion is represented among the Burmese, not by priests, performers of stated rites and ceremonies, but by *Bhikkhus* whose one and only duty is to exemplify in all their walks and ways that course of conduct which leads most speedily to release from

conditioned existence in any form. That release, it is hardly necessary to say, can scarcely be achieved by the continued indulgence of any physical passion. Hence, every Burmese Buddhist who enters upon such an activity in marriage, has to do so of himself, so to speak; he cannot, and does not, look for any solemnisation of this step from the representatives of his religion."

Thus has Buddhism put aside grasping at social, as well as political power. And in that resignation, it has saved itself from the tragedies which have so terribly and indelibly stained the record of the rival which, still grasping after power, is now



Photo by W. B. Nonis.

A DISTANT VIEW OF TISSAMAHARAMA.

seeking to destroy it. Why has Buddhism been able to do so? Because it is not a religious imperialism, and the spirit of imperialism is even more fatal in religious than in secular affairs. But the same resignation enables it also to escape the temptation to gain the favour of any community by representing itself as the author and founder of that community's cherished social institutions. Power and domination has it put far away from it; and rich indeed has been its reward, in the possession of an age-long tradition of tolerance and candour. Long may it maintain that honourable attitude.

True a new kind of test (as I have endeavoured to point out in articles already published in this journal) is now at hand. But I feel confidence based upon experience of the last five years, that it will meet the situation with the straightforwardness and the moral dignity which are the legacy of a sound and sane tradition of twenty-five centuries.



"There in the sylvan solitudes once more
"Lord Buddha lived, musing the woes of men."

Edwin Arnold's *Light of Asia*.

* Be it noted that, in this article, we are not concerned to urge, or even to assume the superiority of any special marriage-custom. As a man of science, I recognise freely that each such custom arose in response to the needs and conditions of the nation and the time. As a European however, perhaps I may as well admit to a prepossession in favour of monogamy at any rate in relation to the conditions of the more advanced communities of modern times.

BUDDHISM AND ETHICS.

[BY GEORGE KEYT.]



HE Dhamma will always be, to the average animist, a mere "moral code," lacking in what seems to him the one and only incentive—*Faith in God*. The average animist, it must be remembered, is fundamentally a sentimentalist, whether cultured or not. To the absolutely sceptical—and under this head it is quite possible to class the mere sensualist, the mere aesthetic dilettante, the mere materialist, and the commonplace mediocre

of all civilized people. By various communities it is observed in various ways, and the laws of the land very crudely, but none the less effectively, act as constant reminders. Even amongst the most self-bewildered and the most obstinate of protesting sceptics, there are those who contradict themselves in almost all their intercourse with the life around them. The extremists, who remain desperately true to their convictions, either fill up the lunatic asylums and goals, or fall a prey to



Block kindly lent by Rev. K. Ratnatissa.

BUDDHIST TEMPLE AT KUALA LAMPUR, F. M. S.

worldling, as all these types are susceptible to useless doubt and emotional bewilderment, more so when they chance to confront, what to them seem, *new* ideas—the ethical aspect of the Dhamma must seem to be either stale banality not worthy of any serious consideration (that is to the "intellectual") or merely an imperfect and sentiment-lacking repetition of their own vaguely understood, but stoutly clung to, ideals of life-conduct) that is to the commonplace mediocre worldling.)

If we were to make a careful and far-reaching survey of the life-methods and social organisms of the civilized world, we would notice that, if not in its entirety, at least in part, the ethical aspect of the Dhamma is the common moral code

the ultimate and inevitable gloom and misery of their own lives, often, if not always, coming physically and mentally to some tragic end.

Seeing, then, that among the different civilized nations of the world there is actually no difference and separateness in the fundamental idea of ethics, we wonder how there can be such a thing as a system of *Buddhist* ethics or *Christian* ethics? In strict reality there is no such particular kind of ethical system either as purely Buddhistic or Christo-Judaic. The ethic is one and the same all over the world; such epithets as *Buddhist* and *Christian* are prefixes denoting certain specific modes of approach, comprehension, observance, and purpose.

In considering the non-Buddhistic idea of ethics and its relation to life, let us class them under two heads:—Revealed Religion and Scepticism. All religions, excluding Buddhism alone, are revealed religions. Their adherents wholly depend on extraneous aid, and that aid is a divine agency, omnipotent and eternal. In such religions, which of necessity are animistic, we notice that greater reliance is placed upon the value of childish faith and ceremonial observances, than on the following of precepts. Although the necessary and indispensable moral laws—the neglect of which must needs be detrimental to any civilized social organism—are looked upon as being the injunctions of an arbitrary creator, the living in accordance therewith

is nevertheless deemed useless and unprofitable unless certain ritualism is observed. The attitude adopted is purely subjective, totally ignoring both the actual relationship it bears to the objective and the objective aspect of life itself. All is conveniently enveloped in a mystery which no one will honestly dare to unravel, because the natural tendency of the purely objective, when thoroughly penetrated and analysed, is to present to the intelligent mind certain very embarrassing conclusions which would be in direct contradiction to those self-consoling and superstitious animistic speculations so implicitly and childishly accepted by the adherents of revealed religion. There would be a suggestion of relevancy in the objective, a relevancy quite definite and clear enough to persuade one to dispense with the superfluous and encumbering elaboration of irrelevance that the purely subjective attempt at an elucidation of life once led the animist to entangle himself with. The enveloping mystery is, in

consequence, very necessary. Otherwise things would be formidable. It is no matter for surprise, then, that so much desperate "interpretation" is ever kept reserved for serious action by misguided, though well-meaning, exponents of animistic creeds. As a result of the purely subjective attitude, the application of ethical principles to life is, in the opinion of Buddhists, very haphazard; and where there is a careful and strict observance of moral precepts, there is also—owing to an ignorance of the true situation—a certain amount of pain in-

involved, which pain when bravely endured, causes the suffering "martyr" to cherish a spirit of endurance not nobler than that of those Hindu ascetics who voluntarily go through the most ghastly extremes of self-inflicted bodily torture. The pitiful and blatant attempts at "optimism" displayed by animists are too well-known for us to dwell on here.

How then does the ethic exist among the animists? Just as a tree, hemmed in on every side, is compelled to grow into a certain shape, which shape it would not have assumed were there no obstacles, and just as that tree, once fully grown thus, merely continues to retain that shape, crushing

its leaves otherwise; so, because of the peculiarities of a phase of civilization, there are those methods of conduct, a deviation from which is injurious. But the tree is ever liable to change its shape, because the obstacles will pass away with changing conditions. So a civilization can lapse into barbarism, and by preponderant materialism, what once seemed right may henceforth become wrong. The ethic itself is not for a moment transcended and looked at and discerned apart from its mere communal aspect.

The thoroughgoing sceptic, however, in ethical idea, when compared with the animist and the ethical idea entertained by him, is more sane to some extent. At the very least he does not accept any thing either on the authority of mere scripture or on the authority of some populars age who loudly postulates. But, owing to the attitude adopted by him towards what he calls "reality", he falls short of the Truth. The "revealed religionist" outruns the Truth. Both are,

nevertheless, the slaves of illusion. The difference between them is that the "revealed religionist," because of the apparent mystery of things, imagines Self to be something divine and glorious and wonderful; and the sceptic, baffled by the mystery, has too limited a vision of things. The former, unconsciously perhaps, makes an excuse for the maintenance of self-hood, and the latter, careless, continues to gratify the senses. The sceptic's life-conduct conforms to the ethical idea only in the method he adopts to sustain, almost unconsciously, his self. The actual



Photo by S. W. Wijayatilake.

THE BUDDHA STATUE AT AWKANA VIHARE
KALAWEWA, CEYLON.

ethical influence on his life is slight and, very often, involuntary, and it is more or less—though perhaps unawares—from purely selfish motives that he lives in accordance therewith. His is a case of "do in Rome as the Romans do." His abstinence from certain kinds of wrong-doing is simply for the sake of yielding to and indulging certain others, which "others", no doubt, appear in his eyes to be right.

It may seem almost paradoxical both to the "revealed religionist" and to the sceptic, that the Dhamma, resting on no other foundation than the doctrines of *Anicca* (mutability), *Dukkha* (suffering), and *Anatta* (absence of an eternal ego entity within or without the body), should instil into its adherents the most satisfactorily elucidated, the most lofty, and the most completely evolved system of ethics in the world. Yet the reason is not far to seek. What, in the Dhamma, first strikes the earnest and unbiased truth-seeker is its perfect relevance. Very vast and very profound the Dhamma may be as it proceeds on into the details of its fundamentals; but yet there is nothing that fails to satisfy the personal experience of the genuine thinker who diligently strives to realise the Actual. The cogent and comprehensive expositions throughout never

BUDDHA'S HOLY WAY

[BY DR. CHRISTIAN F. MELBYE (DENMARK)]



WHAT is Buddhism? That is a question often asked here in Northern Denmark. Some people begin to get interested in the matter, and more so after it has proved that the Buddhist Society of Denmark (Buddhistik Samfund-I-Denmark), founded by me in Vesak 1921, is progressing steadily and quietly, although slowly and on a small, very small, scale.

What is Buddhism? When asked this question, I often reply: *It is a certain way of leading one's life.* It involves no dogmatism, no definite form of worship; it is not merely a code of morality, not merely a mode of looking at the world, not merely a certain view of life, but above all, it is a certain way of leading one's life. I believe that my Buddhist friends in far away Ceylon will agree with me in this.

We Danish Buddhists, therefore also prefer the term *Buddhasasana* to "Buddhism," the latter conveying a more theoretical notion than the former. The next question which usually follows is then: "But which is the way of leading one's life that is taught in Buddhism?" What is more natural, then, than to refer the inquirer to *Dhammacakkapavattana*, to Buddha's first great sermon, which He is said to have delivered in *Isipatana*, the Gazelle Park near *Benares*, and to the four truths about pain? Both at the beginning and at the end of this discourse Buddha mentions the noble eightfold path. From a certain point of view Buddha arrives at the result that this path—or this way of leading one's life, as it might be called—is the right one, the one that leads to *mahābodhi*—Buddhahood—and to *nibbanam*.

fail to make more and more evident to him the fact that ethics—far from being mere personal sentiments or tribal barricades—is a most necessary stepping-stone to the attainment of that perfect security, that only true happiness,—mind-emancipation.

Knowing the world to be but the *individual*, the Buddha did not derive the ethical system of the Dhamma from an observation of all the material artificialities of the civilization around Him, mere modes and manners and physical conveniences, which things are commonly regarded as "world." These, ever liable to break away and assume quite different shapes, were but the carefully spun out webs of that spider-like life-thirst (*tanha*) which would even maintain self-delusion. So the Buddha saw; and, investigating the individual with knowledge supreme, there could not but come to His mind what exact course of action should be pursued if sorrow were to be definitely overcome. Chiefly from the *Anatta* teaching does the Buddhist ethical system derive its significance, because *Anatta* teaches that there can be no actor apart from action. Nowhere else is blind faith more repudiated than in the Buddha Dhamma.

There are many different conceptions of what Buddhism is, or is not. But, cannot all Buddhists—in the East and West, South and North—agree that this question of the right way is, and remains, the gist of Buddha's teaching?



Photo by Geo. Key.

DAGABA, SANGARAJA PIRIVENA, KANDY.

Many were the ways taught in old India. We know of *nyana marga*—the way of true knowledge, *karma marga*—the way of right action, and *bhakti marga*—the way of devotional contemplation of the divine.

Each of these three systems expresses one aspect of the matter, they point to some essential factor of a religious life leading towards deliverance. But none of these systems will be sufficient in itself, none of them involves the whole truth. It is however a great advantage that there are these several ways, so that the different types of characters may have the possibility of finding just that form under which they can most readily proceed in their amelioration. But Buddha's own way is *neither* a *nyana marga*, a *karma marga*, *nor* a *bhakti marga*. *It is much more comprehensive.* Buddha was the great judge of humanity. He possessed a profound psychological knowledge of mankind. When He was about to formulate His "way," He realized that the truth involved in the faltering attempts of the three paths, afore-mentioned, taken separately, was not satisfactory. The human psyche has not only an aspect of knowledge, of activity, or of feeling; it possesses all these aspects together, and more besides, taken as a whole. When Buddhism speaks of The Great Enlightenment, this should be conceived as something more than mere intellectual knowledge; it means the perfect spiritual illumination of the mind, *the great light from within illuminating the whole mind* with its various aspects of knowledge, activity and feeling. The entire "soul," or rather the whole psychic process, should be impressed by, and purified by, this inner light, by *Dhamma*, otherwise it has not attained Mahā Bodhi, or sammā sambodhi.

Buddhasasana is the mode of leading one's life by which it becomes manifest that one's whole mind, one's entire psychic process, is permeated by the light of *Dhamma*. That is the ideal. Metaphorically one might say that *Dharmakaya* should become everything in all, if the end is to be attained. *Nibbanam* will be the immediate effect thereof, first *upadisesa nibbanam*, as the flower of the psychic course of development of the individual, and next *anupadisesa nibbanam*, whether we call the latter stage an immersion in *Dharmakaya* metaphorically ("the dew-drop slips into the shining sea"), or, a final extinction of all that we know as "self". In my opinion, the difference between these two views is, after all, less than many will make out. None of us is able fully to realise the stage of *anupadisesa nibbanam*, whereas we have a vague idea of what *upadisesa nibbanam* is, when we feel that we are getting nearer to it. This approach to it is the steadily increasing and always more profound peace of mind which we feel the further we proceed on the noble path.

When I say that Buddha's way was more comprehensive than any of the named three paths—*nyana*, *karma*, and *bhakti marga*—I mean that in the Buddha's way we have the *samma ditthi*, *samma kammanto*, and *samma samadhi*, which, each separately, afford what is of value in *nyana*, *karma*, and *bhakti marga*, respectively. They are the first, the fourth, and the eighth links in the noble eightfold path, the beginning, the middle, and the end, the three "headstones", the intervening five links

of the chain being, in all essentials, merely a more precise definition, a more detailed and graded emphasizing of what has already been laid down in the named three links; but all the eight links together should be looked upon as a unity, a whole. Buddha's noble eightfold path is a large coherent whole or unity comprehending what is necessary to all types of men; it is not a path limited by the same one-sidedness as other paths; ingeniously it comprehends everything, giving space to all types; all can here find the road leading to deliverance, to nibbānam. The



FRIEDRICH ZIMMERMANN.
(SUBHADRA BHIKSHU)

essential point is—as implied in Buddha's holy way—not to be entangled in views, but to wander in *samma ditthi*, *samma sankappo*, *samma vaca*, *samma kammanto*, *samma ajivo*, *samma vayamo*, *samma sati*, *samma samadhi*. If we wander along this noble eightfold path, Buddha's holy way, we shall attain deliverance, peace, Buddha's peace.

May we be able to do that, and may we be able to help each other to that end.

Namo tassa bhagavato arahato Sammasambuddhassa.

A Brief Exposition of the Principal Points of Buddhist Doctrine

[BY MADAME ALEXANDRA DAVID]



THE following few pages written at the request of the Editor of this *Annual*, lay no claim to a complete exposition of the teaching of the Buddha. The subject is too vast and too complex to admit of such condensation. The end that has been especially kept in view in these pages is to give the stranger visiting the East for the first time, a correct idea of the general features of Buddhist teaching. Account has also been taken of the intelligent visitor, who, evincing a very legitimate curiosity about the religion whose shrines he is visiting, may be led away by the stories of ignorant hired guides or by those of other mis-informed persons, to regard Buddhism under an aspect very little corresponding to its real nature.

"I teach, my disciples, but one thing—Sorrow and the deliverance from Sorrow."

This utterance of the Buddha about the purport and the aim of His teaching at once leads us to the heart of the question before us. Buddhism differs profoundly from those dogmatic religions dealing with gods, the soul, life after death, the first cause of the universe, etc., that impose on their followers certain beliefs, the strength of whose foundations it is impossible to verify. Sprung from a race with which metaphysical speculation was a passion, and which had developed these speculations to the most sublime conceptions, the Buddha knew only too well the barrenness of these effusions of an imagination that lost itself in the realm of hypotheses and chimaeras, to give them a place in his teaching. His teaching does not pretend to bring to us

any supernatural revelation or to initiate us to the knowledge of some mysterious source, lying beyond the reach of science. He is concerned with one subject, with one universal fact—Sorrow. The Buddha saw that the supplications of mortals imploring the mercy of their gods were as futile as their maledictions and the ravings of their fury, and that in spite of all their efforts, they fell into the clutches of Sorrow. He was not one of those who, in the

face of an evil, yield and succumb in powerless resignation, and he resolved to discover the cause of Sorrow, in order to deliver himself, and to teach others to deliver themselves from Sorrow.

One can see from these premises that the reproach of pessimism often cast on Buddhism by those who know it imperfectly is quite ill-founded. The declaration of an actual suffering, has nothing of pessimism about it unless one adds that that suffering is for ever incurable. This is not at all the

case with Buddhism in which the goal that is always preached is the suppression of Sorrow, and which emphatically asserts that whoever makes a loyal attempt of the methods recommended by its founder, will convince himself that such suppression conduces to the power of man.

In fact, the entire teaching of Buddhism rests on what the canonical books call "The Four Noble Truths": Sorrow, the Cause of Sorrow, Freedom from Sorrow, the Path that leads to Freedom from Sorrow.

Sorrow: "To be in contact with what is painful is Sorrow. Not to be in contact with what is pleasant is Sorrow."

These two causes of Sorrow comprise all others. If, for instance, age, sickness, death, loss of goods, loss of those dear to us, bring us pain, it is because we hold these things in aversion. On the other hand, if there is some object of desire, something that is pleasant to us, which we cannot attain, then disappointment and sorrow result from such estrangement.

We do not deny the joy that is caused by the possession of the thing desired, the joy resulting from pleasurable sensations. But as nothing is lasting in this world, the object the enjoyment of which causes us happiness, and the sensation that produces pleasure, will gradually leave us, either because causes different from those that helped us to realise them remove them from our path, or as the results of changes inherent in their



THE GIANT BUDDHA IMAGE
AT KAMAKURA, JAPAN.

nature. Whatever it be, they undergo a change, and in their new form, cease to cause us pleasure. Or what is more, we ourselves are torn away by death or by other circumstances, from the object of our pleasure. In all these cases, which vary infinitely, Sorrow appears.

The Cause of Sorrow: Buddhists explain the cause of Sorrow schematically, by a series of twelve terms, called "The Chain of Interdependent Origins". The explanation of each of these terms, and the commentaries to which they have given rise, fill hundreds of volumes, and I shall not venture to attempt to enlighten the reader about them, in a few lines. Attempts of this kind cause misunderstanding and a troublesome confusion of ideas instead of bringing the light that was originally had in view.



SANKYOIN. HORIUJI (KAMAKURA PERIOD)

It will suffice here to say that the cause to which Sorrow is finally attributed, is Ignorance. Without doubt numerous accessory causes which are more immediate contribute to the production of Suffering, moral or physical, but at the base of suffering is always to be found some error, some failure to understand the real nature of the world around us, and the nature of our own selves. The effect of this ignorance is to make us act contrary to our own good, and to create a desire for what is evil for us, while we believe that we are directing our efforts towards the acquisition of happiness.

The Ignorance mentioned at the outset in this "Chain of Interdependent Origins" ought to be taken to mean the failure to understand what Ignorance is—The child does not know that fire burns, and attracted by its blaze, he stretches his little hand towards it, burns himself, and suffering follows. But there is a deeper form of Ignorance which Buddhism has more particularly in view. It is the Ignorance of what Buddhists call "The Three Characteristics", and which they enunciate as follows:

No aggregates are lasting.

All aggregates are subject to Sorrow.

All things are devoid of a real "Ego".

No phenomenon exists by itself and in a lasting form. The different manifestations of the surrounding world, and what we call our own selves, are the result of anterior causes having determined groupings of elements of various orders. These groupings, under the ceaseless action of new causes, are modified every moment, and end by dissociating themselves to form into new combinations, the nature and character of which are determined by those of aggregates existing before, and by the kind of activity which had been exercised by these last.

To put it in other words, in the simple, symbolic language of the ordinary Buddhist, our present existence is the result of innumerable prior existences, which have determined it, and which have made us what we are, just as in our actual mental and physical activity, our deeds and our thoughts lead to the formation of fresh deeds and fresh thoughts, which will be their result.

The chain of phenomena continues without any known beginning. Nothing exists by itself, nothing lasts, everything changes and passes. Water flows, renewed at every instant; one speaks of the "river", but it is only a convenient expression

of every day speech. In reality there is nothing called a "river"; it is only water passing, flowing. Likewise that, too, which we call the "Ego", the "Self", is only a vortex of elements rushing and passing along: actions that succeed one another, thoughts, momentary sensations following one another—nothing that could be seized and kept, nothing that is stable.

The Ignorance that Buddhism attacks is the Ignorance that makes us regard as lasting what is essentially transitory, the Ignorance that invests an illusory "Ego" with a real existence.

Freedom from Sorrow: The cause of Sorrow being known it obviously follows that the suppression of the cause will necessarily entail the cessation of its effect—Sorrow. This is what Buddhism teaches, and it is not necessary to insist on this point.

The Way that leads to Freedom from Sorrow: This is called the "Eight-fold Path". The first of the branches of this path, that towards which all the other seven converge is called,

"Right Belief". It is, as one can see, directly opposed to Ignorance. The disciple of the Buddha must try to acquire correct notions about all subjects, and reject theories born of pure imagination.

Ages after the death of the Buddha, His remote disciples the authors of the "Pragnaparamita", will say, "Wisdom consists in not building up imaginary ideas." They will also compare the ignorant man to a sleeper held in prey by an evil dream, troubled and suffering amidst the unreal vagaries of a nightmare. The removal of Ignorance is the awakening.

The shades that terrified the sleeper vanish, the phantasmagoria that caused his anguish wholly disappears, and his eyes are opened to another vision—Freedom. He sees Nirvana, extinction and annihilation, as it is called, but extinction of the painful fever that burns us, and annihilation of the passions and desires born of Ignorance.

But how can we attain that enlightenment of the spirit necessary to discern the reality of error? The best method is that of unceasing attention, of an analysis that examines all phenomena, and submits them to a rigorous investigation, in order to discover the elements entering into their composition, and the causes that have grouped them.

Such attention, always on the alert, and arresting in its course each fact that comes within its range, each movement, all sensations, feelings, and thoughts that are produced inside, is helped by concentration of the spirit—the eighth branch of the Path. It consists in fixing the spirit, at will, without distraction, upon the sole point chosen for examination. The methods prescribed for attaining this, comprise very many kinds of meditation.

The cultivation of strict morals and of energy form the other "branches". Amongst them is comprised the necessity to develop and maintain rectitude, and the calm and the mental force essential for applying oneself to clear-sighted investigations, and to arrive at a correct view of the nature of things.

It can be concluded from the foregoing that Buddhism is a doctrine specially adapted for intellectual people. This opinion is well-founded, nevertheless it does not follow that Buddhism has nothing to offer to less developed brains.

There are numerous passages in the Buddhist Scriptures where the Master addresses laymen who have nothing to recommend in them beyond their good disposition, and describes to them their domestic and social duties, all based on the principle of brotherhood and mutual help, and tending to eliminate the greatest possible amount of suffering. Universal benevolence is always enjoined, and courtesy is placed by the Buddha at the head of all the social virtues.

A certain dryness would be the only fault to be found in the perfectly rational teaching of this great Hindu sage. All those who have come near Him know that He radiates from Himself the elements of an intensely spiritual life, a kind of grave fervour, if I may use the term, and that immovable serenity which the sages of Buddhism regard as the true fruit of freedom.

"But," it might be asked, "how must we regard the temples, the statues, the worship, all those things that seem far removed from the contents of the Buddha's teaching?"

The Buddha has proclaimed the uselessness of religious ceremonial, and has even condemned the faith that some people place in it, as being one of the great obstacles in the Path of Freedom. All his disciples must therefore have been able to adhere to his lofty and sober teaching. Some, like the sects of Ceylon and Burma, feel the need of testifying their veneration for their Master, by external manifestations, as offerings of flowers, or the burning of lamps. Here, it is not a question of



Photo by Madame Alexandra David

The Tibetan Monastery called "Monastery of the Great Accomplishment" which is situated at the N. E. of the Province of Kham in the solitudes of the Trassy desert.

a genuine act of worship, but rather of a demonstration of filial piety, somewhat analogous to the custom that obtains in the West, of adorning with flowers the tomb of a beloved parent. As for the Mahayana sects, although they have developed a lofty philosophy, they have greatly deviated in their popular expression, from the directions indicated by Him whom they regard as their Master. Nevertheless the painstaking investigator, if he but gives himself the trouble, and the scholar who has fathomed the significance of this multitude of symbolical deities whose statues crowd the temples of China and Japan, will discover that this fantastic pantheon only repeats in its own way, the same lessons, that in sober and concise words, the disciples of yore heard from the lips of the Buddha.

The heights of pure intellect are accessible only to a few.

If one is inclined to smile at the follies to which the childlike mind of the ordinary man holds fast, one must do so in a gentle and kindly spirit. The practice of the seventh branch of the Eightfold Path will quickly make us declare that in point of religious observance, the simple follies that the ordinary

Buddhist delights in, are as numerous amongst us, as in the East.

"Kindness is the queen of the social virtues," said the Buddha.

A SIAMESE LEGEND.

[BY DR. J. A. MARTINIE (PARIS)]

(Translated from the French by G. de Soysa, B.A.)



long time ago, a very long time ago, in the great Himalayan forest, two birds had built their nest on the top of a mango-tree growing wild. Wikiti, the male bird, dearly loved his wife, Kirika. Their life was quiet and very happy, for they had few wants, all of which they could satisfy easily.

The hot season of the year began. Four young ones were born, and Kirika, all happy in being a mother for the first time, never left her fledglings. Sometimes she stayed in the nest with them, sometimes she flew about in the neighbourhood, continually singing her happiness, ever ready to protect her children, if necessary, against those mischievous birds, who, too lazy to build for themselves an abode, invade the nests of others, killing the defenceless young.

While the mother bird thus mounted strict guard near the nest, Wikiti would wander here and there in the forest, collecting ample store of insects and worms, which he would in due course bring to Kirika for her nourishment and that of her young.

One day, the sun had been more burning than usual, and tired by the heat the two birds had slept during almost the whole afternoon. When at length, Wikiti departed in search of food, the sun was already touching the dark tops of the palm trees. Kirika, full of gladness, raised herself above her nest, to catch a longer glimpse of her beloved, as he sped further and further away, with wings outstretched. She sang the praises of Wikiti, and in shrill notes recounted the joys of her love and of her new motherhood.

When he was some distance from the nest, Wikiti adopted a more leisurely flight in the forest, which was deep and cool. The prospects of the evening meal scarcely troubled him at all. Insects, numbed by the heat of the day, flew in numbers near the ground, and the hunt would be plentiful and easy—a few strokes with his bill on his return, would ensure him and his family an ample repast. So the little bird enjoyed his excursion without anxiety, happy in being free, in being strong, in being beautiful, and (he doubted it not) in being loved; happy in having wings, in leaping and tumbling on the warm earth, in playing in a slanting sunbeam which caused the thousand colours of his wings to dance about; happy at last in living and in feeling the joy of living.

Wikiti, thus carelessly sporting, came to a large glade, which he had hitherto never known, and which seemed wonderful to him. A soft carpet of moss covered the ground, bordering a little pool, in which grew the lotus in abundance, lotuses of all colours, blue, white, red, either floating on the water, or blooming above it.

Our little bird tumbled on the soft, warm moss, bathed in the pool, and finally perched himself on a huge white lotus.



DAGOBA ON SIHILPAHUWE ROCK.

It was delightful to crouch low inside the hollow of this beautiful flower, and the perfume was overpowering. Wikiti, tired by his play, and stupefied by the strong scent of the flower, fell asleep, until at length, the water of the little pool, ruffled by a light breeze, balanced the lotus and rocked the sleeper.

In the meanwhile night came on, the night of the East, which abruptly follows day.

As the darkness gradually increased, the lotuses closed their petals by degrees. The foolish bird, half asleep and intoxicated by the perfume of the flowers, felt nothing and saw nothing. He was a prisoner. The total gloom and the want of air at last awoke him. It was late, and he had to return to the nest, bringing the evening meal. Kirika and her little ones were hungry and impatient. But the petals of the lotus closed upon Wikiti and it was with the greatest difficulty that he could

console her little ones who opened their large bills, and in accents of despair proclaimed their hunger. She chirped to them a lullaby, and relating to them pretty, impossible stories, she made them hold their patience. It often happened that Wikiti delayed till nightfall, and his wife who well knew the roaming disposition of her spouse, entertained no misgivings. She knew that Wikiti loved to leap from branch to branch and wilfully forgot the hour of the evening-meal..... The birds of the forest had stopped their singing. No sound could now be heard, except from far or near the chirping of famished young birds clamouring for food, or of mothers lulling their little ones to sleep, or of lovers whispering between their kisses the old, commonplace follies of Love. And Kirika, a little sad, though she knew not the reason why, fell asleep, amidst her fledglings, who, glad to nestle under the wings of their mother in the rawness of the advancing night, had ceased their hungry cries.

When Kirika awoke, the night was complete, a beautiful, starlit night, but without a moon. At a point on the horizon, an immense, ruddy light covered the sky with purple, which elsewhere was blue like a cuirass of dark steel. The birds of day had begun again their cries, and their shrill notes mingled with the mournful hoots of the birds of night.

Kirika, not yet fully awakened, sneezed..... Then she understood swiftly, for the spirit of the little birds of the deep forest is as quick as their flight. Kirika understood then that a great misfortune was hanging over her and her little ones. It was late, very late. That Wikiti had not regained

the nest at this hour, it must be that..... She shivered, but the brave little creature doubted not in her Wikiti..... An accident must surely have happened to him; he could not fly to the nest, and so he failed to return. She saw him, with a broken wing, lying on the ground in the forest, where the wild beasts, wanderers of night, would find him.

Kirika's first thought was to go in search of her husband at any cost, but she remembered her little ones and desisted. But what was that red light, that great red light, which more and more consumed the dark sky? Kirika had often before seen this light, when she was scarcely bigger than her young ones, and when she was just learning the use of her wings. She wished to know; she flew out, and describing large circles over the nest, mounted very high in the calm air. "The forest is on fire, the forest is on fire," cried the birds as they passed by, flying



GENERAL VIEW OF HORIUJI, YAMATO.

make the slightest movement. When he understood the situation, he was scarcely alarmed at first. It would be a very easy matter to tear aside the petals of the flower quickly, whenever he wished.

But alas! the petals proved less yielding than the bird had thought. Imprisoned within this perfumed gaol, weakened by the intoxication of sweet scents, and cramped by the position he had to take, Wikiti soon saw his strength desert him, and he abandoned the struggle. He was a prisoner, a prisoner beyond doubt. He must wait for dawn to release him, and what would Kirika think in the meanwhile? The poor little bird was beside himself with grief.

When the sun disappeared behind the lowest tree-tops of the forest, Kirika stopped her singing and sought her nest, to

at full speed "The forest is on fire" screamed the wild beasts, whose heavy gallop rocked the earth, and shook the trees of the forest. "The forest is on fire," echoed the owls and the wild-cats, who, blinded by the unexpected light, knew not where to flee.

"My little ones do not yet know how to fly," thought poor Kirika, "and alone I cannot bear them to a safe distance. The fire advances very rapidly. What will become of me, what must I do?"

She could do nothing but weep and lament her sorrow. The flames approached quickly and she returned to the nest. The burning tree trunks were giving way and branches were being twisted, hissing and crackling in the flames. The fledglings hearing the tumult, and seeing the great red light, and feeling the heat which increased every moment began to cry distractedly.....The poor mother hovered about incessantly in the calm air, quite frozen with horror, unable to save her little ones, unable even to approach them.

When Dawn appeared, the forest was no more. Kirika, maddened by grief, distracted, stifled, kept hovering above the red-hot coals at the spot where the nest had been, and from these coals in which the ancient trees of the forest were burning out, she seemed to hear the cries of her dying little ones rising towards her, cries she could never forget. Wikiti was no more, her nestlings were no more, and it only remained for her to die herself.

But just as she was going to let herself fall on the glowing fire, she hesitated. What were those cries that broke the silence of the dead forest? It was Wikiti, Wikiti alive and returning. Kirika, stupefied by her sorrow, heard nothing, nor gave him the time for an explanation. What, Wikiti returning unharmed! Where then had he passed the night? Yes, with some other mistress, in a place that the fire could not reach. The whole world seemed to collapse before Kirika. Her little ones were dead, her nest destroyed, and Wikiti loved her no more..... "Wretched one!" cried she, "It only remains for me to die." And she hurled herself into the last, expiring flames of the ruined forest.

Wikiti now understands the extent of his calamity. For him too all is lost. He, in his turn, leaps into the flames, crying, "O my Kirika, why did you not hear me, why did you not trust in me? I was innocent; I swear it, and as proof of my innocence, I beseech the gods that they would permit us to be reborn together one day, and to love each other again, as we loved in this life that ended so mournfully. The last words of the unhappy bird were buried in the monotonous crackle of the few remaining branches consumed by the flames. Then, all was over, and silence reigned over the burning cinders of the forest.

Thus died Kirika and Wikiti.

In a village in the neighbourhood of Benares there once lived a young man and a young girl, who loved each other dearly. They became engaged, and were expecting to be married soon.

One day they took a walk together, as lovers do, in the neighbouring forest. Lovers who walk, never walk very fast, and our young people were no exception to the rule. They

stopped every four or five steps to embrace tenderly, and ever and anon they seated themselves on the soft, inviting moss, to clasp each other, and to whisper in each other's ears the the thousand little follies sacred to Love.....

Walking thus, they arrived at a charming glade in the middle of which was a little pool of water, full of lotus. They could not resist the charms of this place, and seated themselves on the edge of the pool. But instead of embracing and prattling according to their wont, they both fell into a deep reverie. The young man saw all at once in his dream a poor little bird



BUDDHIST TEMPLE AT
SAN FRANCISCO, CALIFORNIA.

struggling in the hollow of a lotus flower whose petals were closed over him, and little by little the story of Wikiti unrolled itself before his eyes.

And the young girl, in the meanwhile, dreamt the same dream, but she was more interested in the fate of Kirika.....

When they awoke, night was already beginning to fall, and a great feeling of melancholy seized them. They related to each other their dreams, and the veil that covers our past existences, was torn before their eyes. The gods had listened to the prayer of Wikiti. They were living together again, and by a favour very rare, they remembered their past love.

"My Kirika," said the young man..... "My Wikiti," said the young girl.

The Buddha and the Power of Human Speech

[BY ERNEST HOFFMANN]

(Translated from the German by Mrs. P. de S. Kularatne.)



WE have forgotten how to appreciate the direct meaning of speech and we have forgotten equally how to use it as it should be used considering the wealth of experience that lies behind it. It has become simply a means to an end, and speech in itself is to us unimportant and meaningless except as a temporary medium for expressing what we wish to impart.

Our modern buildings are only planned to be coverings for necessary rooms; our modern writing is only regarded as the indispensable messenger bearing our all too fleeting thoughts and the same in an even greater degree is the case nowadays with human speech. We have come to despise the actual material of which our different creations are made and thus we have lost sight of the importance of harmony of form and deprived ourselves of one of the greatest possible means of expressing our personality. It was not by accident that the temples and monuments of old were built of huge blocks of stone, each of which was in proportion to the weight of the entire structure and represented a definite fraction of the whole. It was not for nothing that immense masses of stone were piled one upon the other, and walls and partitions constructed of an almost unbelievable thickness, regardless of the labour required of anything like mere utility or expediency, for in those days, men still knew the value of solid masses, of things constructed on a large scale. They were still able to understand the mighty message conveyed by such buildings. It was not in vain that the men of old hollowed out in remote hillsides gigantic caves which were intended neither for storehouses nor for dwellings, nor indeed for any utilitarian purpose, but simply for the sake of their own spacious beauty.

There was some meaning in the way in which pious monks in days gone by used to copy down holy scripture and their own profound thoughts on leaves and in books, each of which was a work of art and each letter of which was formed with as much care as the most elaborate ornament.

When I look at the wonderfully artistic writing done by Ceylonese monks on carefully prepared palm leaves, or at the meticulously painted parchments of the Middle Ages, I realise the complete devotion and love which these people gave to their work, and I get a breath of the atmosphere, now, alas!

unprocurable, which made possible the production of such works.

What opinion would an impartial judge express if he happened to see some examples of modern handwriting? He would hardly be surprised at the way in which it has deteriorated if he realised how little an actual word means to us nowadays, and he would be still less surprised if he knew how we feel on the subject of "time". We do not regard it as something always present for us to mould as we will to our own purposes, but as something inexorable, incessantly driving us onwards, something in whose grip we languish, hard to conquer and when conquered, still more elusive. This is the only explanation of the fact that speech with us has lost its deep, peaceful music and that we no longer have the leisure to probe its



PERAHERA, KANDY.

mysteries. Nowadays we only read books and articles which state at the beginning that the author has something new to present—a new idea or a new fact or a new way of looking at some already established fact or idea. The content is always presented to the reader as being clearly defined and precise, capable of being neatly recorded in his mind and of becoming part of his stock of knowledge. He begins to read with the intention of coming quickly to the end, like a man who takes the shortest cut to reach a particular spot. Everything depends on getting there and the straightest and most direct way is the best. Round-about ways are only made use of to increase the tension or raise the tone, just as a man now goes for a walk not for the sake of walking but in order to keep himself fit.

These are the most important characteristics of modern literature and it is exactly those characteristics which are

entirely lacking in ancient Eastern writings. We demand something to arouse our interest; we want to be made intellectually active. The most effective means is logic, the principle guiding the orderly development of thought. "Development" is the same as regards matters of the mind as "route" when speaking of space, as "span" in an architectonic sense and "movement" in the physical world.

I do not mean to say that adherence to this moving, developing principle implies at the outset alienation from the depth of human experience, for that occurs in the first place only as men become more individualised and more exclusively intellectual.

As regards the words of the Buddha according to the original Buddhist texts, one thing is particularly remarkable, apart from the inevitable difference between ancient and modern language. Abstract logical expression finds no place there, but on the contrary, the whole

field of human experience is most noticeably reflected. The basis and goal of everything is meditation. From this point of view only is it possible to understand the ancient Buddhist word-forms. It must be clearly grasped that the majority of the Buddha's sayings do not aim at imparting anything new or explaining anything already known, but to bring the listeners to a state of mind when they will be better able to grasp the mystery of meditation. The Buddha himself summarized his teachings in a few sentences indicating the fundamentals, and thus it follows that he was quite deliberate in the choice of his words and the effect he wished to produce and that he very well understood the art of precise definition. Still the Buddha was more than a philosopher or a precisian. He was an artist in the truest sense of the word, for he knew that the most supreme as well as the most intimate human experience can be foreshadowed or reembodyed not in barren, everyday words, but only in speech which is a work of art in itself. It is not the precision of the expression but rather the indication of something that defies definition or expression or explanation which distinguishes art and puts it on a plane above the sciences. But this indication must be so expressed as to reach the consciousness of the beholder and move him so profoundly that all his faculties are brought into harmony with the inner spiritual meaning of the object, with what was the starting point of the artist's inspiration.



Photo by Madame Alexandra David Neel

A LARGE TIBETAN MONASTERY, LHABEANG TRASHIKIL IN THE PROVINCE OF ANIDO.

In the sermons of the Buddha we find all these characteristics of a true work of art. Little by little he transports the hearer and without sensibly bringing him out of his usual frame of mind, causes him to move in harmony with his own, (the Buddha's) spirit, pulling together the weak, collecting the distraught and calming the restless. The influence brings the hearer nearer and nearer to the centre of the controlling idea. Thus a double process of concentration occurs, a general spiritual effect brought about by the calming and pacifying rhythmical form of the words, and another, an effect on the intelligence and the imagination brought about by the carefully planned process of leading up to the central conception both of which seize upon and permeate the whole being of the listener. The Buddha intends to convey more than a mere intellectual effect in his sermons. He sets out to do much more than that. Principally he aims at working upon the subconscious self—that is to say, having a direct effect upon the human minds, for he very well realised that it is useless for a man to grasp an idea or recognise its truth without being influenced by its inner meaning and thus shaping his life and actions, his feelings and thoughts in accordance with it. The majority of mankind is convinced of the truth and greatness of religious or philosophic conceptions but why is it that they do not act accordingly? Many certainly are prevented by the unconquerable weakness of their character, but most are kept back, particularly in Europe and the places where European culture prevails, by the fact that an appeal is made only to the intellect and not to the emotions. A man's convictions go no deeper than his mind.

The Buddha wants to rouse his hearers to live the life and make his great truths a part of their own experience. The sentence about sorrow might appear trivial because it is self-evident if one did not look at it from the point of view of experience. The Blessed One leads us on and on through the most widely differing manifestations of this fundamental principle until we grasp the fact that not only does such a thing exist but that it exists here and now and in us. He alone has conquered death who has made the conception of death an inseparable part of his life, so that in all his doings he is perpetually conscious of it. When the Buddha dwells in such detail on the idea of death, he does not want to convey simply that "man

is mortal", for everyone knows that. He wants to make his hearers have a direct spiritual experience of what death means. If you were to say to anyone: "You must die, for that is the fate of man", he would answer: "Yes, I know that", without feeling in the least disturbed about it. But if you were to say to the same individual: "You must die now", the effect would be very different. In a flash, without the need for any intellectual reflection whatever, he would experience the meaning of the word: it would become part of his very self. The Buddha obtains that effect by dwelling on the point so that it may be thoroughly grasped and made a part of present experience, and thus the existence of sorrow and the necessity for freedom from sorrow are not understood as intellectual concepts but felt as actual experiences.

How well the Buddha knew how to express the frame of mind of the Searcher after truth, the Enlightened One and of him who has reached Nirvana! All other definitions seem weak and inadequate. A bright

cheerful serenity pervades and illumines even those pages which are taken from the gloomy chapters of life. Peace and deep happiness are the fundamental characteristics of the Buddha's speech and these qualities give to everything he says a new and indescribable meaning of its own. Thus the full effect of any of the Buddha's words cannot be felt when one reads them silently to oneself. The

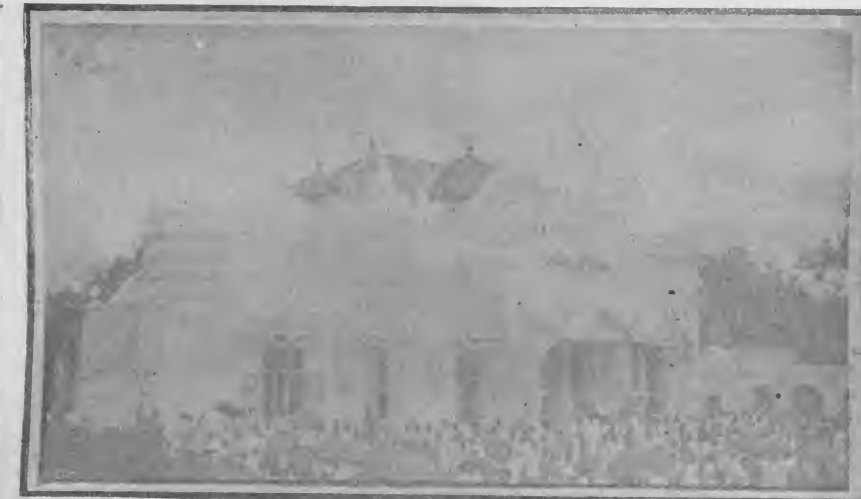
character of the original texts is such that they must come into direct oral contact with the man who reads or the man who listens so that he is immediately transported from his daily common round of thought and carried to a higher, religious, contemplative sphere. The rhythm of the stereotyped introductory phrases will put the listener into a receptive and appreciative state of mind. They have almost the same effect as the old formula used by the Brahmins and found in the Upanishads, which transported both speaker and listener to a realm where they have magic powers. If one is convinced of the supreme value of speech in those early Brahminical times, one can also imagine how much words meant to the Buddha also.

Furthermore one must bear in mind that he lived at a time when writing occupied only a secondary place and information had to be passed on almost exclusively by word of mouth. It is obvious that many more demands were made on speech in those days than in our times. Speech was required to satisfy conditions which we now demand of a work of literary merit. Form and content must perfectly correspond, each strengthen-

ing and supporting the other. Each shade of difference and change in the content has to be reflected in the form. Nothing casual or of temporary worth can be allowed to creep in, and every rising thought should first be thoroughly well weighed. As in a song words and melody should be in complete accord, so in this case must content and verbal form go perfectly together; and just as in a song the emotion and the thought, as well as the rhythm of the words, must find themselves reflected in the tune, so this same co-operation was demanded between form and content in speech in the days of the Buddha. Rhythm in form and repetition of idea go together. It is only from this point of view that one can explain how it was that the sayings of the Buddha penetrated so far into the consciousness of his disciples, that the actual words survived for centuries. Anyone who reads attentively one of the original Buddhist texts can prove for himself the truth of this.

After reading the passage only once, he will find that

what he has read will echo in his heart for a long time afterwards like an inspiring tune. Music is the art most nearly allied to this particular form of speech. Those elements, which serve as mnemonic aids to the listener, serve also to work up to a climax, and this is particularly the case with those groups of sounds and thought complexes leading up to their final combination and solution. The highest



SRI MAHA VIHARAYA PANADURA.

purpose of both means of expression—the words of the Buddha and the best music—is to enable a man to point out to his highest self the right way to follow. That that was the sole aim of the Buddha is abundantly proved when one notices the supreme place occupied by meditations in the path towards enlightenment which he indicates. If one looks more deeply into it one will find that not only is meditation a very important step on the path, but also that his very speech is born of meditation, that his innermost self is revealed to us through meditation and that a believer is himself inevitably led on to meditation. But very few are believers, in the sense that they can be said to understand what lies behind the Buddha's words. Everyone can however feel one thing, that rhythm which does away with all storms and distractions, that process of leading up to a climax where one solves the problem oneself, and lastly behind it all that feeling of happiness and peace, which seems like a wall keeping out everything which can disturb or distract, so that one seems to be in a hermitage far from the world and absolutely alone.

THE BASIS OF BELIEF.

[BY THE BHIKKHU MAHINDA]

"As in the Great Ocean, O disciples, there is but one taste, the taste of salt, so O disciples, in the doctrine which I preach unto you, there is but one taste, the taste of Deliverance."

UDANA

CAN we wonder that a generation whose moral self-complacency has been brutally shattered by the Great War, and whose scientific conception of the universe has been similarly shaken by the recent confirmation of Einstein's Theory (that space and time have no real, but only a relative, existence), should be both highly critical and sceptical?—a generation whose attitude towards life has been summed up in the following words: "Everything must be questioned, and questioned in each generation; the truth must prove itself true. If it be the truth it will prevail, and by it alone we can live."



SELUTTARARAMA TEMPLE, AMBALANGODA.

This ruthless criticism and searching investigation has proved disastrous for almost all forms of religion, and the rapid decline of Christianity in Europe and America, and of Mohammedanism in renescent Turkey, eloquently testifies to the flimsy foundations on which most sacred traditions and divine revelations rest.

Yet, though the very foundations of Western morality are being undermined by this iconoclasm, it has, nevertheless, yielded striking confirmation that the ultimate and unshakable foundation of religion is the basis upon which the Buddha's

teaching rests. We find Miss Macaulay, one of the leading novelists of to-day, writing: "Of the many impulses that drive human beings to one form or another of religion, the strongest, perhaps, is pain. The other impulses—conscience, mystic sense, personal influence, conviction, experimentalism, loneliness, boredom, remorse and as forth—all work powerfully on their respective subjects. But pain, mental anguish so great that human nature is driven by it from cover to cover, seeking refuge and finding none, is the most powerful and most frequent agent for the churches." Clearly, if the pain of life constitutes the greatest of all incentives that drive human

beings to religion freedom from pain is what they seek—to-day as of old, when the Blessed One proclaimed: "One thing only, brothers, do I make known, now as always; Suffering & Deliverance from Suffering."

Nevertheless, a mere intellectual demonstration and classification of the sorrows of life, such as the universal afflictions of old age, disease, death, etc., avails little. The optimist will promptly dub such a croaker a pessimist and cheerily inquire: What about the "joie de vivre"—the health, strength and

boundless enthusiasm of youth? In fact, in these two views of life we are confronted with a fundamental problem which may be stated thus:—Because one person feels the sorrow of life whilst another feels the joy of life, why should we believe the former rather than the latter: seeing that consciousness is itself the ultimate criterion of life's worth or worthlessness?

However, a little reflection will convince us that the person who feels life to be sorrow has, to that extent, realised the ultimate truth. For *reason* assures us that all forms of life

The Basis of Belief

have arisen from a cause, and are no more permanent and enduring than the cause from which they have sprung; thus, of necessity, must quickly pass away again—to be eternally replaced by other forms just as transient and fleeting. Then what induces rational beings, who are fully conscious that they are foredoomed to swift dissolution and putrefaction, to willingly maintain this endless procession of fleeting forms that dance so swiftly to the grave? The lust for life! Each of these forms is burning with desire, constantly clinging to life—an effort as constantly frustrated. Perceiving this we realise that the nature of life is suffering, for "All that is, when clung to, fails." Thus *reason* will conclusively prove the sorrow of life, but nevertheless the data of *feeling* remain primary and fundamental in determining what our conduct shall be.

How barren and sterile, in daily life, is a mere intellectual recognition of the truth becomes apparent immediately we compare the adherents of different religions—Buddhists, Christians, Jews, Hindus, Mohammedans, Parsees, etc., and frankly ask ourselves: Are the masses of any particular religion renowned for superior honesty and morality in their dealings with their fellow-men? And yet, even by nonadherents, the purity and depth of the moral and philosophical teaching of Buddhism are admitted. Then what essential is lacking? *Right Feeling!* So long as the sorrow of life is acknowledged as a verifiable doctrine, but qualified by the *feeling* that life also affords innumerable compensating gratifications, it resembles the child's copy-book motto: "Honesty is the best policy," which it quickly learns to qualify in practice by adding "when it pays."

Indeed, the supreme importance of *feeling* cannot be over-emphasized, because that ultimately determines our actions in spite of all our profound moral and philosophical teachings. It precedes, and constitutes the basis for, all that may subsequently be acquired by study; for it manifests its presence at birth when we enter this world amidst tears. In like manner *feeling* is the ultimate arbiter as to the worth or worthlessness of all things—even of Buddhism itself, which, in our daily life, will never be more than a very secondary consideration unless we *feel* life to be sorrow.

Now let us bring out clearly this tremendous and fundamental distinction between the abstract knowledge of *reason*

and the immediate intuition of *feeling*: in other words, between unsupported book-learning or theory contrasted with personal experience or action, (which may certainly be the practice of what we have learned from books) considering, first the nature of drunkenness from these two standpoints.

The physician may have acquired from medical books extensive information concerning every possible intoxicant: its exact chemical constituents, tests for the same, the quantity necessary to produce drunkenness, the usual symptoms, after effects, possible consequences, etc., etc.—and yet he may never have been drunk in his life nor even have tasted anything intoxicating!

On the other hand, the inebriate knows naught of the physician's vast store of learning; but he has immediate consciousness of the special taste of beer, wine, spirits, etc., the feeling of pleasure and joviality after the third glass, the blissful sense of freedom from carking care and harassing anxieties, merging gradually, dreamily, into forgetfulness, stupor, and complete oblivion.

Again, consider the equally common case of a child that has been repeatedly warned not to play with matches or knives. It knows why perfectly, so far as words can illustrate the danger and explain the consequences; but such description will not suffice to restrain it, once it can avoid the eyes of its parents. Now, after the painful cut or burn, it will come weeping and lamenting; for, after all those lengthy and repeated explanations, it has acquired in a few seconds information far

MAHA VISUDDHARAMAYA TEMPLE,
DEMATAGODA, COLOMBO.

more profound, complete, and convincing.

We may compare the abstract knowledge acquired from books and retained by memorising to paper money, and the immediate knowledge of personal experience and feeling to sterling gold. The former rests ultimately upon the veracity and authority of some other person and, even by the most retentive memory, is always liable to be forgotten; the latter represents the knowledge we derive immediately from life and is, moreover, the knowledge that is really assimilated, and that moulds and modifies our characters.

If we carefully consider these two modes of apprehension there will be little doubt as to which is the more significant accurate, and profound; which is subject to mistakes and errors; and which reveals to man the *inner* meaning and nature of

life's varied experiences. Nay, in the extreme paroxysm of terror, or the equally extreme ecstasy of joy, words fail us, and in such cases man is frequently bereft of speech; but shall we deny or minimise the tremendous inward experience, because it transcends all possibility of adequate description in words?

On the other hand, if we were bereft of *feeling*, no possible object, experience, or situation would have the slightest significance or value for us; the whole world would be a meaningless shadow show in which nothing could possibly awaken our interest or spur us to effort—for that which arouses interest and gives significance to life is *feeling*. In the amoeba, its primary manifestation irritability; in man, its final manifestation is Dhamma—Sorrow and Deliverance from Sorrow.



IN BURMA.

Take the words of the venerable Nagasena to King Milinda: 'And if you ask: "How is Nibbana to be known?" It is to be known as freedom from distress and danger, as confidence, as peace, as calm, as bliss, as happiness, as delicacy, as purity, as freshness.' Only on the basis of *feeling* has this description any significance; for otherwise, if these characteristics of a state free from sorrow awaken absolutely no response within us it ceases to have either meaning or significance for us, and the effort to attain it will be regarded as the quest of an idiot. But where life is keenly felt to be sorrow it reveals the possibility of release, and becomes the supreme goal for which the sufferer strives. This has been very vividly and beautifully expressed by Dr. Dahlke.

"As the traveller by night sees the landscape around him by each flash of the lightning, and the picture so obtained long thereafter swims before his dazzled eyes, so the Buddha, by the flashing light of his genius, perceived life to be sorrow with such clearness, that the after picture never more faded from the retina of his mind.

"Before this blinding flash all obscure hypotheses as to the beginning of the beginning utterly disappeared. He perceived nothing but sorrow; strove for nothing but freedom from this sorrow; that was this 'sacred goal.' There exists but one thing, and that one thing is everything: there exists sorrow."

Without this dynamic reaction to the stimulus of life all our efforts will lack driving power. We shall resemble the coolie who puts on the robes of a king, his crown, etc., and, mimicking the sovereign's voice, attitude and gestures, endeavours to pose as a mighty monarch; but the lion's skin will not long suffice to hide the ass within. Thus, only he who is keenly conscious of the pain of life will have the necessary stimulus to strive earnestly and strenuously for the sacred goal of freedom from sorrow for he alone can really prize release who feels the urgent need of deliverance.

But, to such a seeker, the words of the Blessed One pealing down the ages, are as a mighty clarion whose vibrant voice ceaselessly calls the suffering to tread that Noble Eightfold Path whose fruit is final deliverance. "Hence disciples, the guerdon of the Holy Life is neither gifts nor honours nor good names; neither is it excellence in Regulated Behaviour, neither the blessedness of Concentration, nor yet Penetrating Insight. But, disciples, the fixed, unalterable Deliverance of Mind—this is the purpose of the Holy Life; this is its heart; this is its goal!"

The Dawn of the Year

The night wind sings o'er the full-bosomed wheat,
Wealth that outvie the gold the earth doth store,
And all the cymbals of the distant moon,
Make music 'til my senses throb and beat,
O wind! O zephyr! O the winged feet!
The ocean's wisdom hath no hidden lore.
No charm to keep thee where the billows pour,
Their hoary legions o'er the rocks they meet'

Like the Enlightened One in shining gown,
Who taught the blissful Road to Peace—The Way—
Amid the stream of suns a star looks down,
Blessing mankind with its benignant ray,
Pure, steadfast as the Dhamma in its mine,
Stands great Arcturus at the gates of night.

Sansalito

IRENE TAYLOR.
U. S. A.

Buddhism and the "Illustrated London News."

[A REPLY BY DR. PAUL DAHLKE.]



WHEN the editor of *The Buddhist Annual of Ceylon* asked me to write a reply to the critique mentioned below, at first my intention was to answer with a few lines only; but when writing I got deeper and deeper into this "endless pasture ground" (ananta-gōcara Dh. I, 7-9) of thinking, and what I give in the following is the outcome of a long and earnest effort and I hope the reader will estimate it as such.

Not the least difficulty in this attempt is my insufficient acquaintance with the English language and I have to ask the reader to try his best to understand my German-English.

That what induced me to write this discourse was not only the critique concerned, but the conviction that the misunderstanding of Buddhism is deplorably wide as well among Oriental scholars as among laymen, as well among so-called Buddhists as among non-Buddhists. They discuss Buddhism, they speculate and theorize about it, they make it the theme for learned treatises, but resemble with all this men speculating about a food instead of eating it. Buddhism is not a new science or a new religion and as such a new *object* of consciousness, but Buddhism deals with consciousness itself.

The doctrine which the Buddha preaches is not something to speculate about but a food which has to be eaten. One may try to eat it, one may dare to eat it, and surely sooner or later one will find out for oneself (paccattam) if it does nourish or not and what kind of nourishment it gives.

Veneration to Him the Teacher.

Mr. G. K. Chesterton has given in "The Illustrated London News" of October 13th, 1923, a rather lengthy critique of an article entitled "An Outline of Buddhism" which appeared in last year's issue of "The Buddhist Annual of Ceylon." To say it at the outset, Mr. Chesterton's critique shows a pleasing amount of goodwill and unconceitedness, but that could not save him from some grave misunderstandings.

In the course of his remarks Mr. Chesterton says:—"To ninety-nine men out of a hundred, being told that Buddhists do not believe in the transmigration of soul will be just like being told that Moslems do not believe in the Koran."

This is an astonishingly erroneous opinion about Buddhism. How can Buddhists believe in the transmigration of soul when the very essence of Buddhism is that there is no soul? The key-note of Buddhism is the *anatta-doctrine*, i. e. the doctrine of soullessness.

To give the difference between Buddhism and all other religions as well as philosophies the question has to be put in this way,—How is it possible to teach re-birth (as Buddhists

do) and yet not to believe in a transmigration of soul, i. e. in a permanent persisting entity, in something being and by itself?

Here apparently one stands in face of a dilemma,—Either the connection between one existence and the next has to be proved scientifically or it is a matter of faith, and the Buddhist doctrine of re-birth is only a special form of the belief in a soul. Obviously there is no possibility for a scientific proof because this going-over from one existence to the other is not an object of the senses (none of the so-called spiritistic experiences alters anything regarding this fact,) consequently, so it seems, it must be a matter of faith.

This "Either proof or faith" sounds quite logical and the question arises if there is a *third possibility*, midway between proof and faith, between science and religion? If not, then Buddhism has no right of existence of its own, and the doctrine of the Buddha will always turn out to be a special form either of science or religion.

"Ete te ubho ante anupagamma majjhena Tathagato dhamman deseti," i. e. "Overcoming these two extremes the Accomplished One shows the doctrine in the middle." There is a third possibility. The doctrine, the Dhamma shows this third possibility, and it is itself. "Avijjapaccaya sankhara, etc." i. e. "In dependency of ignorance the activities, etc."

What does this answer, always given in the Suttas where the Buddha is faced with this "either-or," mean? It is known as the Chain of Dependent simultaneous Origination (paticca-samuppada); it is the key which opens the door to Buddhism, and to understand it means to understand Buddhism.

There is something given,—life, actual life as every body lives it. The first motions of this actual life are the *sankharas*, the activities. There are three kinds of activities,—bodily activities (kaya-sankhara,) verbal activities (vacī-sankhara,) mental activities (citta-sankhara.) They comprehend life in its very first motion, in its predispositions.

Where there is something, there must be a presupposition for it. Here the radical difference between *Religion* and *Science* on the one hand and Buddhism on the other hand is clearly to be seen. According to Religion the presupposition for life is a force in itself, called "God" or "Soul" or "Atta" or something else; according to Science this presupposition for life is another life-process, commonly called "the parents"; according to Buddhism the presupposition for life is *Ignorance* (Avijja.)

What is Ignorance? Wherever this question is put, the answer is either,—"Ignorance is the not-knowing of suffering" (dukkha aññānam) or,—"One does not know the form, the sensation, the perception, the activities, the consciousness (i. e. the five Khandas) as they really are,—a constant rising and perishing (samudaya-vaya-dhamma).

Now the doctrine of perishableness is not peculiar to Buddhism. Religion as well as Science may teach the same, and as a matter of fact they do. The difference between Religion and Science on the one hand and Buddhism on the other is in respect of the presuppositions of this perishableness. Religion presents this rising and perishing as playing on the metaphysical back ground of an immovable entity, called God, Soul, *Atta* or something else; Science presents this rising and perishing as the result of another rising and perishing, i. e. as the effect of a cause which itself is also the effect of another cause and so on; Buddhism teaches this rising and perishing as going on by the help of Ignorance. To put it in another way—According to Religion life has an *absolute presupposition* (God, Soul, *Atta*); according to Science life has a *relative presupposition* (another life-process, commonly called parents); according to Buddhism life has a *reflexive presupposition*, viz. the Ignorance about its own nature.

But how can a mere ignorance about oneself be a presupposition for life? The answer is this,—Ignorance is not the force which produces life, either in the sense of an absolute presupposition (force in and by itself; force as something metaphysical,) or in the sense of a relative presupposition (another life-process; force as something physical,) but it is that which must be there, if life shall live itself, and by the ceasing of which life ceases also; that means,—Ignorance is not the force which creates life, but really its presupposition (*upanisa*) only. "Avijjupanisa sankhara" (S. II, p. 31).

"What being there, are the sankharas there?"—*Avijja* being there, are the *sankharas* there (S. II, p. 7) and,—"*Imasmim sati idam hoti yadidam avijjapaccaya sankhara, etc.*" i. e. "When this is, is this namely dependent upon ignorance, the activities, etc." and,—"*Imasmim asati idam na hoti yadidam avijjanirodha sankharanirodho, etc.*" and,—i. e. "When this is not, is the following not, namely by the cessation of ignorance, the cessation of activities, etc. (M. I, p. 264)

But is there a third possibility besides a *metaphysical* life presupposition (God, Soul, *Atta*) and a *physical* life-presupposition (another physical life-process.)

In the Suttas *avijja* is compared to darkness. "Ignorance destroyed, knowledge arises; darkness destroyed, light arises." (M. I, p. 22.) Now darkness is neither the absolute presupposition for light (as something in and by itself, being there before light was there and producing light out of its creative mother-womb) nor is it the relative presupposition for light (being only a light-process in special form) but its reflexive presupposition. It must be there if light shall be there, because one can speak of light only with reference to darkness and of darkness only with reference to light; the conception of light presupposes the conception of darkness as the conception of darkness presupposes the conception of light, *conceptually* light is conditioned by darkness as *conceptually* darkness is conditioned by light.

But, one objects, this comparison will not do where one has to deal with the problem of life. Life is more than a mere conception; besides its being there merely conceptually it is

there as a reality and here the theory of its being dependent on ignorance would fall short just as the theory of light as being *really* and not only conceptually dependent on darkness would fall short. As light is something of itself and not only the conceptional reflex of darkness so life is something of itself and not only the conceptional reflex of *avijja*.

This objection seems to be quite logical, but it is just the answer to be given to it which shows Buddhism as it is and which is Buddhism itself.

"This body, ye monks, neither belongs to you nor to others. As former action (*puranam kammam*), as the result of acting and thinking (*abhisankhatam abhisancetayitam*) one has to look upon it," (S. II, p. 64/65.)

That means,—This something commonly called *I* is neither a doer who performs actions (an identity; an *I* belonging to me) nor is it a mere reaction of another life-process, for instance of the parents (an otherness; an *I* belonging to others) but it is *action* (*kamma*) itself. To put it in another way, life is a *nourishing process*, an eating maintained not by an eater (*I*-identity) but by the appetite for eating, and this appetite for eating is maintained by the not-knowing of the fact that there is no eater but merely eating.

"I do not say, 'He takes food' (*ahareti*). If I said, 'He takes food' then the question 'Who takes food?' would be right" (S. II, p. 13); and "Personality, personality! What then has the Blessed One said that personality is?—These five grasping-groups (*pancupadanakkhandha*) namely the grasping-group form, the grasping-group sensation, the grasping-group perception, the grasping-group activities, the grasping-group consciousness by the Blessed One are called personality." (M. I, p. 299).

Before we go further on we have to do away with the following objection,—"*If the I is this grasping only, how then are all these higher faculties possible? The faculty of thinking, of reasoning, of feeling joy, shame, repentance, responsibility, awe, etc., ask a personality, in the form of a real I, of an I-identity.*"

Here the answer is this,—The *I* is not a mere burning-like a flame (the flame is the best comparison only), but it is a *mind-form* (*nama-rupa*) and as such neither a metaphysical *I*-identity (pure spirit, pure subject, according to the soul theory of the religions) nor a mere physical process caused by another physical process (pure body, pure object, according to scientific materialism), but a *nourishing-process* and as such neither something which is in and by itself nor something caused by another, but something *maintaining* itself; and all these so-called higher faculties of thinking and feeling are different forms of nourishing, of maintaining oneself.

There are four kinds of nourishing,—the taking of material food (*kabalinkaro ahara*), sensual contact (*phasso*), conception (*manasancetana*), and consciousness (*viññānam*).

Actual life, life as it lives, itself is eating. Appetite for life or, as Buddhists say, thirst for life (*tanha*) must be there—

if eating, i. e. life living itself is to be there, and ignorance must be there if appetite for eating is to be there. Thus ignorance would be the starting-point of the whole life-process and again we stand face to face with the problem,—"*How can a mere ignorance kindle the I-flame? That sounds just as impossible as that darkness should kindle light. Obviously life, i. e. the I-flame must be kindled either by a superior hand from beyond (according to religious faith) or by another I-flame (according to natural science), and again we have to ask,—Is there a third possibility? Is there a possibility for ignorance kindling the I-flame.*"

The answer to this question is,—Yes, there is a possibility and *this possibility is potency itself*.

But this answer seems only to obscure the problem and to put a hitherto unknown problem in place of a well-known and long-since formulated problem.

What does it mean—possibility as potency? It means actual life, life as it lives itself, life as it realises itself. And how does life realise itself? How for instance does going realise itself? By putting the foot forwards. Just so life realises itself by putting the foot of life forwards, and this putting the foot of life forwards, this life realising itself is *consciousness* (*viññānam*), and to understand that means to find the middle between faith and science.

This is not meant in the mere theoretical sense of Scepticism or Criticism, in which only a new stand-point opposite life would be given, but it is meant in this actual sense, in which the stand-point from which to look upon life becomes life itself, so that there remains no more possibility of taking a stand-point opposite life since every attempt to do that is a form of life realising itself.

There is no consciousness in the sense of something existing (the consciousness in the usual sense), but there is only this always-again-becoming-conscious, and that is life realising itself.

"If somebody asked me, 'What is consciousness food for?' Then the question would be put in the right way and the answer would be this, consciousness-food is the way (*paccayo*) for coming again to re-birth" (S. II, p. 13) and "Whatever one thinks, whatever one plans, whatever one adheres to, that is a support (*arammanam*) for consciousness to get a footing; when there is support, there is footing for consciousness; when this consciousness, the *growing one* (*virulhe*) gets a footing then there is re-birth again." (S. II, p. 25). *Footing* is here not a *fact* but a *process*; footing = growing.

And this is the third possibility above spoken of, *possibility of life as potency of life*. Consciousness (*viññānam*) is re-birth. To become conscious of any form of life either according to religion or according to science is a growing of new life. As a seed grows out of a field, so *viññāna* grows out of this field of activities, out of this mass of possibilities, called *nāmarūpa*. "Kammam khetam, vinnānam bijam" (A. I, p. 223). Consciousness—"the growing one" (*vinnanam virulham*) is not the

theoretical stand-point from which to look upon life, it is not the handle wherewith to handle the pot of life, but, to change our metaphor, it is rather the stuff with which life weaves itself, spider, net and weaving becoming one. To change our figure again, life is not a given something walking on a given road called World, but it is *the way* which comes into existence by walking and *is the walking itself*.

"In dependency of the eye and the forms arises eye-consciousness; in dependency of the ear and the sounds arises ear-consciousness; in dependency of the nose and the smells arises nose-consciousness; in dependency of the tongue and the tastes arises tongue-consciousness; in dependency of the body and things tangible arises body-consciousness; in dependency of the mind and the things arises mind-consciousness." (M. III, p. 281).

That is all. That is the whole of life. "The whole (*sabbam*), ye monks, I will show unto you. And what is the whole? The eye and the forms, the ear and the sounds, the nose and the smells, the tongue and the tastes, the body and things tangible, the mind and things—this, ye monks, is called the whole." (S. IV, p. 15) The *I* has not *kamma* as its function, but *is kamma*.

The whole *I* is a process of eating; to eat means to fall together with something, to assimilate it and this falling together realises itself as *viññāna*, as an always-again-always-afresh-becoming-conscious. All this is the result of contact (*phassa-paccaya*). That any kind of becoming conscious of anything can be there independent of contact (*aññatara phassa*), that is not possible. (D. I, p. 43).

To say it again,—Life is the way which comes into existence by going and is the going itself and this coming into existence by going is what in Buddhism is called *world*. "What is the arising of the world? (*lokassa samudayo*). In dependency of the eye and the forms eye-consciousness springs up, the union of the three is contact (*phassa*); in dependency of contact sensation; in dependency of sensation thirst; in dependency of thirst seizing (*upadanam*, as a flame seizes the fuel); in dependency of seizing conception (*bhava*, the mind-bodily pregnancy, the state of constant impregnation), in dependency of conception birth, decay and death, sorrow, lamentation, bodily and mental suffering, despair, come into existence. This is the arising of the world. In dependency of the ear and the sounds ear-consciousness springs up, etc." (S. II, p. 73).

Life is neither an incomprehensibility, as religious faith teaches, nor a comprehensibility, as natural science teaches, but it is the comprehending itself.

When one understands life in this way, then there is no more possibility of making a difference between life in a mere conceptual sense and life in a real sense. Conception as well as reality fall together within this burning actuality, which is comprehending itself, the world taken in its mental as well as in its bodily sense. The question, How darkness (*avijja*) can condition life not only conceptionally but really is answered by making illusive the whole question;

there is no difference between life as conception and as reality, there is comprehending only, which is not the stand-point from which to look upon life but which is life weaving itself.

This must not be believed, this cannot be proved, but it has to be realised and one will see: So it is. "Just as if a man were to set up what had been overthrown or were to reveal what had been hidden or were to show the right way to him who had gone astray or were to hold a light in the darkness he who has eyes will see the things, etc."

To see the things when light is brought into the darkness, needs neither faith nor proof; one sees immediately: So it is!



Y. M. B. A. COLOMBO.

As long as one tries to comprehend life as such i.e. to gain a consciousness stand-point from which to look upon life, all the same whether the idea be of Atta or of Anatta, of eternity or of extinction—I say, as long as one tries to do that, one is bound by the fetters of ignorance. "When the Venerable One conceives, 'I am calmed' (santo 'ham asmi) 'I am extinguished' (nibbuto 'ham asmi), 'I am free from clinging' (anupadano 'ham asmi), even this has to be stated as a clinging of this samana or brahmana." (M. II, p. 237). Therefore it is said, "Just from that it becomes different for the sake of which they think it out." (yena yena hi maññanti tato tam hoti annatha ti) (M. III, p. 44).

And why so? As a flame cannot be framed, so life cannot be framed by any conception or theory or idea, not because it is something ungraspable and as such a matter of fate, but

because it is *the grasping itself*, this word taken in its mental as well as its bodily sense. Life, the whole life, is a nourishing-process, a grasping; thinking is the innermost and finest form of grasping; to think about life means to produce new life, and to speculate about re-birth is re-birth. All this is an increasing of life, a loka-vaddhanam.

"na siya loka vaddhano"

(let him not be an increaser of world) (Dh. 167).

Herewith the problem with which we started this discourse, namely the question 'How is it possible to teach re-birth and yet to deny the transmigration of something permanent, either in the form of a permanent subject (soul, *atta*) or in the form of a permanent object (sperma and ovulum of the parents)?'

would be answered in this really enlightening way, which we called the third possibility; consciousness is re-birth itself and there is no radical difference between consciousness within this life and between the life-linking consciousness (patisandhi vinnana). It goes on burning, it goes on eating, and only the circumstances of eating are different. In both cases the possibilities given with this *namarupa* become potencies; to put it in the terminology of natural science,—latent power (*namarupa*, becomes living power (*viññana*). But I am afraid our critic will fall in here with

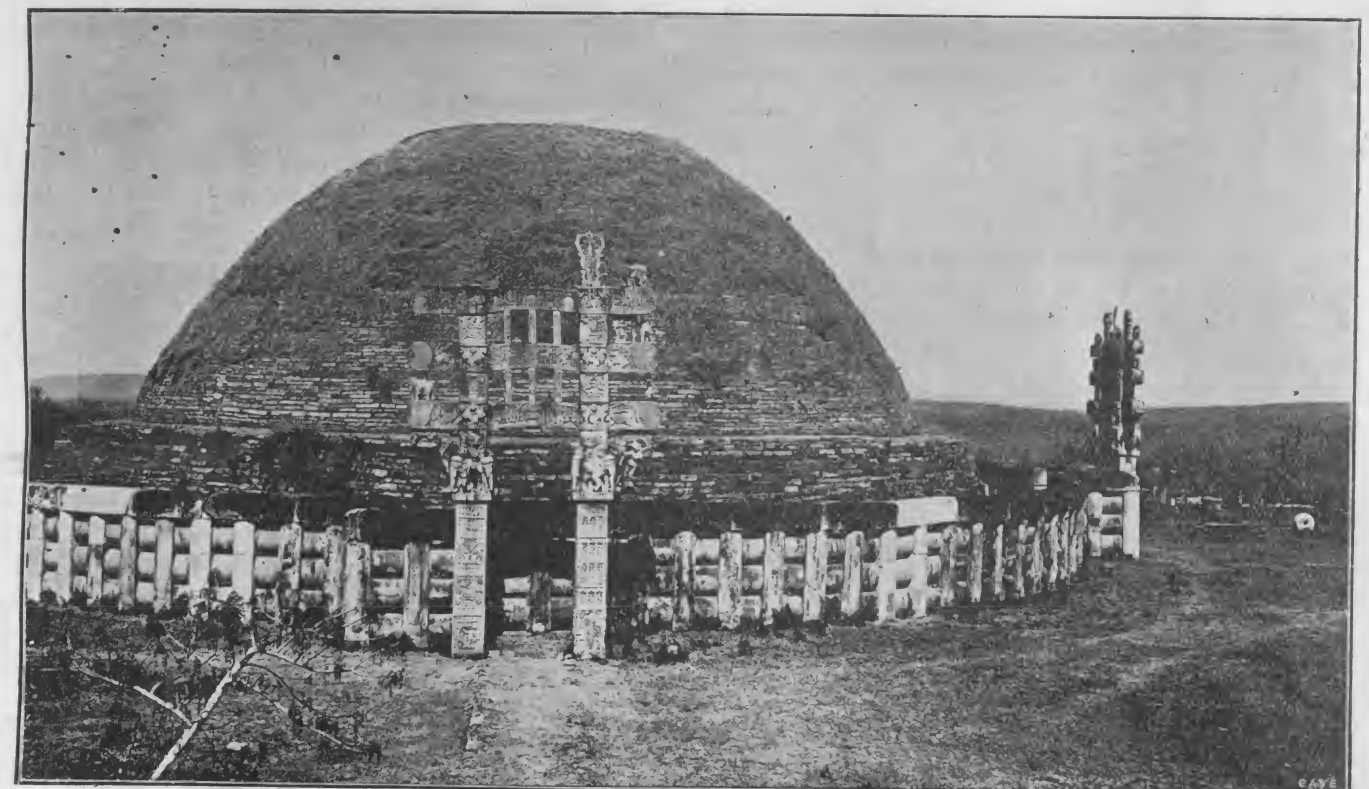
a very grave objection, asking, "Well, all this may be quite right, but these life-possibilities, given with this *namarupa*, i.e. the possibility of seeing, of hearing, of smelling, of tasting, of touching, of thinking—where do they come from? Are not just these possibilities the unmistakable proof for the existence of an *I* identity either in the form of a subject (soul-theory of religious faith) or of an object (materialism of natural science)?"

Here again our answer is, Life is the way which comes into existence by going and is the going itself. As when going, one sets one foot before the other, and one foot presupposes the other, just so the play of life sets one foot before the other and one presupposes the other, and the one foot is called here *Namarupa* and the other is called *Vinnana*.

"Then within Vipassi Bodhisatta arose the thought,— 'What now being there, is mind-form (*nāma-rūpa*) there? In dependency of what is mind-form there? Then Vipassi Bodhisatta deep thinking came to the understanding in wisdom; 'Where there is consciousness (*vinnaṇa*) there is mind-form, in dependency of consciousness is mind-form there.' Then within Vipassi Bodhisatta arose the thought,— 'What now being there is consciousness there? In dependency of what is consciousness there? Then Vipassi' Bodhisatta deep thinking came to the understanding in wisdom,— 'Where there is mind-form, there is consciousness; in dependency of mind-form is consciousness there.' Then within Vipassi Bodhisatta arose the thought,— 'This consciousness returns from mind-form; it does not go beyond. In so far only

Whenever we try to understand ourselves and to look inside, we always find nothing but this going forwards, this eating, this burning, and one has to transgress this most original experience, one has to become transcendent to draw out of the fact of going the conclusion that there is a goer, to draw out of the fact of eating the conclusion that there is an eater, to draw out of the fact of acting that there is a doer. It is just this transgressing of actuality which is possible only "in dependency of ignorance" (*avijja paccaya*). This transgressing of actuality either in the sense of religious faith or of natural science belongs to the activities (*sankhāra*).

"But," the critic objects, "the fact that there is a self-consciousness? What to do with this fundamental fact, if



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SANCHI TOPES.

one can be born, grow old and die, one can disappear and re-appear again as, in dependency of mind-form is consciousness there, in dependency of consciousness is mind-form there." (D. II, p. 32).

Here again our critic will object,—This play of putting one foot before the other, is it not just the proof for an *I* identity, for a personal doer who performs this action?—just as the fact of going forwards is the proof for a man who goes? Here the answer is,—There is not a man who goes, but there is only *the going*.

"Suddha dhamma pavattanti"

just as there is not an eater who takes food, but the process of nourishing only. "I do not say, 'He takes food' etc."

it is not the witness for an *I*-identity, either in the sense of religious faith or in the sense of natural science?"

Our answer, here given, runs into a comparison,—As a man looking in a mirror always finds there the counterfeit of his own figure not because it is there but because it always comes into existence as often as he looks in the mirror, just so a man looking toward himself always again finds there this *I*, not because it is there, but because always again it comes into existence when he looks inwards. That is what the Buddha calls *asmimāno*, this pride of being, this vain belief in a real *I*-identity where there is nothing but this nourishing-process.

There is an *I*, there is self-consciousness, no Buddhist will deny that; but it is not what it seems to be, viz. the

proof for an *I*-subject (religious faith) or an *I*-object (natural science) but it is a nourishing-process, something coming out always afresh in the course of this nourishing.

Thinking is eating, is the innermost and finest form of eating; to eat means to fall together with something and to assimilate it, to digest it. If thinking falls together with the outside (*bahiddhā*) forms and forms the correspondent consciousness or if it falls together with the inside (*ajjhataṃ*) forms and forms the correspondent consciousness (here called self-consciousness) that makes no difference. All this happens in dependency of contact (*phassapaccāya*), is an eating only and does not say anything else. A possibility to go beyond that and to find a conceptional stand-point from which to comprehend life, actuality as such—such a possibility is not there; that is as impossible as that the ship should try to go beyond the wave before its own bow. Every attempt to comprehend life as such, either in the way of religious faith or of natural science, is only a new form of eating. "Just from that it becomes different, for the sake of which they think it out."

One objects again, "Admitted even that it is impossible to gain this stand-point from which to comprehend life as such, still is not this stand-point there as a *given one*? How can I recognise myself as *anatta*, if not from the fixed stand-point of an *atta*? The one is there as something given with the other one, just as with one section of a circle the whole of the rest is there as something given, and the whole of Buddhism becomes a matter of logical necessity like a mathematical scheme. The whole *I* without any remainder is *anatta*, consequently there must be an *atta* beyond this whole mass of *anattata* performing the act of recognising that."

A man arguing like that,—and unfortunately there are even men calling themselves Buddhists arguing like that, and most unfortunately of all these men write voluminous books about this so-called Buddhism—is like a dog closely tethered to a post and tightening the rope's knot ever so much the tighter the harder he tries to occupy a position farther from the post. Such a man attempts to demonstrate the *attata* by means of the *anattata* only; for him the remainderless *anattata* is the only proof for the existence of an *atta*, just as if the completeness of darkness is going to be the only proof for the existence of light.

Light shows itself, it does not need to be proved by darkness. To demonstrate a light like that one has to kindle another light, namely the light of reasoning. But one does not need a light to see a light. A light which has to be shown by means of reasoning is not a real light but the reflex of ignorance, a result of *avijjasava*.

A man arguing like that, with the proud consciousness of perfect logical necessity tries to demonstrate his truth in the form of an apparently irresistible "Consequently—" And yet he is just like a man who with the same irresistible logical necessity, concludes the following,—"There is the nutshell: there is the kernel within it; consequently the kernel must be there as something *given with* the nutshell, because it never can come into the nutshell."—"What he demonstrates is not

actuality but his own ignorance and he resembles the blind man spoken of in Magandiya Sutta who thinks he wears the clean white raiment of truth, but in reality drags with him the old dirty rag of his erroneous view.

Certainly this whole *I* is *anatta*. Certainly there is an *I*, recognising this *anattata* ("The form, ye monks, is not the self, the sensation, the perception, the activities, the consciousness is not the self") and yet by acknowledging that is not an *atta* given simultaneously, performing this recognition of *anattata*.

But how then is this possible? We answer,—How is it possible that there is a nutshell, that there is a kernel within it, and yet the one is not given with the other one by the law of contrast? Because the whole is *one growing-process*. Just in the same way there is the *anattata* of the *I*-process, there is the recognition of this *anattata* and yet there is not a recognising *atta* given with this *anattata* by the law of contrast, but there is nothing but one growing-process in which one moment always gives the possibility for the next one, as, when going, one foot always again gives the possibility of putting forwards the other one.



C. T. STRAUSS.

How is it possible to take a stand-point opposite oneself, opposite this *anattata*, without acknowledging by the mere fact of doing so an *atta*, a real Self? Because there is neither a self nor a stand-point, but only this play of putting one foot before the other one; and the one foot here is called *Nāmarūpa* and the other one *Viññāna*.

Herewith we turn back to *Patīcasamuppāda* and have to deal now with this backbone of Buddhism and its two different forms

[To be published in the next number of this Annual.]

The Buddhist Annual of Ceylon and "G.K.C."

I have just been reading a very valuable and lucid essay by a Buddhist on the real nature of Buddhism. It is valuable because it is lucid; for almost all the accounts I have read before have been not so much obscure as merely verbose and vague. It appears in the "Buddhist Annual of Ceylon," which somebody has very kindly sent me; and, bears no name except that of "An English Buddhist". But the English Buddhist seems to me to be a rather disconcerting ally for most other English Buddhists. At least, he would hardly be popular with those English Buddhists who more often call themselves Theosophists. The nearest Theosophy can come to being a popular religion is a romance of reincarnation. In other words it is a romance about the soul remaining immortally itself, through the disguises of many different lives. The "English Buddhist" not only denies this immortality of the soul, but he denies the very existence of the soul. Indeed, he denies the very existence of the self. Existence is simply a destructive cataract of perpetually disappearing thoughts and feelings, at no moment of which can anybody be said to possess anything, least of all a personality. As nobody has any personality, naturally nobody has any personal immortality. Indeed, the writer begins with a series of spirited and trenchant negatives. They at least refreshingly remind us that the English Buddhist is a very English Buddhist. He is anxious to maintain that Buddhism did not begin with Asiatics, but with "men of the Ariyan race"; and certainly there is something in his own tone of the fighting spirit of the European.

I hope he will allow another man of Ariyan race, who prefers to call himself a European and a Christian, to quote in order his clear statements about Buddhism and to append to each of them the obvious comment of Christianity. First, he says of Buddhism, "It is not a worship of the Buddha"; in other words, it does not give men anybody or anything to worship. Second, "It is not any form of Pantheism"; that is, it is a not any form of theism; it has no God and certainly none so healthy as Pan. Third, "It has nothing to do with any theories of the origin of the Universe"; that is, it does not satisfy the immortal intellectual curiosity of man about the origin of the Universe. Fourth, "It is not a body of dogma to be received as faith, on the authority of the Buddha, or of anyone else"; no, it is a body of doubts to be entertained about everybody, including the Buddha and everybody else. Fifth, "It contains no esoteric mysteries"; that is, it contains nothing of what nearly all our Theosophists meant when they call themselves esoteric Buddhists.

Sixth, "It does not teach the transmigration of souls"; that is, it does not teach the one thing which nearly all its teachers in this country have specially recommended it as teaching. Seventh, "It contains no system or college of priests, for there are no priestly functions to perform"; in other words there are no practical functions to perform. There is nothing for anybody to give to anybody; nothing for anybody to do for anybody; no substance or support that anybody has in store for anybody; no daily bread, no pardon of trespasses and no deliverance from evil.

Thus does the English Buddhist make a sweeping and ruthless clearance of the whole of Buddhism as commonly offered to the English. Of the extraordinary thing that he offers instead I will say something in a moment. But let me pause before passing on upon one of these very rapid but very right repudiations—the abrupt and absolute repudiation of the transmigration of souls. To ninety nine men out of a hundred, being told that Buddhists do not believe in the transmigration of souls will be just like being told that Moslems do not believe

in the Koran or that Spiritualists do not believe in spiritual communications from the dead. In short, it will be like being told that Calvinists never believe in Calvin or that Communists have a horror of communism. It amused me to reflect what a vast number of novels of the occult sort were swept into the dust bin by that one swift gesture of the English Buddhist. At least, I fear they are not really swept into the dust bins or even into the two-pence

TAXILA.

any volume box. I fear that the fashionable and popular novelists who write best-sellers about Egyptian Princesses reincarnated as English and American heroines will not suffer any serious decline in their sales in consequence of a metaphysical essay printed in a paper in Ceylon. I fear that "Dorinda and Her Dead Selves" will continue to appear on the bookstalls in a lurid cover representing a large idol with green eyes. I fancy that "The Nine Lives of Norma Hellways" will still be adorned with press-notices saying that he who opens the book will open the abyss of abysses. Only for a moment can we indulge in the beautiful and consoling vision in which books of this kind are never written any more, but dissolve into Nirvana and endless night. Dorinda and Her Dead Selves are evidently not dead but only damned; and those acquainted with the character of Norma Hellways will concede that a cat is allowed to have nine lives. But whether or no Norma has nine lives, she is very likely to have nine editions. And whether or no the lady



reincarnates herself in an endless series of bodies, the author will doubtless embody himself in an endless series of books. Whether or no the spirit of man can die, the spirit of man's credulity and vulgarity and love of tenth-rate hocus pocus will not die, at any rate in our time; and whether or no those special spiritual personalities can return, things as mean and morbid and idolatrous and silly will return, until something happens that is not provided for in the transmigration of souls, and trash can no longer triumph over truth.

Anyhow, the English Buddhist in Ceylon has no use for that sort of nonsense. I congratulate him on his repudiation, if I cannot in all respects congratulate him on his substitute.

Having given his definite and devastating summary of what Buddhism is not, he goes on to give a most interesting and even important summary of what it is. It is, so far as I can make out, simply a metaphysical meditation along the lines of fundamental scepticism. We are unhappy, it says, because we are continually acting or thinking or feeling on the assumption that something or other is actual and attainable and profitable. But instead of seeking for something, we should rather realise that there is no such thing as anything. Everything that seems to exist is in the very act of ceasing to exist: so that desire is literally another name for disappointment. "Life in its light, becomes a never-ceasing passing, a flux, a changing, a thing in its very inner essence passing, never the same for two successive instants of its time in all life, even in the highest sentient life, there is nothing that can be regarded as psychic substance, thing, or soul. This is the central doctrine of

the teaching, it is the cardinal point of its enlightenment." The writer is quite clear and courageous on this point: he makes it perfectly plain that this creed does not say, as many creeds do say, that material things change, but the soul survives them; it distinctly says that the soul has not an atom more survival than the material things, and indeed that there is no soul to survive. It is idle to talk about a personal identity in a future life, because there is no personal identity even in this life. Now, I am not going to develop in this place a philosophical criticism of this philosophy. I merely wish to point out what the philosophy is, according to one of its most lucid philosophers. I should like to draw attention to one or two points in the practical and moral



SIR EDWIN ARNOLD.

questions of consequences. The writer does indeed go on to maintain that the practical and moral consequences of this view involve the loftiest practice and the purest morality. But this latter part of his essay is certainly the cloudiest and least convincing part of it. I willingly believe that any number of Buddhists are very good men, but I cannot see that the theory itself, as here so lucidly enunciated, has any particular tendency to make men good.

For instance, the Buddhists call Buddha the Lord of Compassion and I think I begin to understand what those who hold this theory mean by compassion. It seems to me almost the

opposite of what Christians mean by Charity. The rough, short hand way of putting the difference is that the Christian pities men because they are dying and the Buddhist pities them because they are living. The Christian is sorry for what damages the life of a man: but the Buddhist is sorry for him because he is alive. At any rate, he is sorry for him because he is himself. "The next principle is that Dukkha, Suffering, or better Dissatisfaction, is inherent and involved in life. This of course, has been already stated in the first of the Four Holy Truths, in which we are not only reminded that the incidents which inevitably wait every living thing, birth, decay, sickness, death, are painful; but that the very conditions of individual existence are fraught with sorrow too." When a Christian saint healed a lame man, he assumed that legs are a legitimate satisfaction. When a Christian hospital cures a sick man, it assumes that life is a potential pleasure. I cannot see, on the argument, why a

Buddhist saint or hospital should help a man to anything except perhaps to Buddhism. And surely the disappointment of all desire is as applicable to benevolent desires as to selfish desires. If Faust can never say, "Oh still delay, thou art so fair," why should he say it any more when he is a philanthropist than when he was a philanderer?

Whoso deprives creatures of life; whoso uses lying speech; whoso takes to himself what is not his own; whoso leads astray his neighbour's wife; whoso is addicted to intoxicating liquor, and gives himself over to gluttony; by such actions already in this life he undermines his own well-being.

Dhammapada-

G. K. C. ON BUDDHISM.

A reply to Mr. Chesterton's criticism of an article by "an English Buddhist," in *The Buddhist Annual of Ceylon* 1923, which appeared in "The Illustrated London News" of 13th October 1923.

[BY DR. CASSIUS A. PEREIRA.]



R. Chesterton is distinctly worried. He has bearded Buddhism and Buddhism has discomposed his balance. The gay medievalist has come face to face with something still more old (for truth is timeless and a Buddha but lifts the veil), and he stands amazed at its lucidity.

G. K. C. is usually joyful when he lets loose his flashes of scintillating wit in an attempt to clear the atmosphere, and he remains joyful even when he leaves it almost as diaphanous as a November fog. But here is a sober G. K. C. For once the conjurer is cornered. Nonplussed he halts, bereft of his brilliance, and he who set out to ridicule is rendered all but reverent.

Mr. Chesterton has done us Buddhists a service. The lucidity of "an English Buddhist" is infectious, and Mr. Chesterton has shorn off all the charlatan crudities and occult accretions that for the past forty odd years, the Theosophists have diligently grafted on us. It surprises Mr. Chesterton that there is nothing of the mystic about Buddhism. It will surprise him more to learn that we are not thankful to the Theosophists for their misguided attempts to smother us in their mystic miasma; nor are they the accredited representatives of Buddhism to the West.

There was a time when Buddhist leaders, and even senior Bhikkhus, were taken in by the protestations of new-born Theosophy. At that time their Society was poor and they proffered service, which we gratefully accepted, not knowing

it was a fungus. To-day the Society is rich. It is a money-making concern. It represents nobody but itself, and some alleged Mahatmas, who are known to the world mainly through "precipitated" letters that prove to be impudent plagiarism when they are not mediumistic "occult" hocus-pocus. To-day we do not depend on Theosophists. Nobody leans on a fungus, and Theosophy is a very toad-stool. So, more strength to Mr. Chesterton's arm whenever it wields a cudgel against Theosophy, or that monstrous hybrid the "Buddhist-Theosophist."

A reply to Mr. Chesterton can, for the most part, but supplement the statements of "an English Buddhist," and reiterate and elaborate Mr. Chesterton's own conclusions, with a few explanations, to show that these are not so fanciful and far-fetched as some may think. Mr. Chesterton is delighted at the refreshing "Englishness" of the English Buddhist's trenchant and spirited negatives. One feels that, if Mr. Chesterton would but study Buddhism, he would be even more gratified to learn how "English" Buddhism truly is. Here is a religion that hits straight from the shoulder, that stands up to one, out-spoken, candid, without subterfuge, and without cringing. To us, who know a trifle both of Buddhism

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A BUDDHA RUPA.



and of the English character, it will be far less a matter for wonder if England tomorrow embraced Buddhism, than that she has so long truckled under a postulatory Syrian cult backed by Jesuitical sophistry.

Here surely is a religion after the Englishman's own heart! It is practical yet poetic. It is independent. It is high-

mettled without being hysterical. It is aristocratic without forgetting the significance of *noblesse oblige*, which, as even Mr. Chesterton will admit, is the only form of "democracy" that the world is fit for. Even if he is unaware of it, the humblest Englishman is an aristocrat at heart,—and a very good thing too, for it generally makes him too proud to stoop to meanness. Also the Englishman is wise enough to realize that there are several grades of aristocrats. He dearly loves a lord, and adores a king; all of which is just as it should be, according to Buddhism.

The "Brotherhood of Man" is a pious hope, which the fighting and wrangling, of individuals and nations, daily disproves and dashes to the dust. However much a Frenchman, or a Theosophist, may prate of Liberty, Equality, and Fraternity, these are but shibboleths. Good men ever strive for these, as ideals, and the effort is ennobling, to themselves, but these things do not exist in actuality. The world is such that always there will be the reality in a Ruhr to give the lie to the ideal symbolized by the column in a Place de la Bastille.

I gladly adopt Mr. Chesterton's admirable method, and shall give the reader, first, "an English Buddhist's" statement, then Mr. Chesterton's comment, and lastly append to each pair of quotations, the frank position of Buddhism according to the followers of its original Pali texts.

- (1) E. B. says of Buddhism, "it is not a worship of the Buddha."

G. K. C. "In other words, it does not give men anybody or anything to worship."

Buddhism is truly not a worship of anybody or anything. It is a method, a way, for the annihilation of suffering. Yet mankind, being weak and inclined to emotion, longs to worship and adore; and Buddhists are no exception. They do not pray to the Buddha for anything, but they worship and adore Him as the Incomparable One who gave them their religion. This the Buddha Himself did not forbid, albeit He did say this—"He, O Ananda, who shall fulfil all the greater and lesser duties; conducting himself with propriety and in accordance with the precepts, by him is the Tathagatha honoured, esteemed, revered, and worshipped with best of worship."

- (2) E. B. "Buddhism is not any form of Pantheism."

G. K. C. "That is, it is not any form of theism; it has no God and certainly none so healthy as Pan."

As to the pun, *chacun à son goût*; but Buddhism certainly recognises no Almighty God, or Creator, or Supreme Being, or all-pervading Conscious Force, or Intelligent Pervasive Power that is, or is not, experimenting, on evolutionary or any other lines, and is propitiated, or not propitiated, by prayer, sacrifice, and worship. Such a God, we hold, is, an unwarranted profitless assumption, that tends to unman and degrade. The Theosophists, as sophisticated theists, have misinterpreted Buddhism to

the Occident long enough to make an English Buddhist's plain statement necessary.

- (3) E. B. "Buddhism has nothing to do with any theories of the origin of the Universe."

G. K. C. "That is, it does not satisfy the immortal intellectual curiosity of man about the origin of the Universe."

Now, if anything equals man's immortal intellectual curiosity about the origin of the Universe, it is man's immeasurable ignorance on that same subject. A Buddha propounds no theories with regard to the universe, or anything in it. A Buddha has done with theories. *He knows*. He knows that the universe had no origin. The universe, with its ceaseless flux of rising and dying stars, is as eternal as the eternal laws that govern it. Indeed the universe, and its laws, are two aspects of one and the same



ANOTHER VIEW OF KANDY PERAHERA.

thing. To know this is to approximate to Buddha-knowledge, and a Buddha shows the way to this very knowledge. Mere curiosity is vain, as the passing years have proved. He, whose curiosity is aroused on any subject, if he be wise, wastes no time but sets about qualifying himself to master that subject. Let Mr. Chesterton but master the Universe, a Buddha shows how, and he will cease to worry about its origin.

- (4) E. B. "Buddhism is not a body of dogmas, to be received as faith, on the authority of the Buddha, or of any one else."

G. K. C. "No, it is a body of doubts to be entertained about everybody, including the Buddha and everybody else."

Quite so. Healthy doubt is the prerequisite to progress. "Accept nothing," says the Buddha, "without keen investigation, analysis, and reason. Take nothing on faith. Accept nothing by report. Accept not tradition. Do not accept only on the ground that a statement is logical, that it is found in books, that it is in accord with your beliefs, or because you think it is right. *Accept only when, of yourselves, you know.*" This advice is certainly not meant for babes or weaklings; but can Mr. Chesterton deny that this indeed is virile counsel. "Take investigation, analysis and reason for your guides, and accept only when you know"; it is fit advice for the *men* of this earth though, one is prepared to admit, the men are few.

- (5) E. B. "Buddhism contains no esoteric mysteries." G. K. C. "That is, it contains nothing of what nearly all our Theosophists meant when they called themselves Esoteric Buddhists."

Absolutely so. One does not intend to be hard, but he who calls himself an Esoteric Buddhist is either fool or fraud. Esoteric Buddhism is a Russo-American cult, just over forty years old (although nonexistent Mahatmas are conveniently brought in to prove it older), to which genuine Buddhism yet remains Esoteric. "I have declared the truth," asserts the dying Buddha, "without making distinction between exoteric and esoteric doctrine: for, in respect of the Truth, the Tathagata has no such thing as the closed fist of a teacher who keeps some things back."

- (6) E. B. "Buddhism does not teach the transmigration of souls."

G. K. C. "That is, it does not teach the one thing which nearly all its teachers in this country have especially recommended it as teaching."

Mr. Chesterton rings the bell again. Naturally, when Buddhism teaches there is no soul, it cannot maintain that one transmigrates. Buddhism denies the existence of a soul or permanent self. It affirms that existence is but a cataract of perpetually disappearing thoughts, feelings and volitions, without personal immortality.

- (7) E. B. "Buddhism contains no system or college of 'priests,' for there are no priestly functions to perform."

G. K. C. "In other words, there are no practical functions to perform. There is nothing for anybody to give to anybody; nothing for anybody to do for anybody; no substance or support.....no daily bread, no pardon for trespasses, and no deliverance from evil."

It is just here that Mr. Chesterton is whimsically pathetic. He almost blubbers as the solid earth sinks beneath his blissful boots, and, at one stroke, are swept away heavenly bread-basket, celestial squire, and cherubic constable. Truly life is sorrow. But one learns with pleasure that priestly functions are the same thing as

practical functions. Heretofore one believed that, at those pre-eminently sacerdotal functions of births and deaths, the practical part fell to midwives and grave-diggers, while the priest was content with godly gabbling.

With regard to the "transmigration of souls" heresy, for whose introduction to the West "as a central teaching of Buddhism," we must thank the Theosophists, a word of explanation is necessary.

A being has no soul, or self: yet all beings, till the attainment of Enlightenment, cherish a belief in the continuity of a self. In this they are half right. There is a continuity,—of a *flux*. The fact of continuity, with its coexistent memory, gives birth to the delusion of self, soul, and identity. "It is idle to talk about a personal identity in a future life, because there is no personal identity even in this life." The Buddhist phrase is—"He is not the same, neither is he another."

Mr. John Smith, M. P. is not the same mentally or physically as Master John Smith, who toddled to school fifty years ago. Neither is he another, for the M. P. effects could not have arisen without those toddler causes. John Smith, M. P. then, is the same as John Smith, toddler, in continuity, though not in identity. This is a subtle difference whose profound importance is perceptible only to the wise, and the wise are rare even among the intellectuals of any one time. Therefore novels such as "The Myriad lives of Myra Mountjoy," or "Solomon Dunderhead's Dead Souls," will continue to flourish on the bookstalls. They have just that sop of half-truth that satisfies, the modern Cerberus, whose three heads tell him three different things. It is the inquisitive head, which is convinced that, if its "soul" is going to exist hereafter, it is reasonable to believe it existed before, that is placated by Myra's Myriad Lives. The religious head, which would mostly be "Christian," of sorts, in England, is bored stiff with exploded dogma, and is now with increasing difficulty lulled to sleep, an envious eye on its inquisitive brother, and a bitter-sweet taste in its mouth, with chantings, classical music, and latterly, even cinema shows and dancing. The scientific head is busy with borderland bugs and their blastospheres; when it is disengaged, which is rarely, it casts a quizzical glance or a contemptuous gaze on its religious fellow. Oh yes! the "occult" novel is by no means dead. The Egyptians had it in the past, Theosophy is based on it in the present, and the New Jerusalem will probably enjoy it in the future. But its votaries will certainly not "dissolve into Nibbana," whose endless calm has surmounted all delusion of self.

Mr. Chesterton's description of world-suffering is excellent. A Buddhist could scarce better it. The measure of the universe is only equalled by the measure of the suffering in it. "Birth is sorrow, decay is sorrow, disease is sorrow, death is sorrow, to be burdened with the unloved is sorrow, to be separated from the loved is sorrow; not to get the desired, that too is sorrow, briefly, all this clinging to existence is sorrow." This concise statement, made by the Buddha, might be expanded into a book, but it cannot be improved. The bliss of ignorance does not last, no mundane happiness does, therefore all cosmic happiness is really sorrow. To see things as they really are is to see this that all mundane happiness, without exception, is evanescent,

and not to be clung to. "Not even for the duration of a lightning-flash is there such a thing as unadulterated happiness in the universe." This is the first truth of Buddhism. The second is that the cause of suffering is craving, a vain lusting for joy of the senses, "that clings now here now there." The third truth is that Nibbana, the Hypercosmic, is eternal bliss. It is the attainment of the saint, while yet living on this earth. The cosmic, being wholly sorrow, the hypercosmic, must be wholly bliss, even as absolute non-darkness cannot be other than absolute light. It is craving that prolongs clinging to existence, and it is the delusion of self, or soul, that begets craving. See things as they really are, and you realize "non-soul." Realize "non-soul," and you annihilate craving. With the annihilation of craving you attain Nibbana. Here it must clearly be understood that Buddhism does not teach that the annihilation of craving is Nibbana. Nibbana is not any kind of annihilation whatsoever. The realization of non-soul and the attainment of Nibbana are simultaneous. Nibbana is a positive gain, is cause; the annihilation of craving is effect. The fourth truth is the Noble Eightfold Path, which is the way to the Hypercosmic. As flint and steel, properly used, will yield fire, so body and mind—through right life and meditation correctly performed, will yield the Hypercosmic Wisdom which is Nibbana.

Mr. Chesterton is perfectly right when he says that no theory is going to make men good. It is not claimed that Buddhists, merely by birth and adoption, are better men than others. But we do claim that the earnestly thoughtful acceptance of the Buddha's teaching, and subsequent actual treading of the Noble Path, does mean practice of the loftiest and purest morality.

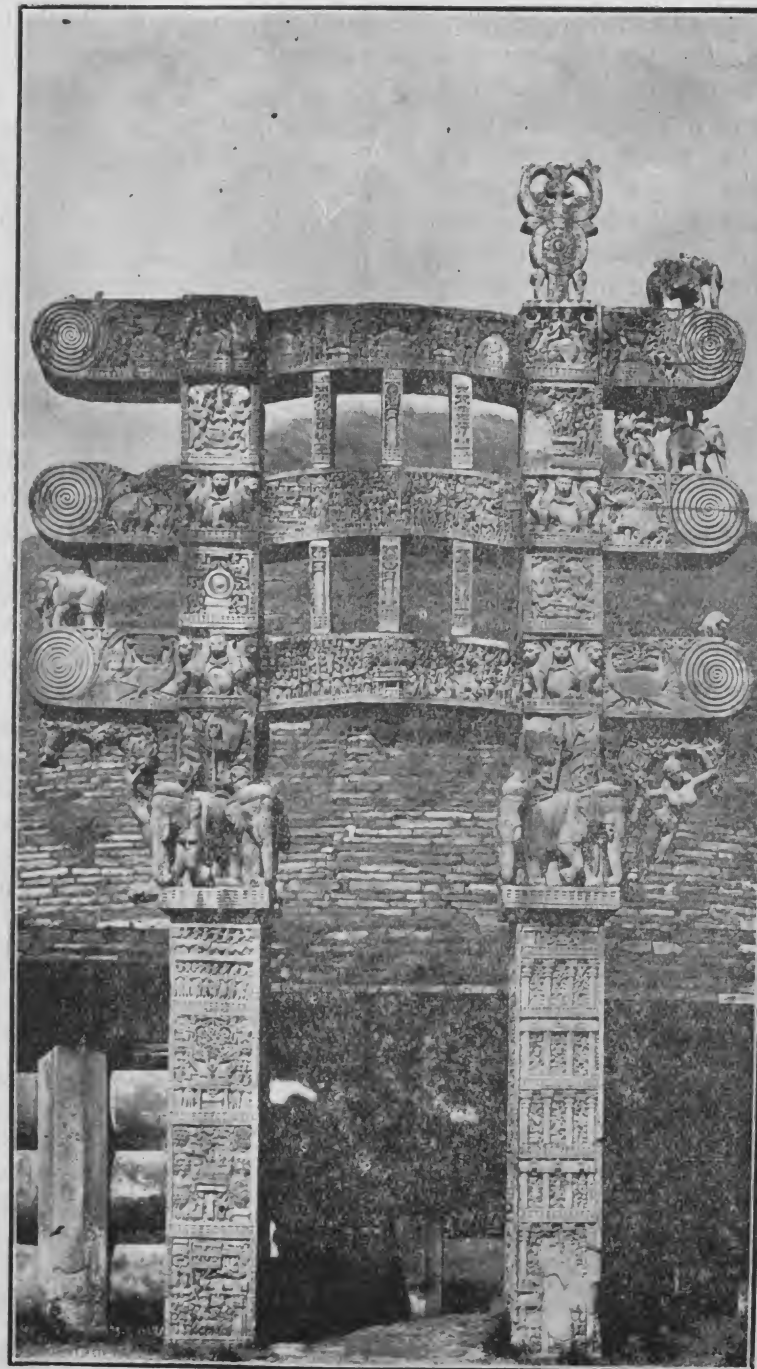
Again, Mr. Chesterton is right in admitting that Chris-

tianity has nothing similar to the Buddhist notion of Compassion. Christian charity is a clinging mundane thing, like an old lady fretting over a pampered poodle. The compassion of the Buddhist includes both poodle and old lady, if the latter is yet bound to the wheel of life. Christian charity, emotional, adds chains of delusion. Buddhist compassion, understanding, would set free.

This does not mean that the Buddhist is to be callously indifferent to pain in others. "When a Christian hospital cures a sick man, it assumes"—according to Mr. Chesterton—"that life is a potential pleasure."

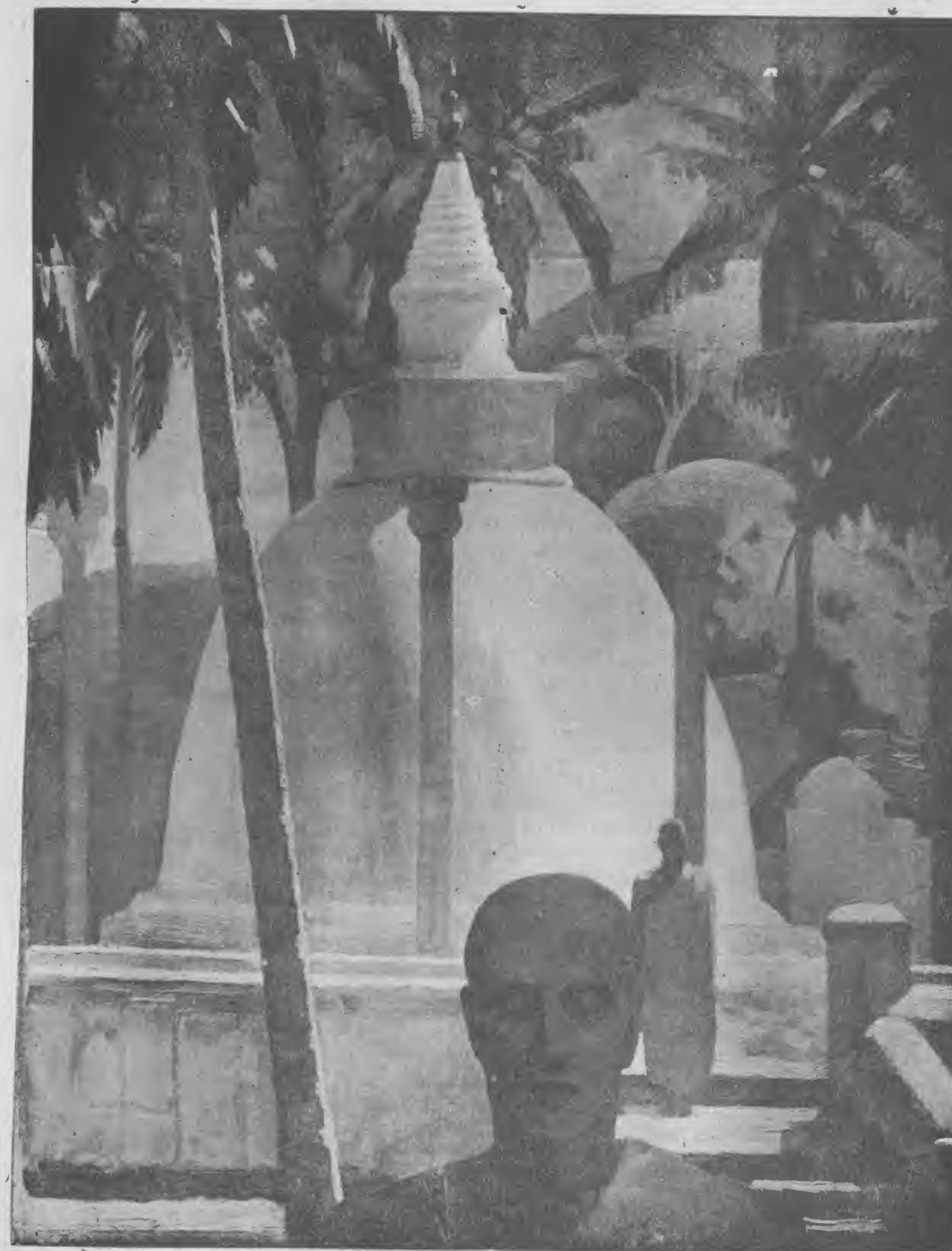
The Buddhist motive is twofold. First; to heal others, if one can do it, is to ease others of pain. The Buddha Himself healed a lame woman, and Buddhist Kings have endowed hospitals for man and beast. Health, among many other things, is indeed a "legitimate satisfaction." Suffering is not always equal in degree, and the compassionate heart ever seeks to relieve suffering. Second; the human state, where gross pain and pleasure are fairly balanced, is potent for treading the noble path to Freedom. Intense pain, or intense worldly pleasure, overbalances this fine equilibrium, one way or the other, and the equanimity essential for the successful practice of the Buddha-law is not attainable. So it is a Buddhist's duty to always help maintain the balance; it is right to help a human being to remain a healthy human being, with the hope that he will "make hay while the sun shines." And he, who helps, himself treads the noble way.

Benevolent desire may truly be as disappointing as selfish craving, but there is a distinct difference. The distinction is that the former ennobles, calms, and is conducive to salvation, —whereas the latter degrades, excites, and is conducive to damnation. Worlds divide Cordelia's kiss from the selfishness of her sinister sisters.



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GATEWAY, SANCHI TOPES.



By E. H. Brewster. (Italy).

MIHINTALE CEYLON.

THE GOOD LAW.

"WEEP not for me," the dying Teacher said,
 "Prepare to follow me to the Great peace.
 Walk in the Path as I commanded you,
 The endless round of life and death shall cease.
 No tangled web of sorrow shall ye weave
 When pride, desire, and cruelty have died.
 Walk in the Noble Path, hold fast to Truth
 And you will ever have me by your side."

Oh, blessed Lord of Tenderness and Love,
 Your First Commandment bids us kindly treat
 All living creatures, be they great or small,
 Footless, four-footed, or with many feet.
 This Precept must be well and truly kept
 By all who hope Deliverance to gain ;
 No one can tread the Holy Eightfold Path
 Who disregards a sentient creature's pain.

Yet men go forth timid stag to hunt ;
 For gaily plumaged bird they lay a snare,
 Betray the trust of faithful dog and horse,
 Spread death and desolation everywhere.
 Bound to the Wheel of Life and Death they stay
 While sorrow, suffering, and despair increase,
 For they have failed to listen and obey—
 Alas, men wander far from the Great Peace.

But those who shed benevolence on all
 Earth's living creatures, and who walk aright
 Fulfilling the Good Law, shall freedom gain,
 The end of pain and sorrow is in sight.
 All homage to the Blessed Lord who lit
 The Lamp of Knowledge in whose light we see
 All life is one. Om mani padme om !
 Strive for the Great Peace, strive unceasingly.

Geraldine E. Lyster.

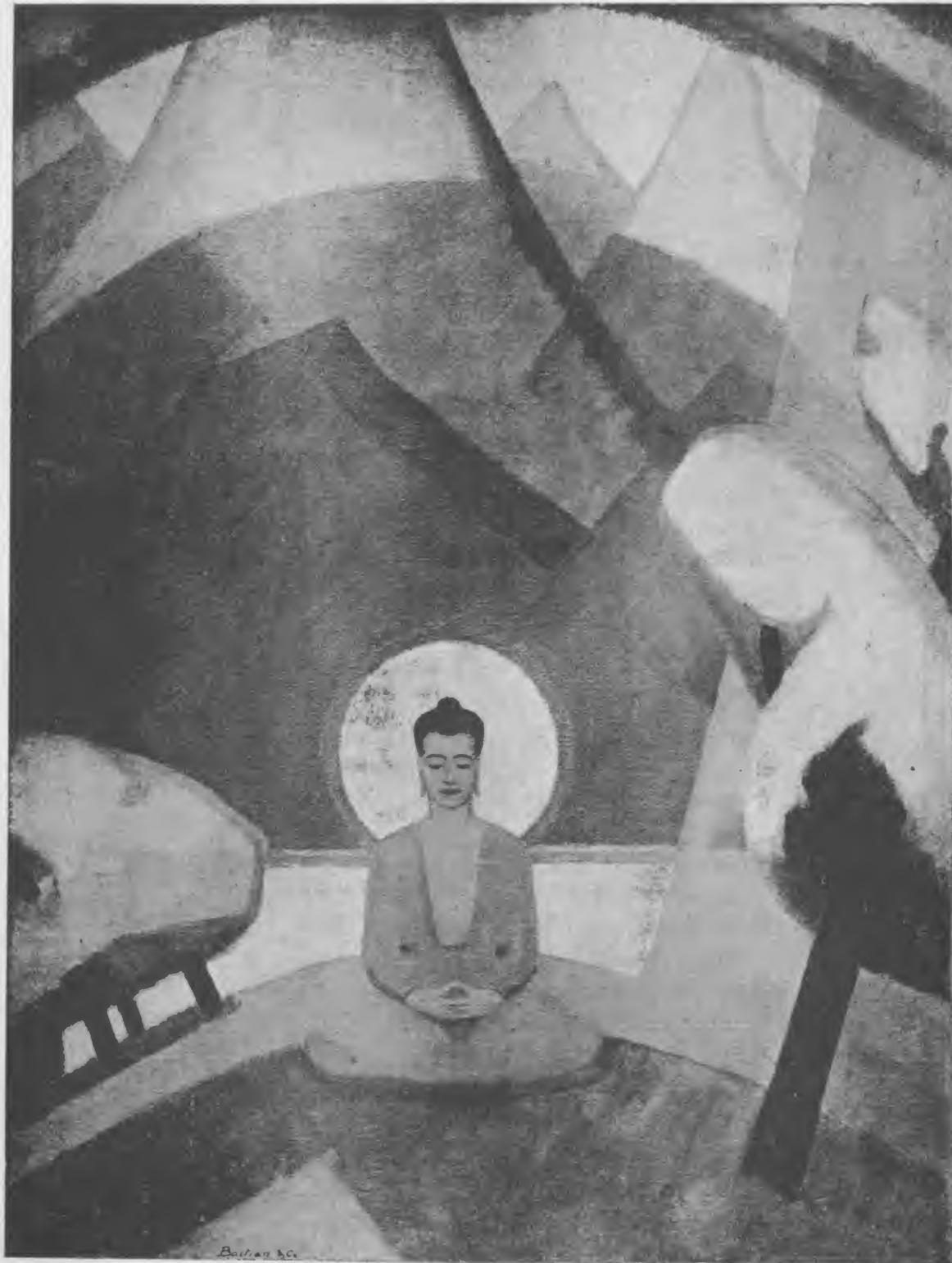
PRIZE POEM.

SO PASSATI.

HE sees ! A sudden bliss is in his mind
 Illumined with that Light whereto the suns
 Of all the Chakkavalas is as dim
 Twilight ! How shall he sing his joy, who, blind
 Since first his life began, beholds at once
 The dazzling wonder of the light ? What hymn
 Tuned to what human music shall proclaim
 To all the world the glory of that Sight
 Which pierces now through universal gloom ?

As from a dream of horror and of shame
 One starts up waking to the morning light
 Relieved and glad, and sees about the room
 Some others clasped yet in most ghastly dreams,
 Writhing and whimpering, or shouting loud
 In maniacal laughter ; even so
 From the mad chaos and the mingled screams
 Of agony—e'en from the world that cloud
 Of night has flown for him. Henceforth Life's woe
 May not unseen assail him. Lo ! He sees,
 And helplessly before him totter all
 The erstwhile fearful-seeming mysteries
 That sought to snare, to capture, and enthrall !

GEORGE KEYT.



By E. H. Bréwster. (Italy).

A STUDY OF LORD BUDDHA IN MEDITATION.

THE SERPENT ILLUSTRATION DISCOURSE.

[BY DR. CASSIUS A. PEREIRA.]

(THIS Sutta, delivered by the Buddha, "out of compassion for all beings," illustrates life's inherent suffering, and, like His other sermons, is intended to stimulate effort after Nibbāna attainment.)

The First Great Council of Arahats, presided over by the Great Disciple Maha Kassapa Thera, assigned it to the "Mūṭugāma" section of the Samyutta Nikāya. 227 years after the Teacher's Parinibbāna, when the Third Great Council of Arahats, under Moggaliputtatissa Thera, decided to send out missionaries, the Arahata Majjhantika repeated this discourse, with great effect, at Kashmir and Gandhāra; and the Arahata Mahinda did likewise in Ceylon. So this Sutta is said to have had both a distinguished history, and been of incalculable benefit to men.)

Thus have I (the Arahata Ānanda Thera) heard: On a certain occasion the Accomplished One was living in Anāthapindika's temple, at Jetavana, near Savatthi. At that time the Accomplished One, calling "Bhikkhus!" summoned the Brethren. Those Bhikkhus replying, said "Lord!" to the Accomplished One, and the Accomplished One addressed in this wise.

"Just as if four serpents existed, O Bhikkhus, having fearful power, exceedingly poisonous, and then a life-loving, death-undesiring, happiness-craving, sorrow-disliking man should approach there.

"To him thus is it said—'O man! by you must these four serpents, fearfully powerful, highly venomous, from time to time be roused, from time to time be bathed, from time to time be fed, from time to time be put to sleep.

"If ever, O man, one or the other amongst these four fearfully powerful, highly venomous serpents, should become angry with you, just then shall you, O man, approach death. After death is suffering.' And it is said—'What you, O man, think fit, that do.' Then, O Bhikkhus, that man, frightened of the four fearfully powerful, highly venomous serpents, flees helter-skelter.

"If then, to him, this should be said:—'O man! we five torturers, ever behind you following, shall, if anywhere we see you, just there take your life.' And it is said—'Whatever, O man, is proper for you, that do.' Then, O Bhikkhus, that man, frightened of the four fearfully powerful, highly venomous snakes, frightened of the five torturers combined, flees helter-skelter.

"If now to him, a constant companion with uplifted sword, a sixth executioner, thus should speak:—'O man! ever behind you pursuing, I shall, whenever I see you, just there cut off your head. Whatever, O man, you deem fit, that do.' Then,

O Bhikkhus, that man, fearful of the four snakes, frightened of the bunch of five torturers, terrified at that constant companion, the sixth executioner with uplifted sword, flees helter-skelter.

"He sees a desolate village, and he enters each house thereof but he enters into emptiness, he enters into worthlessness, he enters into what is void (of any form of sustenance). Whatever vessel he handled, he handled emptiness, worthlessness, and what was void. To him, now, is said—'This desolate village, O man, shall be destroyed by village-plundering robbers. Whatever occurs to you, O man, as fit, that do.' Then, O Bhikkhus, that man, terrified of the four fearful serpents, the five torturers, the sixth executioner with uplifted sword, and now of these village-plundering robbers, flees helter-skelter.



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DR. CASSIUS A. PEREIRA.

"He sees a great sea of water. The hither bank abounds with doubts and fears. The further shore will yield safety and freedom from fear. But, to cross over that flood, is no boat, nor is a bridge thrown over. Then, O Bhikkhus, that man thinks thus:—'This indeed is a mighty sea of water. The hither side is full of uncertainty and fear; the further shore offers safety and freedom from fear. For crossing there is no boat, nor is there a bridge to go over. It will be well if I, having gathered grass, dry wood, branches, and leaves, and having bound together a raft, should, with the help of that

raft, exerting hands and feet, win in safety the other shore. Then, O Bhikkhus, that man, having gathered grass, driftwood, branches and leaves, and having bound together a raft, with the help of that raft, exerting hands and feet, crosses in safety to the further shore. There beyond, gone to the other shore, he stands established, a Brāhmana.

"An allegory indeed, is this, O Bhikkhus, made by me for profitable understanding. To this (illustration) I declare then, O Bhikkhus, this meaning:—

"The four serpents, fearfully powerful and highly venomous, are really these four great elementary forces—Solidity, Cohesion, Vibration, and Preservation.

"The five adverse torturers, O Bhikkhus, is indeed the name for the Five Groups of Attachment, namely—the Form attachment-group, the Sensation attachment-group, the Perceptions attachment-group, the Tendencies attachment-group, and the Consciousness attachment-group.

"The comrade from childhood, O Bhikkhus, named the sixth executioner, who comes with uplifted sword, is Craving for pleasure.

"What is called a desolate village, O Bhikkhus, are the six internal organs of sense. Now truly, O Bhikkhus, with regard to the sense of sight, the learned, understanding, wise man, closely examining it, realizes it is empty, realizes it is worthless, realizes it is void. Now truly, O Bhikkhus, with regard to the senses of hearing, smell, taste, and touch, the learned, understanding, wise man, closely examining them, realizes they are empty, realizes they are worthless, realizes they are void. Now truly, O Bhikkhus, with regard to mind, the learned, understanding, wise man realizes it is empty, realizes it is worthless, realizes it is void.

"What, O Bhikkhus, are called village-plundering robbers, are the six external objects of sense. The sense of sight, O

Bhikkhus, delighting, seeks contact with pleasing forms. The sense of hearing, with delight, comes in contact with pleasant sounds. The sense of smell, with delight, comes in contact with pleasing scents. The tongue, delighting, samples pleasant tastes. Tactile sensation, with delight, enjoys pleasant contacts. Mind, with delight, ponders over pleasant ideas.

"The great sea of water, O Bhikkhus, is really the name for the Four Floods,—the flood of Sensuous Pleasure, the flood of Craving for Existence, the flood of False Views, the flood of Non-understanding.

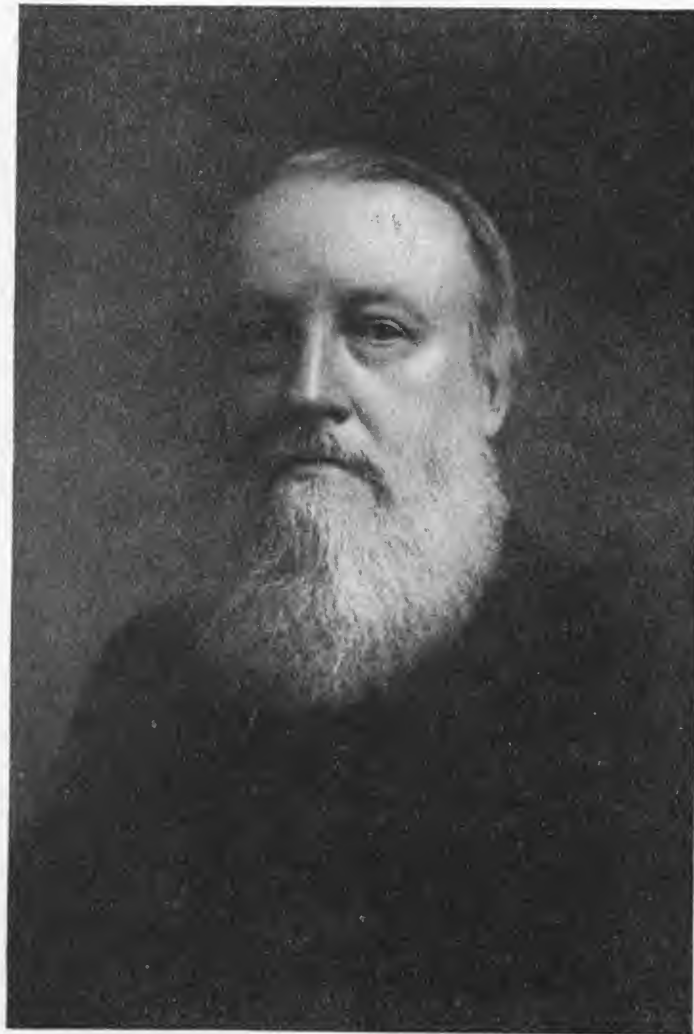
"The hither bank, O Bhikkhus, abounding with doubts and fears, is the name for Delusion of Soul. The further shore, O Bhikkhus, safe and free from fear, is verily the Nibbāna.

"The raft, I proclaim, O Bhikkhus, is indeed the Noble Eightfold Path,—this namely:—Right Understanding, Right Aspiration, Right Speech, Right Deed, Right Mode of Livelihood, Right Effortful Will-power, Right Mindfulness and Right Concentration. I compare exertion, O Bhikkhus, with hands and feet, to the energetic perseverance required. And a true Brāhmana, O Bhikkhus, is he who, having crossed and gained the other shore, there stands established, an Arahat. So I declare."

Thus was it spoken by the Accomplished One, and pleased, those Bhikkhus were delighted with the discourse of the Blessed One.

And you, my disciples, who have been taught the Most Excellent Law, think ever of this, that all things pass away. Wherefore be no more bowed down by care. Use with diligence the mean I have provided for you, Reach forward towards your native country where there is no more parting, Only the light of wisdom which I have unveiled can chase away the darkness wherewith this world is covered.

Po-shs-hing-tsan-ching.



Emanuel F. Mills

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A Brief Sketch of the Buddhist Movement in California.

[BY MRS. IRENE TAYLOR.]



WING to the kindness of the Lord Bishop, Koyu Uchida, and the courtesy of the Reverend Robert Clark, I am able to place before the readers of the Buddhist Annual of Ceylon, not only a view of the Vihara, but a short account of Buddhist activities in California, U. S. A.

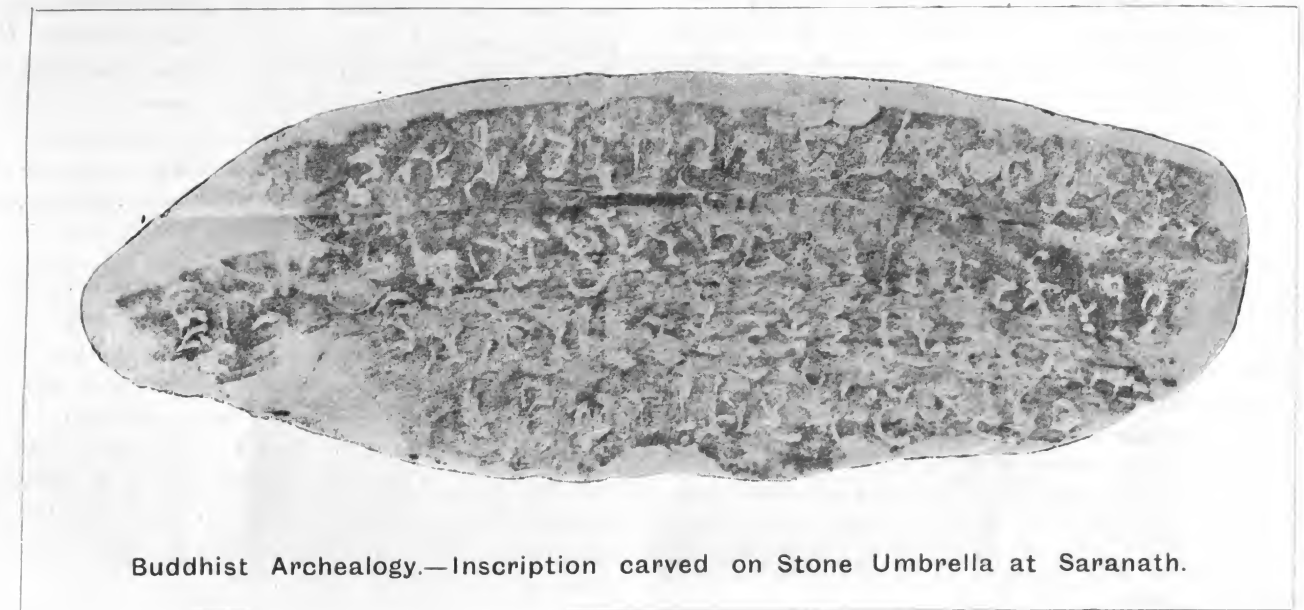
At 1881 Pine Street, San Francisco, California, the most charming city of the Golden State, adorned in its beauty by the tints of pearl borne in by the mists from the mighty Pacific, stands the Vihara. This Buddhist Church was built in September 1899. Plain, unassuming, but dignified in its simplicity, it stands amid its surroundings, a fit type of the Eternal Truth: a symbol of the Master.

grown until it now controls the United States and Canada in the Sinshu sect. At the present time there are twenty-seven Buddhist Churches with forty priests. The membership numbers over eight thousand. It is of special note that the members are mostly young people, and a great deal of interest is being taken in the philosophy of Buddhism.

The Church property is valued at from \$450,000 to \$500,000.

THE ENGLISH SERVICES.

This part of the work was begun in 1920 by the Rev Kirby (Sagaka Shaku), who was alone in the work until September 21st, 1920, when Drs. Robert Clark and Alice J. Clark



Buddhist Archeology.—Inscription carved on Stone Umbrella at Saranath.

At the time the Vihara was established, it had a membership of three hundred. It was organized by the Japanese and American Buddhists. This movement originated with the late Rev. Sonod, and Nisiziani. Services are held in the English and Japanese languages, every Sunday, and the former is always spoken in the Sunday School, which is under the management of the Rev. Alice Clark. The bright, happy intelligent faces of the little children, testify to the efficiency of the teacher.

The present officers in charge of this movement, the Lord Bishop Koyu Uchida and the Rev. J. Kakitara, the latter in charge of the Japanese congregation, are men well fitted for their duties. Able, energetic, with benevolence shining from their faces, they are respected by all.

Since the time of its organization, the movement has

were ordained by the Lord Bishop Uchida. In October 1921 the Rev. Kirby was sent to Honolulu, and since that period, the Revs. Clark have had charge of the work in San Francisco. The classes are growing rapidly under their management.

On May 4th 1922, the first All-American congregation membership was inaugurated. The growth of this is slow, but plans are being considered that will enable us to increase more rapidly.

From the greed and blood of the West, may the Lotus spring forth in all its purity, and shed its fragrance over the lives and hearts of men, until the waste places shine in beauty like the desert under the rays of the Moon in the solemn night.

Sausalito, California,
U. S. A. August 1, 1923.

The Causal Formula in Terms of Happiness.

[By A. D. JAYASUNDARA]



BUDDHISM has been characterised by some Western critics with an imperfect understanding of the Dhamma as a system of glorified pessimism. This serious misconception has gained currency in the West in a great measure owing to the misapprehensions of the German philosopher Schopenhauer, who in an egotistical way extolled Buddhism ranking it patronisingly as only second to his own system of pessimism. Apart from this circumstance however, there are critics who still maintain that because the ultimate spiritual good of all other religions is eternal life in heaven and the *summum bonum* in Buddhism is a clear negation of individualised existence, Buddhist Nibbana is annihilation, and hence the Dhamma is a system of pessimism. Such people ignore the significant fact (when dealing with all Buddhist teachings one should always keep it in mind) that the doctrine of the golden mean, *Majjhima patipada*, applies to the Nibbana doctrine, quite as much as it does to each and every other tenet of the Dhamma.

"If any teach Nirvana is to live
Say unto such they err.
If any say Nirvana is to die
Say unto such they lie."
Such is Sir Edwin Arnold's severe admonition.

Nibbana is in short the mean between individualised existence and total annihilation. It is not a mere concept, *Pannatti* like space or time, but a *vatthu*, basic element—hence *Nibbana dhatu*. Nibbana is object, *arammana* of the transcendent, *lokuttara* mind, and can be experienced here and in this life, *dittha dhamma sukha viharena*. One thing only we can however predicate of Nibbana; in the words of the Venerable Nagasena: "Nibbana is."

The all-important question, which every earnest seeker after truth has to address himself, early in his quest, is whether in seeking an escape from this world of sorrow (this "vale of sorrow" as the Christian Bible puts it) he can ever find such escape in heavenly life or not. All the religions start with this one great postulate: that sorrow is a thing given. Perhaps Buddhism and Vedantism lay emphasis on sorrow more than other systems of religion. But it is nevertheless the *raison d'être*, from which all religions derive their motive and find their justification. But for sorrow religion has no meaning, has no message for humanity.

The Master has therefore expounded, in His well-known formula of Causal genesis, His ontological philosophy with marvellous precision and profound insight. The *Paticca Samuppada* is an elucidation of the circle of births, deaths and rebirths—*Sansara Vattha*. Most Buddhists are familiar with the twelve links of the chain, and this knowledge is indeed an essential thing as it confers the hall-mark of *Sammaditthi*.

The first two Holy Truths of Sorrow and Sorrow's Cause are explained by this chain of twelve *nidanas*, links. But the fact that the Tipitaka in one solitary place (of course so far as we know) has laid down twelve additional *nidanas*, which deal with the two remaining Holy Truths of Sorrow's Ceasing and the Way thereto in continuation of the same causal series has *mirabile dictu* not yet received the attention nor aroused the interest of the student of Buddhism, which the importance of the matter rightly deserves.

In the Samyutta Nikaya, Vol. II, of Mrs. Rhys Davids' translation we find a causal Formula of twenty-four *nidanas* beginning with *Avijja paccaya Sankhara* and going down to *Bhava paccaya jati*, *Jati paccaya Jara, Marana, Dukkha*, etc; and the additional twelve links are continued thus: *Dukkha upanisa Saddha, Saddha upanisa Pamojja, Pamojja upanisa Piti, Piti upanisa Passaddhi, Passaddhi upanisa Sukham, Sukha upanisa Samadhi, Samadhi upanisa Yatha bhuta nana dassana, Yatha bhuta nana Dassana upanisa Nibbida, Nibbida Upanisa Viraga, Viraga upanisa Vimutti, Vimutti upanisa Khaye Nanam, Khayes Nana upanisa Asavakkhayam*.

In the Patthana Mahapakarana are to be found 24 Modes of Relation, which are more comprehensive, profound and far-reaching than anything found elsewhere on the subject in any known system of philosophy. The first of these 24 Relations is *Hetu Paccaya*—the Causal Relation. This is the *Paccaya* that applies to *Paticca Samuppada*. And *upanisa Paccaya* is also one of these 24 Modes of Relation, and *upanisa* means Causal Association. It is *upanisa Paccaya* that comes into play in connection with this complementary series of 12 additional links.

Mrs. Rhys Davids writes of the Causal Chain: "Yet more refreshing is it to find that oasis on p. 26, where a causal sequence of joy and happiness is for this once only harnessed to the scheme. How might it not have altered the whole face of Buddhism to the West, if that sequence had been made the illustration of the Causal law. And how true! Yet, how it is hidden away in this book! How many students of Buddhism have even seen it! The discovery of the statement was to the writer some 20 years ago like a flash of sunshine in a dark room." Even as *Paticca Samuppada* is a description of individual existence in the round of births and deaths, this complementary series of twelve is an explanation of how a being gains Emancipation from *Sansara* by attaining Nibbana. If the first series of twelve is an elucidation in terms of Sorrow, the second series is indeed an exposition in terms of Happiness.

Mrs. Rhys Davids' words therefore apply here in their full force and significance. *Avijja* causes *Sankhara*, but *Saddha* arises casual association with *Dukkha*. It will be at once

noted that the words are *Paccaya* in the one series and *Upanisa* in the other series. *Avijja* so to say gives rise to *Sankhara* by way of cause, but *Dukkha* does not so produce *Saddha*; by association with *Dukkha* *Saddha* comes into being. Here we are confronted with a difficult problem. Once however the solution to this crucial question is found, the rest of the links fall into line and can be easily explained. Now let us meditate for a few minutes on this important problem: How does *Saddha* arise in causal association with *Dukkha*? That is the question. It will be noted at once that *Dukkha* and *Saddha* are as the poles apart. How then is it possible that *Dukkha* will produce something that is diametrically opposed to itself? There is absolutely nothing in common between the two things. Yet *Dukkha upanisa Saddha*. Let us however consider the matter patiently in this light, and we may get a glimpse of its explanation.

Dukkha (Sorrow) is a deep-seated disease to which all flesh is heir, all life is subject. The reign of *Dukkha* is mightier than the power of all empires and extends from the lowest hell to the highest heaven.

Inasmuch as there is this dire disease in the world, there are also many physicians and as many supposed remedies for its cure. The initial difficulty is, that a particular person should realise that he is actually ill and suffering from this great malady of *Dukkha*, in a word that he is a patient. Some will vehemently repudiate the idea, insisting that they are hale and healthy. These so-called optimists will never get a chance for they are beyond all redemption. It may well

be that these megalomaniacs will never give a thought to the trouble and will perish without ever making the discovery at all. Some more fortunate, perhaps may realise that they are stricken with the disease, when it is only too late and the disease has so far developed that it is then beyond all hope of treatment and recovery. Such *soi disant* optimists, who make-believe that they are impervious to the ailment, will consequently enjoy the pleasures of life, so they eat, drink and dance for to-morrow they die. Were the patient ever to find a cure, he must in the first place realise beyond any doubt that he is really ill and stricken down by this dire disease of Sorrow. Then indeed he is sure to search for a physician.

Now the next great difficulty is to find the right doctor, the greatest specialist that can be found. There are and have been doctors and doctors, some with wonderfully high qualifications and others of necessity mere quacks and impostors. Who

are really the expert physicians? This is the all-important question that the patient must next put to himself. However important may be the advice and suggestion of friends and well-wishers, this is a matter which in the end the patient must decide for himself. He should inquire, whether there have been instances of any cures. If so who is the doctor?

Now the range of his choice is luckily quite a small one, for there have been only three physicians who have actually prescribed a treatment which can be said to be of universal application. These are, to mention them in the order of time, Buddha, Christ and Mohamed. These are the only three doctors of world-wide reputation. There have been lesser lights in the profession, but their treatment and careers have been confined to certain tribes, peoples and races and never intended to be of general benefit to humanity. These were Krishna, Zoroaster, Moses, Confucius, Laotze, etc. It is unnecessary to enumerate the quacks who have imposed upon suffering humanity for countless ages and caused endless misery.

Now the simplest and most effective way to choose the

proper doctor is to consider whether he has rightly diagnosed the cause of the disease. Have any of these physicians Buddha, Christ or Mohamed rightly diagnosed this particular case? Christ and Mohamed quite in keeping with their knowledge and teachings have assigned the cause of the disease to an invisible, mysterious and supernatural agency, namely *God*. Whereas the Buddha on the other hand has traced the cause to a quite natural, simple and clear source—*Craving (Tanha)* in the patient



WATTARAMA VIHARA.

himself. In short, the Buddha, the scientist *par excellence*, has discovered a physiological cause for the disease, whereas the other two doctors who combine with their knowledge of therapeutics the functions of the sorcerer and the thaumaturgist have assigned an external agency as their diagnosis. It is therefore quite clear that the treatment of the former will necessarily be strictly confined to a course of pure medical treatment whereas the latter must have recourse to prayers, supplications, oblations, exorcisms and sacrifices. Now the patient, if he is really one who has out-grown the primitive stage which is the childhood of the human race, will naturally prefer the physician who prescribes a scientific course of treatment. But if the patient happens to be one who has not yet become an adult among religious people and is still in the swaddling clothes of infancy, he is sure to choose the treatment of the thaumaturgists and the sorcerers.

The adult among religious men will ask himself: is it possible that the goal of an eternal heavenly life held out by Christ and Mohamed, which is to be attained by faith and grace, prayer, forgiveness, atonement, sacraments, etc. can be anything more than a mere chimaera? Is it not more reasonable to conclude that no eternal individual existence is possible which is not also associated with Sorrow? And that it is only by the cessation of the craving for sensual pleasures and for continued existence that true and lasting happiness can be achieved? When he comes by this decision he at once places his confidence in the Physician who has in his opinion made the correct diagnosis of his ailment and thus begets *Saddha* in Him. Therefore *Dukkha upanisa Saddha*.

Once the patient has selected the right Doctor, accepts his prescription and starts on the course of treatment, he attains *Pamojja*—satisfaction or joy. When he follows the treatment a step further, he begets *Piti*—rapture. As he obtains relief from the treatment he passes from *Piti* to *Passaddhi*—serenity. He now feels more secure and has developed balance of mind—*Passaddhi* which leads to *Sukham*—happiness; and once the patient is established in *Sukha* he can easily attain *Samadhi*—self-concentration. Concentration enables the *yogavacara* (which literally means the patient undergoing the treatment) to achieve the insight called *Yatha Bhuta nana dassana*—seeing things as they really are. Now we have arrived at a very important step in this series expressed in terms of happiness. Let us ask ourselves: what is this seeing things as they really are? It is simply to see and realise everything in terms of the three *signata* of *Anicca*, *Dukkha* and *Anatta*—Transiency, Sorrow and Insubstantiality. Man's mind may be compared to a pot of boiling water, which is in a state of great agitation. When the water cools down a little, it is like the mind in a state of *Pamojja*. When the water has cooled considerably it is similar to the condition of *Piti*. *Passaddhi* may be compared to the water when it is completely cooled down. When the water is disturbed and agitated, it is mixed up with all kinds of impurities and other particles of matter. When it cools and settles down, it resumes its original clearness with all the sediment subsided at the bottom of the pot. When the water is thus reduced to this condition of serenity, peace and tranquility, it clearly exhibits what is within the pot and easily reflects external objects. Thus the *yogavacara* who has developed *Passaddhi*, *Sukha* and *Samadhi*, will clearly see life and all its problems in their true perspective and therefore knows and sees brightly *Yatha Bhuta nana dassana*. If one places a straight pole in disturbed water the pole will appear to one crooked, but when the water subsides and is reduced to quietude the pole will be seen straight even as it really is; when one sees life as it really is *i. e.* in the light of the three characteristics of *Anicca*, *Dukkha* and *Anatta* one will be at once repelled by and disgusted with life and its attendant evils. He thus develops *Nibbida*—repulsion. Then he at once seeks to detach himself from the allurements of life's pleasures, *Virago*—passionlessness. *Virago* leads naturally to *Vimutti*—emancipation. Emancipation or liberation paves the way to the knowledge of the extinction—*Khaye Nanam* of the *Asava*. This knowledge logically results in the last link of the

series *asavakkhayam*—destruction of the intoxicants. The glorious deed is done: *Katam Karaniyam*!

The Master then illustrated this Causal Formula by this simile:—

“Just as when, brethren, on some hill-top when rain is falling in thick drops, that water coursing according to the slope fills the hillside clefts and chasms and gullies, these being filled up fill the tarns, these being filled up fill the lakes, these being filled up fill the rivers, and the rivers being filled up fill the sea, the ocean—even so, brethren, where causal association of activities with ignorance etc., etc., of sorrow with birth, of faith with sorrow, of joy with faith, of rapture with joy, of serenity with rapture, of happiness with serenity, of concentration with happiness, of the knowledge and vision of things as they are with concentration, of repulsion with the knowledge and vision of things as they really are, of passionlessness with repulsion, of liberation with passionlessness, of knowledge about extinction (of intoxicants) with liberation.”

This complementary series of twelve additional *nidana* or factors is indeed rightly characterised as the Causal Formula in terms of Happiness. *Imaya dhammanu dhamma patipattiya Nibbanassa paccayo hotu*!

Anuradhapura.

Where once the clamour of great things
Filled all the thronging city-ways,
Now silence broods. No echo rings
Of all the grandeur of those days!

Where splendour once amazed the eye
With all the treasures of the East,
Now only woods and ruins lie
For wild things, bird and wandering beast.

But only ancient sanctity
Can linger in this large wild waste,
Where once the wealth of land and sea
Was built in lofty forms of earth

A vast and joyous praise to be
For him who taught how all things haste
To death, because eternally
All life is hollow, even dearth.

This is a land of memories,
This place of sombre woods and ways,
Tall trees and tranquil lakes. The days
Are full of magic secrets.

Mysterious all things, hushed and deep
Oblivioned things that dream in vain
Thrilled ever in the kiss of sleep
Away from sunbeams and the rain.

GEORGE KEYT.

OUR LORD OF COMPASSION.

Round Rajagriha five fair hills arose,
Guarding King Bimbisara's sylvan town:
Baibhara, green with lemon-grass and palms;
Bipulla, at whose feet thin Sarsuti
Steals with warm ripple; shadowy Tapovan,
Whose streaming pools mirror black rocks, which ooze
Sovereign earth-butter from their rugged roofs;
South-east the vulture-peak Sailagiri;
And eastward Ratnagiri, hill of gems.
A winding track, paven with footworn slabs,
Leads thee, by safflower fields and bamboo tufts,
Under dark mangoes and the jujube-trees,
Past milk-white veins of rock and jasper crags,
Low cliff and flats of jungle-flowers, to where
The shoulder of that mountain, sloping west,
O'erhangs a cave with wild figs canopied.
Lo! thou who comest thither, bare thy feet
And bow thy head! for all this spacious earth
Hath not a spot more dear and hallowed. Here
Lord Buddha sate the scorching summers through,
The driving rains, the chilly dawns and eves;
Wearing for all men's sake the yellow robe,
Eating in beggar's guise the scanty meal
Chance-gathered from the charitable; at night
Couched on the grass, homeless, alone: while yelped
The sleepless jackals round his cave, or coughs
Of famished tiger from the thicket broke.
By day and night here dwelt the World-honoured,
Subduing that fair body born for bliss
With fast and frequent watch and search intense
Of silent meditation, so prolonged
That oft-times while he mused—as motionless
As the fixed rock his seat—the squirrel leaped
Upon his knee, the timid quail led forth
Her brood between his feet and blue doves pecked
The rice-grains from the bowl beside his hand.

Thus would he muse from noontide—when the land
Shimmered with heat, and walls and temples danced
In the reeking air—till sunset, noting not
The blazing globe roll down, nor evening glide,
Purple and swift, across the softened fields;
Nor the still coming of the stars, nor throb
Of drum-skins in the busy town, nor screech
Of owl and night-jar; wholly wrapt from self
In keen unravelling of the threads of thought
And steadfast pacing of life's labyrinths.
Thus would he sit till midnight hushed the world,
Save where the beasts of darkness in the brake
Crept and cried out, as fear and hatred cry,
As lust and avarice and anger creep

In the black jungles of man's ignorance.
Then slept he for what space the fleet moon asks
To swim a tenth part of her cloudy sea;
But rose e'er the False-dawn, and stood again
Wistful on some dark platform of his hill,
Watching the sleeping earth with ardent eyes
And thoughts embracing all its living things;
While o'er the waving fields that murmur moved
Which is the kiss of Morn waking the lands,
And in the east that miracle of Day
Gathered and grew. At first a dusk so dim
Night seems still unaware of whispered dawn,
But soon—before the jungle-cock crows twice—
A white verge clear, a widening, brightening white,
High as the herald-star which fades in floods
Of silver, warming into pale gold, caught
By topmost clouds, and flaming on their rims
To fervent golden glow, flushed from the brink
With saffron, scarlet, crimson, amethyst;
Whereat the sky burns splendid to the blue,
And, robed in raiment of glad light, the King
Of Life and Glory cometh!

Then our Lord,
After the manner of a Rishi, hailed
The rising orb, and went—ablutions made—
Down by the winding path unto the town;
And in the fashion of a Rishi passed
From street to street, with begging-bowl in hand,
Gathering the little pittance of his needs.
Soon was it filled, for all the townsmen cried,
“Take of our store, great sir!” and “Take of ours!”
Marking his godlike face and eyes enwrap;
And mothers, when they saw our Lord go by
Would bid their children fall to kiss his feet,
And lift his robe's hem to their brows, or run
To fill his jar, and fetch him milk and cakes.
And oft-times as he paced, gentle and slow,
Radiant with heavenly pity, lost in care
For those he knew not, save as fellow-lives,
The dark surprised eyes of some Indian maid
Would dwell in sudden love and worship deep
On that majestic form, as if she saw
Her dreams of tenderest thought made true, and
grace
Fairer than mortal fire her breast. But he
Passed onward with the bowl and yellow robe,
By mild speech paying all those gifts of hearts,
Wending his way back to the solitudes
To sit upon his hill with holy men,
And hear and ask of wisdom and its roads.

From Edwin Arnold's *The Light of Asia*.

THE PATH TO SAINTHOOD.

[By F. G. PEARCE, B.A.]



HERE is a certain vulgar type of person in this modern world of ours who takes pride in possessing things that nobody else possesses. There are the collectors of postage-stamps who will give several thousand pounds for a unique specimen, grabbers of 'Old Masters' who will give anything to be able to hang those treasures of Art in their private houses where only they and their friends can gloat over them, rather than let them be in the public galleries, where every man can enjoy them. And we are all quite familiar with the type of person who is not content to have a house or a motor-car like his neighbour's but must go in for something a little larger, a little more expensive than the other man's.

This passion for unique possession is not merely a sign of vulgarity, it is a sign of enslavement, of thralldom to 'self'; and whether the victim be a pious Buddhist who, in theory, denies the existence of an 'atta', or whether he be a 'heathen' who believes in it, he is equally a *slave*, be he the slave of a delusion or of a reality. And, in the case of the Buddhist, at any rate, it is a sure sign that, whatever may be his 'ditthi' he has in practice come nowhere near to breaking the First Fetter, that of the Delusion of self.

Strangely enough, it is very often the most ardent followers of various faiths of the world, who are the most strongly obsessed by this passion for uniqueness, in the matter of religion. It is usually the proud boast of the missionary, of the fanatic, be he Hindu, Buddhist, Christian or Moslem, that *his* particular creed is unique, is the *only* way, to *moksha*, to *nirvana*, or to *heaven*. He does not see that this very pride is in itself a tacit confession of his own failure, a sign of separateness, an emphasis of self, a means of isolating himself from those very fellow-creatures whom it is his wish to save.

The fundamental basis of Buddhism negates any such idea of uniqueness, yet modern Buddhists are very often not a whit behind the rest in the proud proclamation of their unique possession of the way to Sainthood. How is this?

The Buddha often declared that He was neither the first nor the last of the 'Enlightened Ones', but that He was one in a long succession of Buddhas and Buddhas-to-be. His 'Dhamma', He said, was the same Ancient Wisdom that His predecessors had taught, and that His successors would teach. Doubtless the passage of centuries had blurred men's visions of the ancient Truth so that a re-enunciation of it became necessary, but this does not alter the fact that the new revelation, was not *new* at all, but was in actuality a re-revelation, an unveiling once again of Truth that time and custom had well nigh concealed within the gloomy shrine of ceremonialism behind the gorgeous trappings of metaphysical subtleties.

It may be that the Buddhist claim to uniqueness finds partial justification in one sense though even of this we have negative rather than positive proof. Gautama Buddha may have been the first openly and *publicly* to proclaim the way to Sainthood. Other Teachers gave simple moral teachings, clothed in parables, for the multitude. Their deeper teachings They reserved for those with whom They were in closer contact,—Their immediate disciples; and those teachings were rarely committed to writing. Gautama, whose audience, (judging from the tradition that so many attained rapidly to various stages of the Path) must have been very decidedly above the average of humanity, before and since, taught much openly which had been *esoteric* knowledge before, and this is probably one of the things which annoyed the Brahmins. At the same time, be it noted, as Mrs. Rhys Davids points out, we are not justified in assuming that we have *everything* that He taught. Like others, He doubtless also taught His disciples things which were beyond the comprehension of the general public, things which were handed down from teacher to pupil, by word of mouth, and not in writing, and which have been lost, at least to lands where there are no longer teachers in the direct succession.

It should not surprise Buddhists therefore, and should surely be a source of gratification rather than annoyance, to find that other Faiths also possess, in their more mystic traditions, teachings which form a close parallel to the Buddha's teaching of the Path to Sainthood in so far as it has survived in the Buddhist scriptures. It is, of course, always easier to mark the points of difference, and no doubt those who are obsessed by the passion for unique possession will take greater pleasure in seeking for the things in which their creed differs from others, than in trying to see those in which it accords. For such, let them glory in their isolation from the rest of mankind, so long as *Karma* will let them! The inevitable pressure of Evolution will force them out of it, at last, and will release them from the weight of that fetter of 'self' which they have been dragging with them. For, although they thought that their uniqueness consisted in the intellectual denial of that very 'self', yet, in practice, they were creating and strengthening that same delusion of 'self', by their assertion of uniqueness and separateness.

The Path to Sainthood must not be confounded with the Noble Eightfold Path, though, of course, the latter also is, in a very definite sense, a preparation for Sainthood. The path to Sainthood means that Path of four stages, *Sotapanna*, *Sakada-gami*, *Anagami*, and *Arhat*, in the treading of which the Ten

Fetters have to be thrown off. The exact relationship between the Precepts, the Noble Eightfold Path, and the Path of Sainthood is succinctly and conveniently summarised in that beautiful verse in which the Buddha Himself summed up His teachings:—

To cease from evil,
To do good,
To purify the heart,
This is the teaching of all the Buddhas.

The Precepts form the first portion of this teaching; they are all negatives, to 'abstain from' various evils. The Noble Eightfold Path forms the second portion; it is all positive,—*Right Understanding, Right Mindedness, Right Action*, etc., It is all 'doing good', whether with the mind, the emotions, or the body. The Path of Sainthood is the third and last portion; it is Purification and Sublimation. It is that process that we have to examine in some detail here.

The great difficulty in dealing with a sublime topic like this is that it is so sublime that it is apt to lose its reality for us ordinary folks, and take on a sort of artificial glaze. We speak of 'fetters' and stages; we use certain terms, Pali or English; we think we have grasped the meanings of those terms; honestly we think so. But in most cases we have only an intellectual grasp of them, and often not even that; they are *terms* to us, and nothing more. They have no relation to our daily life. This I think is what Mrs. Rhys Davids means when she complains that Buddhism has become a religion of Pali formulas, instead of meeting human needs as its Founder must have done, and must have intended it to do.

Some may indignantly deny that this is so; they may say that it is nothing but the imperfect knowledge of Buddhism on the part of the present writer that causes him to take such a mistaken view. I will not deny that that may very well be so, though I should hardly have thought that ignorance of Buddhism could be a charge that could be reasonably directed towards Mrs. Rhys Davids. Still, I cannot help feeling that, if these sublime doctrines of Lord Buddha *were* really something more than mere formulas to the Buddhists of Ceylon, the result would be more evident in their lives.

Suppose for the moment, then, that they are but formulas to most Buddhists. How to make them live again, as they lived of old? How to bring the formulas to life, so that they may become realities in our own daily lives? Surely, by relating them to our own daily experience, so far as we can. Surely by bringing them down from the merely intellectual plane to the emotional and the physical planes of our daily existence; or, in other words, by trying to *feel* their Truth, to relate it to what we have felt and known ourselves already, and by trying to live that Truth, here and now.

This last is most important. Whether or not it is seriously held in Ceylon that one can no longer enter the Path,

I have never been able to ascertain, but the painful fact remains that scarcely any Buddhists seem to make the attempt to enter the Path the *first and foremost* object of their lives. How then is it possible that the process of entering and treading the Path should be understood? All the Pali scholarship, all the philosophy in the world, will not enable a man to understand the process, unless he is actually trying to practise it himself at the same time. If the Path is attainable, surely for Buddhists there is *nothing* else in the world more worth while than the attempt to *enter* it. That attempt alone will bring the further illumination which will enable the treader to

SELF-DISCIPLINE.

These verses, translated from Samyutta Nikaya, iv, (Salavaggo), are the Buddha's summary of a section in which He teaches the way to discipline the Six Senses.

He meets with Ill, brothers, who hath not tamed
The sixfold impact of the sphere of sense:
But who have learned the mastery of these,
With Faith for comrade, they dwell free from lust.

Beholding with the eye delightful things
Or things unlovely, let him restrain his bent
To lust for loveliness, and let him not
Corrupt his heart with thoughts of "O, 'tis fair!"

And when again sounds sweet or harsh he hears,
Not led astray by sweetness, let him check
The error of his senses let him not
Corrupt his heart with thoughts of "O, 'tis sweet!"

If some delightful fragrance meet the nose
And then again some foul, malodorous stench,
Let him restrain repugnance for that stench,
Nor yet be led by lust for what is sweet.

Should he taste savours that are sweet and choice,
And thereupon what's bitter to the tongue,
He should not greedily devour the sweet,
Nor yet feel loathing for the bitter taste.

By pleasures' impact not inebriate
Nor yet distracted by the touch of pain.
To pleasure and to pain indifferent.
Let him be free from likings and dislikes.

For whoso of the Obsessions* is aware,
Of these Obsessions cometh to the end,
Dispel the mind-made, vulgar world of sense,
And treads the path of sacrifice of Self.

By contact of these Six, if mind be trained,
The heart is never shaken any more.
O'ercome these twain, O brothers,—Lust and hate.
Pass ye beyond the bounds of Birth and Death!

F. L. Woodward.

* Papañcā or idées fixées

see the next step and to help his brothers on to the one he has himself already gained. Nothing else will do it.

But, it may be said, it is definitely stated in the Pali books (I have not the reference by me now, but I think it is in the *Ana-gata Vamsa*) that after five hundred years from Lord Buddha's Parinibbana the highest step will not be attainable, after a thousand years the next step, and so on, till no possibilities are left and the next Buddha has to appear. My answer is, the source of this statement is regarded, I believe, by many scholars as of doubtful authenticity, and even if it were in the sacred Canon itself, I am afraid I could not believe it. In fact I *would* not believe it. If it were true, it would, for me, reduce the essential part of Buddhism to a mere intellectual desert. If the Path *cannot* be trodden, what is the use of talking about it? "What is the use of a Path except to be trodden?" as Bhikkhu Silacara has well said.

For purposes of this article, therefore, I shall take it that the Path *can* be trod, here and now, by you and me, if we make the necessary effort, with the necessary knowledge.

This belief, this conviction, I would rather say, at once takes us a long way towards making the formulas into realities. The Path can be trodden by us; then what does it mean, for us, now, to "enter the stream," to become "Sotapanna," to to "break the first fetter"? What *changes* does it mean in our *daily* lives? Can we go on just as usual? How do we know the fetter is broken, or is being broken? Let us bring things down to the plane of reality.

It may help if we translate the idea of the treading the Path into terms of consciousness instead of keeping up the simile of walking along a road. Let me say, at once, that I have no authority for what I say here; it is simply my own thoughts on the subject, based on the little experience I have. But I do claim that it is no *less* worthy of consideration than the thoughts of anyone else who, like me, has *not* attained the entrance to the Path, but who is striving thereunto as best he may. An ounce of experience based on practice is worth a good deal of book-knowledge. My interpretations may not accord with what the orthodox declare the commentaries say on the subject. I cannot help that. Let those who are in earnest believe neither, but try for themselves.

In my opinion "entering the Path" means *an expansion of consciousness*, and each step means a corresponding further expansion. Let us take a simple parallel. We may suppose that in the slow course of Evolution, life has developed first the mineral, then the vegetable, then the animal, and finally the human and superhuman kingdoms and at each of these stages consciousness has become more and more expanded. In the mineral kingdom consciousness *sleeps*. "A stone responds, in the main, only to the impact of heat and cold and pressure; therefore it knows only the physical world." In the vegetable kingdom, consciousness *dreams*. Plants show the first faint signs of likes and dislikes, of embryonic feeling. They

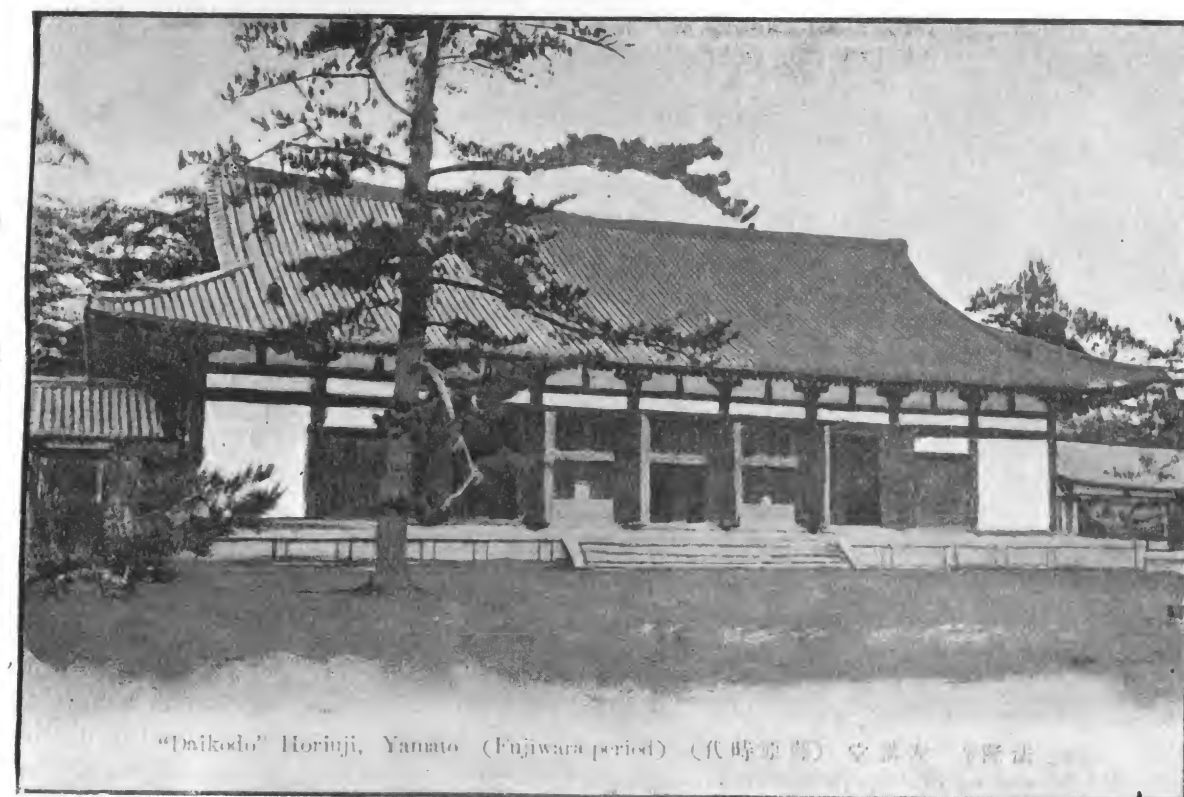
have the instinct of adaptation to environment. The marvellous experiments of the great Indian scientist, Sir Jagadis Chander Bose, have done much to show that plants have much more feeling than was hitherto suspected. In the animal kingdom consciousness *feels*, and thought is embryonic. The animal is fully conscious, but not *self-conscious*. The great change comes when life passes into human form. Consciousness in man is definitely on the *mental* plane. In the savage it is the lower mentality, the concrete. But in the average civilised man there is also some power of *abstract* thought and, most important, the idea of '*self*' begins slowly to be transcended. It is very instructive to note that, for the animal, the ideal of '*self*' is, as it were, the great thing to be aimed at. The *object* of animal evolution is to produce *self-consciousness*, to bring about that development of mentality in the animal consciousness which may ultimately make it realise itself as a '*self*' and, so, in fact, make it no longer an animal consciousness but a human being. And, in very truth this '*self*' is but a temporary thing (from the ultimate point of view) and a delusion. Man has to transcend it, in order to become superman, or the Arhat. So long as he is a savage, this '*self*' is fed and nourished by his every thought and act, till he becomes *fully self-conscious*, and the concrete mind is completely rounded off. Selfishness is the best way, the only way, it seems. Can we not see for ourselves in every-day life, what excellent concrete minds our business men have? The more selfish a man is, the keener will be his lower mind; it is those who are developing the abstract or higher mind, the poets, the artists, the idealists of this world, who are the thriftless and unpractical, as well as often the less selfish and self-centred.

What is the next stage? It is the stage at which the man becomes the super-man. Self-consciousness has to be transcended. This is the breaking of the First Fetter, the Delusion of Self,—*Sakkayaditthi*. It is truly an expansion of consciousness, a state of becoming conscious in a wider, larger world, a world where things and beings are not *separated* off by the fetters and delusions of '*self*'. It is that state of consciousness of which many of the world's poets and mystics have had a glimpse, and have tried in vain to clothe their visions in words that might be understood by those who have not had the experience. An impossible task. Suffice it to say that it is a state of consciousness in which one *knows* that the separate '*self*' is a temporary delusion, because one actually *feels* one's non-separateness from other beings, be they human, or sub-human. See how Wordsworth describes the flowers, the hills, the birds, as if he himself were *identical* with them. See how Edward Carpenter, Walt Whitman, Rabindranath Tagore, describe men and women, not only the good and great, but also the poor and fallen, as if they were *themselves*.

do not say that the above mentioned persons were or are upon the Path. But such experiences show that they are nearing the breaking of that First Fetter, whether they know it or not, whether they call it *Sakkayaditthi* or anything else. Each stage of this Path, we must also remember, has its '*magga*' and

its '*phala*' division, the former being the stage of '*effort*' and the latter that of '*fruition*'. It is comparable to the two stages in mastering a new rule in mathematics. First we have the stage of grappling with the rule, and with the illustrative examples. Then we have the stage of practising *other* examples for ourselves, on the model of the first examples, so that we learn to apply the rules to all possible examples. That is the '*fruition*' stage. It does not mean sitting still and enjoying the fruit; It means '*practice*' just as much as the '*magga*' stage.

As *Sakkayaditthi* is the first fetter, and the one which, therefore, most of us, if we are striving at all, are striving to break, I may be pardoned if I speak of it a little more and say little or nothing of the other fetters.



IN JAPAN.

The literal meaning of *Sakkayaditthi* (Sanskrit, *Sva-kaya-drishhti*) is 'one's-own-body-opinion'. This does not mean the physical body only, however, for '*kaya*' can be equally applied to the '*bodies*' of the emotions and the mind. The idea is that we are constantly identifying ourselves with what we think we want, but in what, in reality, are the cravings of our bodies and our minds. To get rid of even this delusion is a help. To realise that *we are not* our bodies, and that all their petty cravings are controllable if only we mean business and take them in hand; this is a big step towards self-control. Above all, to realise that this self-seeking, separatist lower mentality of ours, our legacy from the past when we were unawakened, selfish creatures, savages, or even animals,—to realise that this is not a *permanent* entity, this is not *ourselves*, but that we are something

vastly greater, something as yet unrealisable, something which is in very truth not separate nor at enmity with any other being, *this* is a realisation which cannot but affect the whole of our daily life and will more and more do so, if we respond to it by adjusting our life accordingly.

Some Buddhists shrink from this idea of 'the Unity of Life,' from this conception of 'One-ness'. But you cannot subsist on mere negations for long. The 'oneness of consciousness' is only the positive aspect of the idea of the 'delusion of separateness' or the 'delusion of self. It is the basis of '*Maitiri*', the *positive* basis. Without it, you may be very harmless, in a negative sort of way, but you will not be of much positive good. It is like keeping the precepts "to do no

evil", but not proceeding to the next injunction "to do good". I am of opinion that Buddhism will never be a force in Ceylon, let alone in the modern world, so long as its principal exponents take up this negative attitude. Judging from the great works of King Dharmasoka, and of King Duttu-Gemunu and King Parakrama Bahu the Great Buddhism was no negative creed in its palmy days. '*Maitiri*' meant *doing* something for your fellow-creatures, animals included, and not

simply sending out thoughts of love while going on in the same old ways in everyday life.

But the dynamic realisation of the fact that the delusion of self means that there is *no* dividing wall of '*self*' between you and me, that we are identical, that our true interests are identical, and that if I injure you, I injure myself (looked at from even the lowest standpoint)—such a realisation makes one *change one's life*—Such realisation, and such consequent change of life on the part of half-a-dozen earnest men in Ceylon would make all the difference to Buddhism, and to Ceylon. And personally, I believe that the younger generation will not be content until they *have* attained some such realisation.

It may not be in the terms I have used here, but it will be a realisation of what the Path means in daily life and not merely in learned terminology.

Then, and not till then, shall we begin to understand

THE TEN PARAMIS.

[BY H. DE S. KULARATNE.]



ARAMIS are certain virtues like Dāna, etc., which are the opposite of Tanha, etc. The word "parama" appears to be the same as the Latin "primus" and the Paramas are the highest, the noblest, the best and the finest of all beings, viz: the Bōdhisattas. Therefore Parami is the line of conduct of such supermen. "Parama" may also mean perfecting. Therefore the Paramis are the perfections of such supermen. The word "Parama" connotes other meanings too—e.g. (1) attracting others to one's self by the power of goodness (2) cleansing the rust of impurities—Kilēso. (3) guidances to Nibbana. Paramis are Buddha-Kāraka Dhamma—the things that go to produce a Buddha.

For all practical purposes and in the usual parlance there are ten Paramis, Dasāparamita (familiar words to all Buddhists) which are best remembered by the following stanza:—

Dānañ silanca nekkhammañ
Paññā viriyena pancamañ
Khanti sacca maditthānañ
Metta pekkhāti mādasā.

viz: (1) Dana—giving of wealth, limb and life (2) Seela—the practice of virtue or morality. (3) Nekkhamman—renunciation (4) Paññā—wisdom (5) Viriyena—endeavour (6) Khanti—fearbearance or long-suffering (7) Sacca—truth (8) Aditthana—resolute determination (9) Metta—unbounded love and compassion and (10) Upekkha—equanimity. I shall explain these a little fuller later on.

Before a man actually commences a big undertaking, say, putting up a palatial building, he first gets the idea into his head, mentally visualises the grand structure and considers the probable cost of it. When the thought has taken firm root in his mind, he begins to speak about the project with his friends and well-wishers. The stages of thought and speech precede the stage of action in any momentous undertaking. So in the case of all Buddhas, too, there is first the Manō Panidhāna—the mental stage—and then the Vak Panidhāna—the vocal stage, if I may be permitted the expression.

Let us consider this aspect of the preparation for Buddha-hood a little more in detail. The scriptures say that some twenty Asankya Kappas ago in the Asankya Kappa

what the Path to Sainthood really means as they understood it of old.

[The above article is open at some points to much criticism. But we insert it because it has the merit of originality, and at the same time stimulates thought. Ed. B. A. C.]

called Nanda our Lord Gautama Buddha was born in this world of men and grew to be a strong and good man. Once he was ship-wrecked, but undaunted by the catastrophe, he swam for miles with his mother on his back and it is said that the idea of becoming a saviour of mankind first entered his mind then. In a subsequent birth he became a king by the name of Satrūtāpa at a place called Sirimati. Seeing the penalties to which his elephant was subjected because the elephant became uncontrollable as a result of getting into heat, the king realised the evils arising from a desire for pleasures of the flesh, and thought of becoming a Buddha.

When the Lord was born as Brahmakumara at Daliddiya in Dambadiva, he gave up the householder's life and lived the life of a recluse at a grove called Narada. There coming across a tigress, who had become the mother of some young ones, and almost dead for want of food, he sacrificed his life for their sake and said to himself, "I will one day become a Buddha." For a vivid and glorious account of this incident, one should read "The Light of Asia," etc. I am sorry lack of space compels me to omit the beautiful lines of Sir Edwin Arnold. It is also recorded that the same thought occurred to him when he gave mustard oil to the Buddha Purāna Deepankara, and when he, as king Atidēva, met Buddha Brahma Dēva. Thus it took Seven Asankya Kappas from Nanda to Pundarika Asankya Kappa—to complete his Mano-Pranidāna.

Some thirteen Asankya Kappas prior to this Baddra Kappa Our Lord was born as king Sāgara at Dhaññawatī in Madda Dēsa, where, delighted with the glories of Buddha Purāna Gautama, He expressed in word His desire to become a Buddha Himself. Similarly he expressed in words the same desire whenever he saw the other Buddhas who came to this world in the course of his long journey in Sansāra. It is very interesting to read that in the Sēla Asankya Kappa, that is four Asankya Kappas before the present one, the Buddhas Tanhankara, Mēdhankara and Saranankara respectively gave our embryonic Lord Gautama "Aniyata Vivarana" that is to say, told Him that he would some time be one like themselves in all probability. He thus sailed in the ocean of Sansāra during nine Asankya Kappas from the Sarwabadra to Sēla Asankya Kappa before he completed His Vak-Pranidāna.

Then during the time of Buddha Deepankara, our Lord was born in a rich Brahman family and bore the name of Sumēdha. I am sure all of you have read the story in full more than once. It is recorded in several Sinhalese publications and it is common knowledge among the Sinhalese Buddhists. I shall therefore refer only to the salient facts and that very briefly. Sumēdha Pundit as he was called, gave up all his wealth to the greedy and became a recluse. As a result of His holy life and religious practices, He became a Yōgee with Dhyāne powers. One day he noticed a large number of people preparing a road and when questioned by him, they told him that Buddha Deepankara had to pass along the road, on His way to the town called Ramma. Sumēdha Pundit got a certain stretch of the road apportioned to himself and began making it ready by his own physical



South gate Horiuji, Yamato (Kamakura period) (代時倉藏) 門大南 寺隆法

IN JAPAN.

exertions. It so happened, whether accidentally or intentionally I am not sure, that a small bit of the road was not quite clean and ready when the Lord Deepankara arrived with 20,000 of His disciples. Thereupon Sumēdha prostrated himself on that bit of the ground with his face downwards begging the Buddha and his Sangha to walk on him. It was then that our Lord Gautama received the Niyata Vivarana or the assurance that he would undoubtedly become a Buddha Himself four Asankya Kappas thence. That was the commencement of the stage of action, the serious and actual perfecting of the ten Paramis I have named before. Our Lord received the same Niyata Vivarana from the other twenty three Buddhas that preceded Him. I hope you know the Pali verses which give their names.

One day the Venerable Sāriputta questioned the Buddha thus—Katina khō bhantē Buddha kārakā Dhamma?—Lord, how many virtues has the aspirant to Buddhahood to perfect? Dasa kho Sāriputta Buddhakārake Dhamma—They are ten, replied the Lord. The ten are, as mentioned before (1) Dana (2) Seela (3) Nekkhamma (4) Paññā (5) Viriya (6) Khanti (7) Sacca (8) Aditthāna (9) Metta and (10) Upekkha.

1. Dana is the giving of one's possessions, blood and limbs and even life itself for the welfare of others. There is also Dhamma dāna, the noble gift of the Truth. Dāna can thus be classified as Āmisa dāna, Abhaya dāna, and Dhamma dāna. When the Bodhisatta gives, He gives all He has without any reservations. He gives what is useful to the

donee and does not wait till he is asked. The gift is always made complete. He never expects anything in return, not even gratitude from the donee. He never gives weapons of offence, poisonous drinks like alcohol or any other harmful thing.

Even when asked, He does not give indiscriminately e.g. giving a heavy solid feed to a fever-stricken patient. He will draw a distinction between the layman and the monk. In giving

He will not do anything to the detriment of His parents, wife and children, servants, relations, friends. You may say, why He gave away even his wife and children in his last birth on earth as King Vessantara. Yes; it is quite true, but remember it was with their consent. He had distributed all his wealth and had nothing left when the decrepit old Jutaka made this tremendous request. Do you think it was easy for him to part from his beloved wife and children? You know what happened. There is no one on earth capable of receiving such a mighty gift from a Bodhisatta. He had sacrificed his life to save others, in very many births, but this gift was probably the consummation of His Dāna Parami. Every Buddha must perform the Panca Mahā Dāna. He is not niggardly. He does not give expecting future gain, help or

fame, but only hopes to be a Buddha Supreme. He does not treat contemptuously or unkindly the beggar—even the beggar, who is unmannerly and abusive. He gives intelligently, fully appreciating the consequences of his action. He gives without giving trouble or making a fuss. He does not give with the object of cheating or causing a quarrel. He gives with a pleasant smile and a cheering word of comfort and does not say, "Take this, and clear out of my sight." He does not give and repent. He gives comfort and help to those who are in any sort of danger or fear. He gives advice and helps others to lead a virtuous life, in that he preaches the Dhamma. He gives nothing through fear or shame. He gives with his own hand and that at the suitable time. He gives cheerfully and voluntarily.

Dāna can be classified again as Rupa dāna, Sabda dāna, Gandha dāna, Rasa dāna, Pottabba Dāna and Dhamma dāna in the sense of the six objects of senses or Ārammanas. I don't feel as if I shall be justified in taking your space describing these in detail.

The Bodhisatta who practises this Dāna Parami does so, moved by compassion for the others and in the hope of attaining Buddhahood. He ponders over the impermanence of life and thinks that wealth ought to be common property. I need hardly point out that the being who practises Dāna in this thorough way will have no Lōbha or Tanha or desire or attachment to worldly things left in him—and remember that the word Nibbāna means no bāna or vāna or tanha.

2. Sila is moral habit or habitual good conduct. It is Sabba pāpassa akaranān, Kusalessa upasampadā, the not-doing of all that is evil and the doing of all that is good. The Buddhist layman must at least abstain from (a) killing (b) stealing (c) unlawful sexual intercourse (d) lying and (e) intoxicating liquor. He must try to perform the ten meritorious actions, viz: (1) Dāna (2) Sila (3) Bhāvana or meditation (4 & 5) Patti Pattanumodana or the transference of "merit" to others and the receiving of merit from others (6 & 7) Veiya vacca pacāyana or looking after the needs of

the sick and the holy man (8) Dēsaṇa or preaching of the Good Law (9) Sati or the hearing of the Dhamma and (10) Ditthiḥu or correction of one's wrong views.

He must avoid the ten demeritorious actions, viz: (1) killing (2) stealing (3) unlawful sexual intercourse (4) lying (5) telling tales against each other (6) using of harsh and rough words (7) useless and meaningless talk (8) uncontrollable desire for others' wealth (9) wishing ill and ruin to others and (10) wrong views.

A good man is ashamed to do wrong and is afraid of the punishment that inevitably follows. A man devoid of hiri—shame—and ottappa—fear—is a danger to society. It is Sila that makes a man civilised.

Sila is divided into two classes—(1) Varitta Sila and (2) the Cāritta Sila. The Varitra Sila is the practice of those ethical precepts which make a man good and which are primarily based on love and compassion towards all beings—the principle of Ahimsa. The whole of the Sutta Pitaka may be said to teach Vāritra Sila.



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Caritra Sila is good manners. "Manners maketh man." It may be said to be based on humility and service and a sense of the fitness of things. It is because one practises Caritra Sila that he stands up before his elders, honours those worthy of honour, pays little kindnesses to the sick and the deformed, and in short is polite and civil. I shall be wanting in a sense of proportion if I proceed to write at length on the subject of good manners. Suffice it to say that the Vinaya Pitaka teaches the Caritra Sila.

The man of Sila enjoys health, fame and happiness in his many births in Sansara till the Goal is reached. The purification of the mind by a successful course of meditation as taught by the Buddha is possible only when there is a solid foundation of Sila. It is therefore not difficult to understand why the Bodhisatta has to perfect the Sila Parami.

I would advise those of you who desire a learned exposition of Sila (or what is usually understood as virtue) to read the first chapter of Visuddhimagga or the path of purity, an English translation of which has recently been issued by the Pali Text Society. To give you an idea of the excellence of the book, I shall give you a few quotations relevant to the subject:—

- (a) The man discreet, on virtue planted firm,
In intellect and intuition trained:
The brother ardent and discriminant:
'Tis he may from this tangle disembroil.
- (b) What is virtue? Volition is virtue; mental
Properties are virtue; restraint is virtue;
Non-transgression is virtue.
- (c) Be prudent, reverent; guard thy virtue well,
As pheasant guards her egg or yak his tail,
Or as a son beloved, or one's sole eye.

(3) Nekkhamma is renunciation of the pleasures of the world and the longing to be rid of the eternal process of birth and death. The religious-minded man finds the householder's life a stumbling block to his progress. He compares the pleasures of the flesh to a drop of honey on the sharp edge of a sword, to a flash of lightning, to a bait attached to a fishing hook, to the gum used for catching wild monkeys, to a drink of salt water. Can a man satisfy his thirst by wetting his finger in water and licking it? The wise and holy man thus sees the advantages of a life of harmlessness and becomes a Pabbajja. I believe the Bodhisatta gave up the householder's life almost every time he was born as a man and thus perfected the Nekkhamma Parami.

(4) Pañña or wisdom is the light that illumines the darkness of Avijja or Moha or Nescience. As Avijja is the cause of all sorrow, cessation of sorrow is only possible through the development of Pañña. The Bodhisatta who practises the Pañña Parami knows no laziness, gets all doubts removed by questioning those wiser than himself, associates with the wise and studies the different arts and sciences which help to develop the mind. True wisdom is the realisation of the Four Noble Truths, the comprehension of Paticcasamuppāda, the law of dependent origination, the law of causation and the other laws of nature, the understanding of the nature of the Khandas, Dhatus and Āyatanas and the seeing of things as they really are. To know that all things are impermanent (anicca), sorrow-laden (dukkha) and soul-less or devoid of any abiding immortal entity (an-atta) is to be truly wise. The practice of Panna is the purification of the mind. "Sacitta Pariyodapanān" in the famous stanza. The Bodhisatta has therefore to go through the most rigorous course of mental

culture, e. g. some form of Kasina Bhavana or other which results in Pancha Abhiñña Atta Samapathi or whatever is the best system the world knows of whenever he is born on earth. He realises that there is no doer or any outsider guiding his actions. It is not to be wondered at that He, who is destined to be the Buddha, the Supremely Enlightened One, has to perfect the Parami.

(5) Viriya is right endeavour. It is the doing with all your might, with never a thought of turning back, whatever you have undertaken to do. The drowsy, sleepy, lazy, weak man cannot do even the simplest thing, much less achieve success of any sort. It is the strength of purpose and the indefatigable energy of the Bodhisatta that made it possible for him to go through long aeons of time with the set purpose of attaining Buddhahood to save mankind.

(6) Khanti is forbearance. It is to be long-suffering. If any one insults or assaults or otherwise harms the Bodhisatta, not a thought of retaliation or revenge or anger will enter into his mind. Jesus Christ said if any one hits you on one cheek offer him also the other. Well, the Buddha did not tell us to do anything which may appear to be justifiable provocation for a further assault. If a man steals the purse of the Bodhisatta He will think the man has stolen trash. He won't give the thief a house and garden too, because that will be encouraging theft, though Jesus Christ said if a man steals your cloth give him your coat also or something to that effect. Try to put the wrong doer in the path of Righteousness and if you cannot, extend to him your thoughts of love and compassion. Consider the following stanza in the Dhammapada.

"For this man abused me: he beat me and conquered.
Conquered, and plundered" wrapped up in such thoughts:

Never appeased is the hatred of such men.
Never by hatred is hatred appeased
Nay! but by kindness; that's the old time law.

If you read Khantivāda Jataka, you will find that once the Bodhisatta was asked by a wicked and foolish king of Kāsi what his faith was. He replied that he believed in Khanti whereupon the king got him severely lashed with a lash of thorns, and then cut off his hands and limbs. Even then the Bodhisatta never entertained any thoughts of ill will or hatred or anger against the king! This is an illustration of the Khanti Parami.

7. Sacca is truth. The Bodhisatta practises Samma Vaca—right or noble speech and never speaks a Musavada or a lie. He never cheats or harms any one by word of mouth. He speaks ill of no one. His speech is ever pleasant and polite and never abusive and offensive. He does not speak meaningless or worthless words. In other words he avoids not only Musavada but also Pisuna vaca, Parusa vaca and Samyappra lapa. He who is destined to proclaim the Truth must necessarily perfect the Satya Parami.

8. Adhittana is resolute determination. The word conveys the combined meanings of hope, resolution, determination, wish and will. Every endeavour, every noble act and every act of self-sacrifice of the Bodhisatta is accompanied by the Adhittana of becoming a Buddha. Our wishes are not fulfilled unless we deserve them, so that it is not every one who can make the Adhittana to become a Buddha with the remotest chance of success even after hundreds of Kalpas. The Bodhisatta is moved by a strong irrepressible longing to purify himself and purify others, to save himself and save the others

That is to say (1) The being must be a human being. (2) The human being must be a male. (3) His past must justify such an expectation. (4) He must see a living Buddha. (5) He must be a Pabbajja, one who has left the householder's life to lead the higher life. (6) He must be one who has attained to the stages of Pancha Abinna and Ashta Samapatti. (7). He must serve a Buddha and offer even his life. (8) He must be moved by a very strong desire and a determination to become a Buddha. This desire must be so strong that even if he were told that he must walk on burning coals a thousand miles to attain Buddhahood



THE JAYASEKERARAMAYA TEMPLE, COLOMBO.

Photo by H. T. Perera.

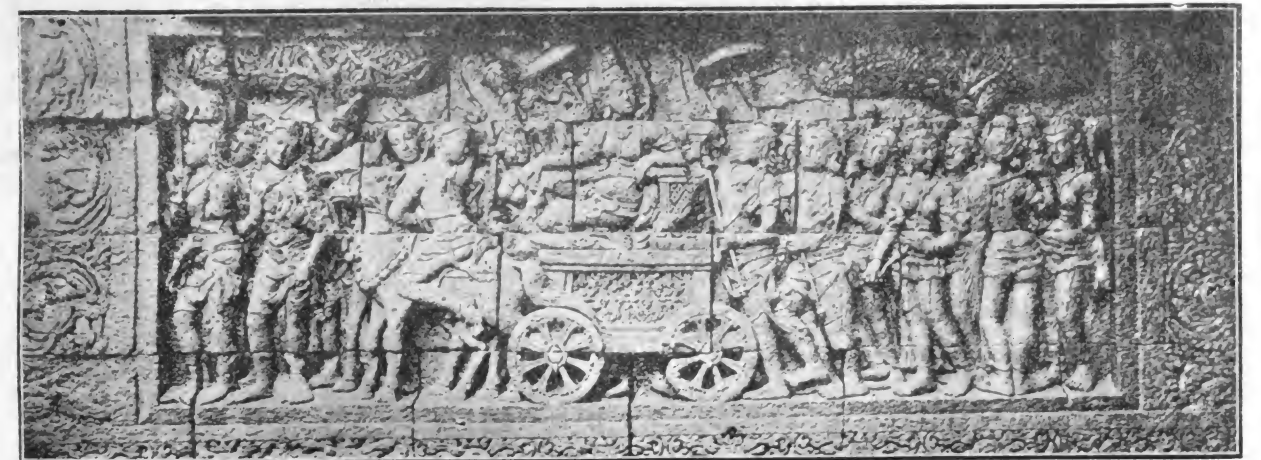
as well. To be sure of success, the Adhittana to become a supreme Buddha must be made by a being who has the following qualifications:—

Manussattan linga sampatti
Hetu Sattkara dananu
Pabbajja guna sampatti
Adhikaroca chondata
Attha dhamma Samodhana
Abhiniharo samijjati.

he would gladly undertake the task. It is the Adhittana Parami of the Bodhisatta that helps him to perfect all the other Paramis.

9. Metta is unbounded love. It includes Karuna and Mudita, kindness, gentleness, pity, compassion and sympathy. It knows no limitations. It applies to all beings, foe and friend alike, to beast, man, god and Brahma, "Rise, Peter, kill and eat", will be regarded by a Bodhisatta, much more by a Buddha, as a loathsome, and cruel command. A Bodhisat, *a fortiori* a Buddha, will

not hurt a fly, much less cast a net into the sea and catch a shoal of fish. The Bodhisat practises self-control and knows no anger, righteous or otherwise. A Buddha never curses. He extended his love and sympathy even towards Devadatta, His arch-enemy who made several attempts to kill Him. Fill yourself with love towards all beings for that state of mind is best in all the world, said the Lord. The advantages of practising Metta—love, e.g. peace of mind, sound sleep, protection of the gods, security from harm, even by wild beasts and poisonous snakes, etc.—are given in the Metta Sutta. It is Metta, the love and compassion for suffering humanity, that prompted the Bodhisat to perform Paramis and to undergo untold suffering in numberless births when He could have attained to Nibbana as Pundit Sumedha during the time of Buddha Dipankara. It is because the Buddha is the Lord of compassion, that he spent forty-five years of incessant toil on earth proclaiming the truth for the benefit of humanity. Metta is the antidote for hatred and ill-will. Hatred ceases not by hatred, but by love, said our Lord. In this connection it must be remembered that before anyone can reach Nibbana he must get rid of Dosa or ill will and therefore the corresponding virtue Metta must



THE HOME—COMING OF QUEEN MAYA

be practised. It is because the Bodhisat perfected the Metta Parami that He as Buddha preached the Law of Ahimsa—non-hurting—as one of the most important guiding principles of life.

10. Upekkha is equanimity. It is not indifference. It is a state of mind where there is neither like nor dislike, neither love nor hatred, neither attachment nor non-attachment, neither excitement nor non-excitement, etc.

This is the tenth and the last in the list of Paramis which I have briefly explained so far.

The Paramis are often described and mentioned in books as thirty in number, i. e. (1) there are the ten Paramis already described (2) ten Upa Paramis and (3) ten Paramatta Paramis.

Several explanations are offered of these terms. Some say that Paramis are the merit accumulated prior to the definite

assurance —Niyata Vivarana already referred to. Upa Paramis are the merit accumulated subsequent to His being entitled to be called a Bodhisat, and Paramatta Paramis are the perfected virtues of the Buddha Himself.

Some say they are respectively the preliminary, the middle and the final stages of the completion of those virtues.

Some others say that the term Paramis is used when referring to Anu or Savaka Buddhas, Upa Paramis to Pacceka Buddhas and Paramatta Paramis to Samma Sambuddhas. Some others say that Paramis are from Mano Pranidiya to Vak Pranidiya, Upa Paramis from Vak Pranidiya to Kaya Pranidiya and Paramatta Paramis from Kaya Pranidiya onwards.

It is also said that Paramis are the merit acquired by sharing with those who actually earned the merit—i. e. by Anu-modana. Upaparamis are those obtained by getting others to do meritorious actions and Paramatta Paramis are those obtained by one's own exertion. A further explanation is that Paramis are those virtues which are only productive of happiness in

the different births, Upa Paramis are those which lead one-self alone to Nibbana and Paramatta Paramis are those which enable one to take others with oneself to Nibbana. But the most generally accepted explanation is that the terms are used to denote the same virtues with reference to the intensity or gravity of their acquisition, viz: (a) without any attachment or love for one's worldly possessions, (b) limbs and (c) life itself. For example Dana Parami is the giving of one's wealth and possessions of every kind. Dana Upa Parami is the giving of one's limbs for the benefit of others. Dana Paramatta Parami is the sacrifice of one's life for the sake of others. I shall only illustrate the Sila Parami and the rest can be understood in the same way.

If a man will not tell a lie though he may lose all his wealth he is perfecting the Sila Parami. If he will not tell a lie to save his own life, he is perfecting the Sila Paramatta Parami. I think it will be interesting to try some

combinations and permutations with these Paramis. The following six heads will comprise all the ten, viz. (1) Dana (2) Sila (3) Khanti (4) Viriya (5) Dhyana and (6) Panna. Nekkhamma is included in the Sila of the Pabbajja, and Sacca is to be found in Sila and Panna and Adhittana in all the Paramis. Metta is understood by Dhyana and Upekkha by Dhyana and Panna combined.

All the Paramis are sometimes explained in terms of (1) Satyadhittana (2) Cagadhittana (3) Upasamadhittana and (4) Pannadhittana. The explanation is too complicated to be dealt with in a few lines.

It is also said that all the Paramis are comprised in the terms Karuna and Panna.

The virtues of Dana and Khanti will remove the impurities of Lobha (greed) and Dosa (ill-will). Panna and Dhyana will remove Kama and Dosa. When Sila and Viriya combine meditation becomes possible; Dana, Sila and Panna combined will make Amisa Dana, Abhaya Dana and Dhamma Dana possible. I shall leave you to try the other similar combinations.

There is a reason for this particular order in the enumeration of the Ten Paramis.

Dana is mentioned first because it is the least meritorious and the easiest Parami and leads one naturally to Sila and

then Sila in its turn completes Dana. Similarly Sila leads on to Nekkhamma and Nekkhamma becomes complementary to Sila and so on with the rest.

This humble essay of mine will not be complete unless a few illustrations are given but it cannot be done in an annual magazine. The Jataka book (the book of birth stories), the Cariya Pitaka and the commentaries on the Dhammapada contain hundreds of previous lives of our Lord amply illustrating how he was training himself for Buddhahood.

It must not be thought that this subject is only of historical or literary interest. All of us want to be free from suffering and the only permanent Happiness and Peace is Nibbana which may be attained as a Buddha Supreme or a Pacceka Buddha or an Arahata. To be a Buddha the ten Paramis I have so long spoken about, must be completely fulfilled and perfected but to be an Arahata Upa Parami and Paramatta Paramis are not essential in my opinion. Nibbana is the state of happiness free from Lobha, Dosa and Moha. Of course the Paramis of a Buddha are of the highest order, for instance the Panna Parami culminates in the omniscience of the Buddha, whereas it is sufficient for the aspirant to arahatship if he can realise that all Sankharas are Anicca, Dukkha and Anatta. Let us make the adhittana to-day itself to begin perfecting the paramis. May you and I and all beings realise the Four Noble Truths and attain to the Peace and Happiness of Nibbana when the Lord Metteya Buddha appears on earth.

SANSARA

OR

WHEEL OF BIRTH AND DEATH.

BY THE BHIKKHU NARADA.



HAT birth precedes death, and death on the other hand precedes birth, is one of the principal tenets of Buddhism. This constant succession of birth and death in connection with each individual life-flux constitutes what is technically known as Sansara (together-wandering).

Several renderings are given of this enigmatic formula of Buddhist thought. One of the most incorrect as regards the wording, and the most misleading as regards the meaning, is "metempsychosis," which in reality implies a transmigration of something, or to be more precise, an *immortal soul*. The Vedantists will readily agree with this translation as it only confirms the teachings of the Upanishads, which say. "Just as the worm from leaf to leaf, even so goes the Atman, the self, from existence to existence." Buddhists, on the contrary, object with equal emphasis to such a rendering, for, according to the Word of the Buddha, there is no *goer*, but a mere *going*, no *doer*, but a mere *doing*. It is preferable to retain the actual Pali term and so avoid all misconceptions; if, however, one wishes to render the term Sansara by a modern equivalent,

palingenesis may be suggested as the nearest and the most accurate translation.

What, then, is the absolute beginning of Sansara or, to put it in other words: What is the primal origin of life? This is a question which perplexes the mind of every profound thinker. The expected answer has not yet been obtained despite the fact that it has received the attention of all thinking men, and it is not too much to say that in all probability it never will be.

The Indian Rishis who are venerated for their marvellously developed intellect and self-mortification have expended an enormous amount of labour and energy in order to comprehend the riddle of life. They have deduced all their so-called facts from the false hypothesis of an imaginary "self", and have concluded, if we have understood them aright, that life has for its origin the mystical Paramatma.

Christianity also professes to give an explanation. Citing the plausible analogy of the clock, it attributes all phenomena and noumena to the fiat of an Almighty God. Without any attempt on our part to prove the logical fallacy of the analogy

and the unreasonableness of the doctrine, suffice it only to say that "the birth of an animal as an arising out of nothing, and accordingly, its death as an absolute annihilation, whilst man who has also originated out of nothing, has yet an individual existence, is really something against which the healthy mind revolts, and which it must regard as absurd."

Unfettered by any religious belief, freed from all dogmatic assertions, but solely relying on *common sense*, modern science steps in and endeavours to tackle the problem with her usual accurate investigation and ingenuity. In spite of her systematised knowledge she may fairly be compared to a child making its first observations in natural history. Nevertheless we gladly welcome her to our midst, for she neither claims to be perfect,

a beginning in a beginningless past. If *life* is an *identity* it must necessarily have a *primal origin*. Life, strictly speaking, is a flux or force like electricity or gravitation, and, as such it necessitates a *beginningless past*. Whether you are descended from an arboreal or a ground ape, created by God or Brahma, birth, death, and suffering are inevitable. Seek therefore the cause of this 'faring on' that concerns all humanity, and utilise every ounce of your valuable energy to exterminate this life-stream which is persistently flowing with lightning rapidity.

To a materialist who loves to speculate or the mere sake of argument these words, will, of course, be of no avail. Well, it makes no great difference to Buddhism. The Word of Buddha is intended only for those sorrow-afflicted brethren to whom

the Dhamma has become a necessity. "The Dhamma is like some painful cure which no rational person would undergo on its own account but because necessity compels."

Unlike other religions which are founded on false assumptions, such as an imaginary soul, or some such figment of the brain, the sublime teachings of the Tathagata are based on *irrefutable facts*. Accordingly, in the search after the cause of birth and death Buddhism takes for its starting point the *being as he is* here and now, and

successfully traces back the causes of his conditioned existence.

The living being, at the outset, is differentiated from inorganic substances and plants in that the former, whether animal or man, possesses consciousness (Viññana), whilst the latter are without this faculty not to speak of others.

From the Buddhist point of view all men and animals are composed of inter-related mind and matter (Nama and Rupa) which constantly change, not remaining for even two consecutive moments the same. Though all are identical inasmuch as they possess the two common factors mind and matter, yet they are all so varied that, leaving animals aside, even amongst



Plan of the Proposed Buddhist Vihare at Saranath.

nor does she deem it a sacrilege to contradict her views. To an age, or rather to people, who strongly believe in the creation of the world by an omnipotent God, scientific theories that life has had a beginning in the infinite past and that man is evolved from the ground ape, are indeed very valuable substitutes.

Buddhism interposes and pertinently says, "Without beginning and end is Sansara. A beginning of beings, encompassed by nescience, who, fettered by the thirst for life, pass on to ever new births, verily is not to be perceived."

It seems further to address the enthusiastic seekers after truth and say: Young friends, worry not in vain, seeking for

mankind no two persons are found to be alike in any respect. Each person has his particular traits of character. One might say the variation is due to heredity and environment. No doubt they are partly instrumental; but surely they cannot be solely responsible for the subtle distinctions between individuals. Otherwise we fail to understand why twins often physically alike, sharing equal privileges of up-bringing are often temperamentally, intellectually, and morally totally different. Tracing back the individual, therefore, to the *foetus* in the womb to see where lies the cause, we again discover two common factors,—the sperm-cell and the ovum-cell. Now a question might arise as to whether these two are the only materials for the production of the *foetus*. We must perforce answer the question in the negative. For we cannot comprehend why precisely "he" should spring from the particular sperm and ovum cell in question and not another, since one claim is as valid as the other. Buddhism makes the matter clear by attributing this appropriation of cell-matter to the existence of a *third element*. "By the conjunction of three things, O Bhikkhus," runs a passage in the Mahatanha Sankhaya Suttanta of the Majjhima Nikaya, "does the formation of a germ of life come about. If mother and father come together, but it is not the mother's proper period and the exciting impulse (Gandhabbo) does not present itself, a germ of life is not planted. If mother and father come together and it is the mother's period but, the exciting impulse does not present itself, a germ of life is not planted. If mother and father come together and it is the mother's proper period, and the exciting impulse also presents itself, then a germ of life is there planted."

This newly discovered element is, in the words of Abhidhamma, termed Patisandhi-Viññāna (linking consciousness), thus contradicting the great Western philosopher Schopenhauer, who propounds the astounding theory that consciousness arises only when the child is separated from the mother's womb.

We have now found out the *first term* of life's progression, but our limited knowledge does not help us to proceed further and determine the cause of this 'exciting impulse.' The Buddha however, developing a supernormal sense, so as to penetrate into realms beyond the reach of normal sense, comprehended also the root of this third element. He tells us that the coming-into-being of the linking consciousness is dependent upon the passing away of another consciousness in a past birth, and that the process of coming into being and passing away is the result of an all-ruling powerful force, known as Kamma. One might call for proofs. It must frankly be admitted that this proof cannot be furnished by an experiment in the laboratory. Whether we believe in a past existence or not, it forms the only reasonable hypothesis which bridges certain gaps in human knowledge concerning facts of every-day life. Our reason tells us that this idea of past birth and Kamma alone can explain the degree of differences that exist between twins, how men like Shakespeare with very limited experience, were able to portray with marvellous exactitude the most diverse types of human character, scenes and so forth, of which they could have had no actual knowledge, why the work of the genius invariably transcends his experience, the existence of infant precocity, the

vast diversity in mind and morals, in brain and physique, in conditions, circumstances, and environment observable throughout the world, and so forth.

There is yet a further cause besides Kamma, continues the Buddha. Not knowing the four realities, (Saccani), the Buddha briefly says, allured to life by the wholly illusory inclination to sensual pleasures, one does good and evil, which constitute what is known as Kamma-energy that materialises in multifarious phenomena.

Un-knowingness (Avijja) is therefore the cause of birth and death; and its transmutation into knowingness or Vijja is consequently their cessation.

The result of the Vibhajja method of analysis is summed up in the Paticca Samuppada. The Patthana succinctly expresses the same in the following words. In virtue of Un-knowingness (Avijja), Craving (Tanha), Tendencies (Sankhara), Attachment (Upadana), and Volition (Cetana), arise Re-birth-Consciousness (Patisandhi-Viññāna), mind and matter (Nama, Rupa), Six Senses, (Salayatana), contact (Phassa), and Sensation (Vedana).

The first set of five causes produces the second set of effects, which, in their turn, play the part of cause to bring about the former five. Thus the process of cause and effect continues *ad infinitum*. The beginning of the process cannot be determined, nor the end either if the life-flux is encompassed by nescience. But when this nescience is turned into knowledge, and the life-flux diverted into Nibbana Dhatu, so to say, then the end of the life-process Sansara comes about.

Briefly expounding the cause of Sansara set forth in these enigmatic formulas of thought and dealing with the not less interesting problem of life's last episode, we find Buddhism assigning death to one of the following four causes:—

1. The exhaustion of the force of Reproductive (Janaka) Kamma that gives rise to the birth in question (Kammakkhaya). The Buddhist belief is that as a rule, the thought volition or desire, which is extremely strong during the life-time, becomes predominant at the point of death and conditions the subsequent birth. In this last thought-moment is present a special potential force which may be either weak or strong. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form in which is corporealised the life-force, cease even before the approach of old age.

2. The expiration of the life-term (Āyukkaya). What are commonly understood to be natural deaths due to old age, may be included in this category. There are various planes of existence according to Buddhism, and to each plane is assigned a definite age-limit. Irrespective of the Kamma-force that has yet to run, one succumbs necessarily to death when the maximum age limit is reached. It may also be said, if the force is extremely powerful the Kamma-energy re-materialises itself in the same plane or even in some higher realm as in the case of Devas.

3. The combination of both Kamma and Āyu (Ubhaya-kkhaya).

4. The action of a stronger arresting Kamma (Uppache-daka) that suddenly cuts off the Reproductive Kamma before the expiry of the life-term. A more powerful opposing force can check the flying arrow and bring it down to the ground. Just in the same way a very powerful Kammic force of the past is capable of nullifying the potential energy of the last thought-moment and destroying the psychic life of the being. The death of Devadatta, the Judas Iscariot of Buddhism, was due to an Upacchedaka Kamma which he committed during his current lifetime. The premature death of the Crown Prince of Russia may also be instanced as an example of this class.

The first three types of death are collectively called Kalamarana (timely death), and the last one known as Akalamarana (untimely death). If the crucifixion of Christ as recorded in the Gospels is to be believed we shall not be far wrong in saying, with due deference to the great teacher, that his death was an akalamarana caused by a stronger arresting evil Kamma of the past.

Explaining the cause of death in the foregoing manner, Buddhism tells us that there are also four modes of birth, viz: Egg-born creatures (Andaja), womb-born creatures (Jalabuja) moisture-born creatures (samsedaja) and apparitional born creatures (opapatika). This broad classification embraces the entire range of beings that possess life.

Birds and reptiles that are born of eggs belong to the first division. As such the Buddhists think it improper to eat eggs in which signs of life are visible.

The womb-born creatures comprise all human beings, some Devas inhabiting the earth, and those animals that take their conception in the mother's womb.

Those that take moisture as material for their growth, such as mosquitoes, are grouped in the third class.

The apparitional-born creatures are generally invisible to the naked eye. They are said to be born with a form as if of fifteen or sixteen years of age appearing suddenly, independently of parents. Since they do not pass through the embryonic period which causes the total oblivion of the memories of the past, it is stated, they are capable of recollecting their past births. "Passing from thence he was born as a deva and glanced into the past to see what good act conditioned him to be born thus", are passages which often recur in the Suttantas. Brahmas, Devas of heavenly realms, Petas and the miserable ones who are subjected to torments and sufferings in the wicked states (Nirayas) belong to this last division.

There is yet another division, based upon classification according to the type of consciousness experienced at the point of re-birth.

To the first class belong the *Tihetuka* beings, that is those who are born with the three good motives, Alobha, Adosa,

Amoha (disinterestedness, love and reason) at the oment of conception. The apparitional-born creatures, excluding the Petas (there are a few exceptions), and highly evolved human beings, fall under this category. The books make mention of the fate that all those who gain Samadhi, attain Sotapatti, the first stage on the path, and so on; and those who are destined to higher callings in life amongst mankind, are Tihetukas. Though influenced by these motives, yet we sometime find them to be possessed of qualities diametrically opposed to them. The multi-millionaire Illisa was at first abnormally selfish, but attained Sotapatti later. The Arahant Angulimala was a highway robber and murderer. The innate tendencies could be resuscitated by some extraneous aid. If the inborn virtues are not cultivated, they may become barren.

Dvihetukas come next. They are born with Alobha and Adosa, but not with Amoha. Human beings who are neither too high nor too low may herein be included.

The remaining two types of individuals are collectively called *Ahetukas* because none of the above three motives are present in their re-birth consciousness. Of them those human beings who are born blind, deaf, dumb or deformed in any way, idiots who lack reasoning powers and earth-bound Asuras, receive the application of Kusala Ahetukas because their birth is conditioned by some good Kamma of the past. The rest, such as the helpless creatures in the animal kingdom, miserable ones in the Nirayas, and Petas, are called Akusala Ahetukas. They are so termed since they are born with an immoral Kamma.

It must also be mentioned here, before we come to deal with the actual process of re-birth, that Darwin's theory of evolution finds no place in Buddhism. Buddhists do not believe in a *succession of physical forms*. The *new physical vehicle is not the successor of the past*, though it must be admitted that the coming into being of the present is conditioned by the passing away of the past. The multifarious forms are merely the manifestation of Kamma force. "Unseen it passes whithersoever the conditions appropriate to its visible manifestation are present, here showing itself as a tiny gnat or worm, there making its presence known in the dazzling magnificence of a Deva or an archangel's existence. When one mode of its manifestation ceases it merely passes on, and when suitable circumstances offer, reveals itself afresh in another mode and form."

It is common to say after witnessing an outbreak of passion or sensuality in a person whom we deemed characterised by a high moral standard—"How could he have committed such and such an act, or followed such a course of conduct? It was not the least like him. It was not the least like what he appeared to others, and probably to himself." What did it denote? It denoted, we Buddhists say, part at any rate of what he really was, a hidden, but true aspect of his actual self.

Dormant but undestroyed, and with an ever present possibility of rising again, there lie in us all—according to Buddhism—five natures, viz. divine, (Dibba), human (Manusika), brutal (Tiracchina), ghostly (Peta) and hellish (Nerayika). These natures—however civilised we may be—may rise in disconcert-

ing strength at unexpected moments so long as we are worldlings (Puthujjana). We live for one thought-moment just as the wheel rests on the ground at one point, and are always in the present. The present is constantly slipping into the irrevocable past. Now we sow the seed of the future. Now, even now, we are creating the hells that we will be hurled into. Now, even now, we are building the heavens that will receive us. *What we shall become is determined by the present thought moment.* In the same way, we Buddhists say, the impending birth is determined by the thought that immediately preceded, which is generally the thought, volition or desire that was extremely strong during our life-time. Herein therefore lies the possibility for the Kamma force that manifested itself in the form of a human being to re-manifest itself in the shape of a brute, ghost, Deva or a human being, or, in other words, for a *Kammic descent in one bound* in the so-called evolutionary scale of forms.

As there is the possibility of *Kammic descent* so there is also the possibility of the contrary—a *Kammic ascent*. When the animal is about to die for instance it will experience a moral consciousness that will ripen into a human birth. This last thought-moment does not wholly depend on any action or thought of the animal, for generally it is dull and incapable of morality. It depends on some ancient good deed which it has done in the round of existence, and, which, for a long time, has been prevented from producing its result. In its last moment the animal therefore cherishes ideas, desires or images which will cause a human birth.

Poussin, a French writer, illustrates this fact well by the law of heredity. "A man may be like his grandfather but not like his father. The germs of a disease have been introduced into the organism of an ancestor; for some generations they remain dormant; they suddenly manifest themselves in actual disease. So intricate is the living complex, so mysterious the law of heredity, a Westerner says. So intricate the law of Kamma, so mysterious the effects of Kamma, Buddhists would say."

And now, to come to the most interesting and an extremely subtle point of our subject.

Suppose, a person is about to die. From the seventeenth thought-moment reckoned backward from the point of death no renewed physical functioning recurs. Material qualities born of Kamma (Kammaja Rupa) arise no more, but those which came into being before the static phase of that thought-moment persist till the time of the dying thought and then cease.

This critical stage may be compared to the flickering of a light just before it is extinguished.

To this dying man is presented a Kamma, Kamma-Nimitta or Gati-Nimitta. By Kamma here is meant some action of his, whether good or bad. It may be a weighty action (Garuka Kamma) such as Samadhi (established one-pointedness of the mind) or parricide, and so forth. These are so

powerful that they totally eclipse all others and appear very vividly before the mind's eye. If experience has approved nothing weighty, he may take for his object of thought a Kamma done immediately before death (Āsanna Kamma). I, would not be far wrong to say that most of the soldiers who fell fighting must have had a death-proximate Kamma such as the killing of their fellowmen. Consequently their re-birth cannot possibly be good. In the absence of an Āsanna Kamma a habitual meritorious or demeritorious act (Ācinna Kamma) is presented, such as stealing in the case of a robber, or the curing of the sick in the case of a physician. Failing all these, some casual act or, in other words, one of the cumulative reserves of the endless past (Katatta Kamma) becomes the object of thought.

Kamma Nimitta means any sight, sound, smell, taste, touch or idea which obtained at the time of the commission of the Kamma such as knives, Bhikkhus, flowers, patients and so forth.

Gati-Nimitta is some sign of the place where he is to take birth. When these indications of the future birth occur, and if they are bad, they can be turned into good. This is done by influencing the thoughts of the dying man so that his good thoughts may now act as the proximate Kamma, and counteract the influence of the reproductive Kamma which is about to effect the next re-birth.

Taking for the object one of the above, a thought process (Citta-Vithi) then runs its course even if the death be an instantaneous one. It is said that the fly which is crushed by a hammer on the anvil also experiences such a process of thought before it actually dies. Abhidhamma lists of twenty types of re-birth processes, but as space does not permit of their description here let us imagine, for the sake of convenience, that the dying person is to be re-born in the human kingdom and that the object is some good Kamma.

His Bhavanga Consciousness is interrupted, vibrates for two thought-moments and passes away. After which the mind-door consciousness (manodvara-vajjana) rises and passes away. Then comes the psychologically important stage—Javana process—which here runs only for five thought-moments by reason of its weakness instead of the usual seven. As such it lacks all reproductive power, its main function being the mere regulation of the new existence. The object in the present case being desirable, the consciousness he experiences is probably a moral one—automatic or volitional, accompanied by pleasure and connected with knowledge or not as the case may be. The Tadalambana consciousness which has for its function a registering or identifying for two moments of the object so perceived may or may not follow. After this occurs the death-consciousness (Cutī-Citta), the last thought-moment to be experienced in this present life. There is a misconception among some that the subsequent birth is conditioned by this thought. What actually conditions rebirth, let it be said, is not this decease-thought, which in itself has no special function to perform, but the Javana process.

With the ceasing of the consciousness of decease, death actually occurs. Then no more material qualities born of mind

and food (Cittaja and Aharaja Rupa) are produced. Only a series of material qualities born of heat (Utuja) goes on till the corpse is reduced to dust.

By death is here meant, according to Abhidhamma, *the ceasing of the psychic life of one's individual existence* or, to express it in the words of a Western philosopher, *the temporal end of a temporal phenomenon*. It is not the complete annihilation of the so-called being, for although the organic life has ceased, the force which hitherto actuated it is not destroyed. As the Kammic force remains entirely undisturbed by the disintegration of the fleeting body, the passing away of the present consciousness only conditions a fresh one in another birth. In the present case the thought experienced whilst dying being a moral one, the rebirth-resultant consciousness takes for its material an appropriate sperm and ovum-cell of human parents.



SRINAGAR, KASHMERE,

Simultaneous with its arising spring up the body-decad, sex-decad, and base-decad—the seat of consciousness—(Kaya—Bhava Vatthu—Dasaka). The rebirth consciousness then lapses into the sub-conscious state (Bhavanga).

"The new being which is the present manifestation of the stream of Kamma-energy is not the same as, has no identity with, the previous one in its line; the aggregations that make up its composition being different from, and having no identity with, those that made up the being of its predecessor. And yet it is not an entirely different being since it is the same stream of Kamma-energy, though modified perchance just by having shown itself in that last manifestation, which now is making its presence known in the sense-perceptible world as the new being (na ca so na ca añño)."

The transition of the flux is also instantaneous and leaves no room whatever for any intervening stage (Antara Bahawa). The continuity of the flux at death is unbroken in point of time. The time duration is equal to the time occupied by one thought moment i.e. less than the billionth part of the time occupied by a flash of lightning. The only difference between the passing of one thought-moment to another, so it say, and of the dying thought-moment to the rebirth-consciousness, is that in the latter case a marked perceptible death is visible.

One might say here that a subject cannot exist without an object. What then is the object of this sub-conscious state? The reply is the self-same object which was presented to the mind's eye immediately before death.

One might further ask: Are the sperm and ovum cells always ready waiting to take up this rebirth-thought? Dr.

Dahlke has fully discussed this question in his "Buddhism and Science" where he says this taking hold is not something that has law, that runs its appointed course according to definite laws, but it is law, itself. A point on the ground is always ready to receive the falling stone."

In conclusion, let it be said we are as water-drops rushing ever onward to empty themselves into the measureless ocean. How stealthily the days slip by, how almost imperceptibly weeks gather into months and months into years, how unexpectedly earth finally steps in and puts an end to this brief span of life! We are born only to die; and we die only to be born again. Let us strive, then, to comprehend the significance of this life which is ever hurrying us onward, and realising the evils of this "faring on," steadfastly

tread the sublime Path of Pity and thus attain eternal Peace, Nibbana, where birth-and-death's succession cease for ever.

Even though the body is adorned with jewels, yet may the heart be free from worldly inclinations. Whoso bears joy and sorrow with equal mind has religion, even though outwardly he may seem to be of the world. The robe of the ascetic does not shield one from worldly thoughts.

REMEMBRANCE.

[BY THE REV. SILACARA.]



HE old monk looked up from the Sacred Book as a shadow darkened the doorway of his dwelling.

"O, it is you, Maung Hmyin," he said with a welcoming smile as he recognised his visitor; "Are you well."

"That is so, your Reverence; I am well. And is your Reverence in good health?" returned the visitor, coming forward towards the feet of the Monk and dropping on his knees. Raising both hands he put them palm to palm, then lowered them to the floor and bowed his head down until it touched his joined fingers. This motion he repeated three times in token of reverence for the Teacher, the Teaching, and the Company of the Taught. Then he sat back with his legs doubled under him and stared in silence at the floor.

"Yes, *dayaka*" said the monk, "I am quite well, only my eyes trouble me a little at times; but I am getting old, therefore that is nothing to wonder at. But you are not looking too well yourself, *dayaka*; is there aught the matter with you?"

Maung Hmyin looked up into the monk's face with a brave attempt at a smile on his lips; but no smile lightened his dark, sad eyes.

"Yes, your Reverence," he said, "something is the matter with me: alas! my little son is dead."

He stared hard at the floor again; all that remained of his smile was a few conclusive twitchings round the corner of his mouth.

"I am very sorry to hear that, *dayaka*, very sorry. And he was your only child, too. How did he die? What happened to him?"

"It was the great sickness, your Reverence. It has been very bad in our quarter."

Maung Hmyin fixed his gaze on the floor; manfully he strove to bring back that smile to his lips, but his pitiful effort was entirely unsuccessful.

The old monk sat silent for a space. Then he spoke:

"Life is Sorrow: that we know. I did not think the last time I saw you that such a great sorrow was near to you. But Sorrow may meet a man at the corner of the street any day: such is the world we live in. Still, it must be a heavy blow to you, *dayaka*. I feel very much for you and your wife. How is your wife keeping? Does she bear this trouble well?"

"Your Reverence, I cannot pretend to say that my wife is resigned. She is very much grieved. The sorrow is almost beyond her strength; she has gone away to stay a while with her sister."

"And so you are left alone, *dayaka*."

"Alone, your Reverence, quite alone. The house is empty now. He was our only child. And I could not keep him. I had to put him in the ground at once according to the Government orders; the plague is infectious, as the officers said. He is in the ground now, my little son. And my wife has gone away because she could not bear to stay. I too, your Reverence, I cannot bear it. I have lost my little son. Could your Reverence perhaps let me stay here—beside you—just for a few days—a little while—until I can forget."

Maung Hmyin's voice grew hoarse and harsh in his attempt to maintain control of his feelings; it was with visible effort that he made his request.

The aged monk gazed at the bowed head of the man before him with an expression of the deepest compassion on his face.

"Certainly you can stay here, *dayaka*," he said. "If staying here will help to cure you of your pain, I shall be glad to have your company for as long as you desire to remain. Here with me in this quiet place you may perhaps learn to look at your sorrow as if it were another's—and at others' sorrows as if they were your own. Everywhere in the world is there grief. At this very moment when you are overcome with trouble there are hundreds and thousands of others who are also grieving for some one they have lost: perhaps their sorrow is even greater than yours, perhaps they are grieving, not for the loss of a child only, but for the loss of wife, or child, or father and mother as well. In the past, too, many have grieved as you are grieving for some one they have loved and lost. And some—just a few—have found healing for their hurt."

The monk paused for a moment; his face took on a far-away expression. When he spoke again his tones were subdued.

"I once knew a man well—as well as I know myself. He suffered a grief so great that it nearly killed him. Shall I tell you his story? Perhaps, as you listen to the tale of another's sorrow you may feel your own less keenly—for the moment at least."

Maung Hmyin signified his desire to listen. "That is all I want, your Reverence—to forget."

"Very well. Here is a cushion, *dayaka*. Put it under your elbow and make yourself comfortable while I tell you about this man I once knew. He was quite young at the time I speak of; the world to him was a very splendid place to live in; that is always how it is when one is young. But, the thing most beloved, most desirable in this man's world was Ma Lat. She, like himself, was young. They thought of each

other day and night. But to their sorrow her father would, not consent to their marriage. Hot youth cannot abide delay and soon the two made up their minds what to do. One day Ma Lat stole out of her father's house without being seen and joined her lover at an appointed spot in the jungle. Thence they made their way to the house of a confidante in a near-by village; and in the presence of a little company who had gathered together for the occasion, they sat down to eat rice out of the same dish, thus becoming man and wife. Afterwards they returned to Ma Lat's father and told him what they had done. And since it was done and could not be undone, he received them both kindly. So, many happy days followed; for Ma Lat and her husband loved each other more than words can tell.

"But one day it happened that Ma Lat grew sick with fever. Her husband watched her illness with deep anxiety, worse she grew and worse; then a little better; then worse again. Brave man though he was he often shook with fear for what might happen. And his worst fears were realised, for one day Ma Lat did not get better again; in fact, she died."

The monk stopped short and was silent so long that Maung Hmyin looked up to see what was the matter. But the strange fixed look he saw on the old man's face made him lower his eyes quickly again.

Presently the old monk resumed his story:—

"Then I—then Ma Lat's husband was like a man whose senses had been dulled with a narcotic. He forgot to eat or sleep, and sat beside the dead body all the long day, all through the dark hours of the night without saying a word to anybody. At last, when they came to take away the body of little Ma Lat to bury it in the pitiless grave he rose to his feet with a great and terrible cry. Before anybody could prevent him, he dashed out of the house and away into the jungle. He did not know what he was doing. Blindly he rushed among the bushes and trees, seemingly mad with his loss. Then he must have fallen against a tree and stunned himself, for many hours afterwards when he awoke to consciousness he was lying on the ground; his head felt strange and sore; it was growing dark; and as he lay trying to remember how he had come there, the memory of his loss recurred; so keen, so sharp, so painful was his sense of sorrow that he groaned and cried aloud. But at length he grew tired, very, very tired, and he fell asleep.

"When he awoke darkness was all around him; it was night in the jungle, he was alone and silence reigned supreme. A sense of well-being overcame him; he felt no fear. It was so calm and restful among the big, quiet trees after all the terrible storm and stress of the past days. He felt as if he would have liked to stay alone in the jungle for ever and ever, never to see the face of any human being again. Of what use to return to the world where men lived when there was death and the bitter pain that death leaves for those who remained behind? Death was inevitable in a world where men lived; he pondered on that fact and realised that there always had been death in the world; there always would be death; that Ma Lat

was not the first beloved one to die, even in his own village. Many had passed away before her; many had been mourned for as grievously as he had mourned for Ma Lat; many more would die like her, and be regretted in the same way. He saw no end to it. Sorrow was like a big sea in which his little wave of grief was hardly noticeable. He began to feel pity for those countless thousands and millions in the big world who had grieved as he had and perhaps more. He began to sorrow for the whole world—for the world in which Grief is such a very common thing. His own trouble was becoming small compared with the sorrow of the world. He almost forgot his personal troubles in the thought of the countless sorrows of others.

"But was not that the teaching of the Lord Buddha," he asked himself, '*The world is full of sorrow*'? Of course it was: he had heard the *hpoongyi*s many a time say that birth is sorrow; that to be born means that one must die—even as Ma Lat had died. It was religion which taught so, and he never cared as much for religion as some people did. His idea had been that a man could not be always thinking about gloomy things such as Death and Sorrow. Of course he had gone to the pagoda sometimes at Ma Lat's request; to please her he had lit candles and laid flowers before the statue of the Lord Buddha. Once he had listened to the preaching of the famous Ledi Sayadaw on the platform of Shwe Dagon at Rangoon. May be the Reverend Sayadaw had spoken truly; but his words did not sink deep into the heart; they were not the sort of words a man wanted always to be considering.

"That was what he had thought at the time. But now, alone in the jungle in the dead of night, some of the things the Sayadaw had said came back to him clearly with strange force. The Sayadaw had said that men are afflicted with a disease that gives them itching sores on their hands. They scratch the sores to get relief; they say how nice it is to have such sores because of the pleasant feeling experienced when scratching them. But the sores only become the worse and the more agonising the itching the more they require to be scratched. The Buddha, however, has a medicine that will cure a sore so that it will itch no more. The Dhamma, the Sayadaw had said, was that medicine; whoever took it would be cured of his disease for ever. Never again would he be tormented with the itching fever called Life.

"The sorrow, then, that he personally had felt for Ma Lat's death is—so the man thought—all the sorrow that other men had felt for the loss of their Ma Lats, was just the big wound of the world, for which the Lord Buddha alone had found a cure. He must take that medicine and be cured of his present sorrow, indeed, of all sorrows. Already he felt a little better in just thinking of the cure. How would it be if he actually took the medicine? Would he not be wholly cured never to feel sorrow again? How, if he always bore in mind that it was not he alone but everybody in the wide world who suffered? How if he became a *hpoongyi* with the intention of steadily setting himself to turn his mind away from the things that bring pain to men; the things they cleave and cling to as he had clung to Ma Lat?

"As dawn broke over the jungle, while the morning mists still lay over the rice-fields, he made his way to the nearest place where the *hpoongyis* lived and asked to be made one of their number. At first they were alarmed at the wild, worn face of the man, with the torn and dirty clothes. But when they had given him food and conversed with him awhile, they realised that he was not mad. Therefore they had compassion on him, and admitted him to the Order of the Buddha, to be one of themselves. With the *hpoongyis* this man still lives. His old pain is stilled: he takes care to do nothing that will cause new pain to arise. He never tries to forget, he always tries to remember that there is pain in the world; and that it is cleaving to things that brings pain; for whosoever ceases

from clinging to the things of the world, for him pain also ceases."

The old monk was silent. Lifting his eyes that had been fixed on the floor while he spoke, he gazed into Maung Hmyin's face with a grave look that was yet perfectly serene.

Maung Hmyin returned the look with something of wonder in his dark eyes.

"I think, reverend sir," he ventured, "I think—that this man you have told me about—is none other than yourself."

"That man *was* I," said the old monk, his eyes full of the peace which passes understanding.

BEFORE A BUDDHA RUPA.

[BY GEORGE KEYT.]

We praise the mighty ones
In darkened times as suns
Who shone to lighten life when earth was young:
Heroes with might of hands
Who fashioned prosperous lands,
Great bards who stirred the heart with great things sung,
And saintly sages who sought deep
For Truth, thinking to wake men from life's dreamful sleep

We praise those men who sought
With pow'r of wakened thought
The hidden secrets of the whirling spheres.
Who clasped the perilous might
Of aught in dark or light
The childish world adored with hopes and fears;
Huge forces now subdued to us,
Mysterious seeming once and awful—marvellous!

Also those men are praised
Whom love for mankind raised
So far above self-love that death—when seen
For sake of others—seemed
More sweet than all sweets dreamed,—
That glorious death the sorrowful Nazarene
And Bodhisattvas happily
Did suffer for the lives drowned in Samsāra's sea.

But with what words may we
Adoring, Lord, praise Thee
Who to mankind gav'st such a Gift as Truth?
Through heaven and earth nowhere
Lies aught that may compare
With such—not all life's worth since the world's youth!
Lo! myriads taste of wordless bliss
(The like whereof lies nowhere in the world) through This

Truth perfect and entire,
Path of Nirvana, higher
Than which no God, no man, may seek to climb:
Such is Thy Gift Supreme!
Brahm's world is but a dream,
And, like all worlds, trampled upon by time.
Naught but is far transcended where
Nirvana comes, Security without compare!

Life's lesser forms—so mad
In warfare—they are glad
Because of Thy revealing piteous.
Wherever Thy sweet Word
Is cherished, beast and bird
May dwell unharmed and happily with us.
The earth, the waters, and the sky
No human menace hold for lives that creep or fly.

Secure, glad, and serene,
O Seer of the unseen!
With what mysterious smile compassionate
Wouldst thou survey our earth
Filled full of pain and dearth?
Thyself delivered from the snares of fate,
And knowing *through self-strife alone*,
Such bliss, how wouldst Thou bear life's universal moan?

Time's pow'r of change and death
Is even as frail breath
Upon thy mind that brought into our ken
The secret cause within
Our anguish and our sin
And all the madness in the lives of men.
Eternal with That Truth Thy mind,
O Buddha, Holder of the lamp to all mankind!



NOTES AND NEWS.



Sabba Danam Dhamma Danam Jinati.

"The Gift of Truth Excels All Other Gifts."

Ourselves

The Bhikkhu Silacara who had identified himself with all progressive Buddhist movements of recent times and who had been in the forefront of Buddhist scholarship, both as writer and translator, and who was also of immense and invaluable service to the *Buddhist Annual* since its inception in 1920, left Rangoon for England in December last, on medical advice. He expects to be away for about three years, and health permitting, to come back to the East which he loves. His departure, though not quite unexpected, is a great loss to the *Annual*, for we lose in him, for the time being, our co-editor and translator. We hope, however, that when he has regained his lost health, he will resume his old literary work. We trust too, now that he is in the old country, he will be able to see through the press his translations of Dr. Paul Dahlke's "Buddhism as Religion" and Madame Alexandra David Neel's "Buddhist Modernism"—two volumes which are bound to arrest the attention of thinking minds.

Buddhism of the Orient and Modernist Buddhism.

All over the world there seems to be a growing interest in the Buddha Dhamma. From the most unexpected quarters, come to us letters and inquiries from people who acknowledge their adherence to the Dhamma. A few of these good people had already been to the East, and had come personally in contact with the external aspect of Buddhism and had even felt the spiritual uplift one feels when in the presence of some great religious festival or when watching the crowds kneel on the open platform of a Dagoba in Anuradhapura or of a Pagoda in Rangoon, some full-moon night, and repeat together the praises of the Three Jewels (Ti-ratna.) Perhaps the last thing that the visitor remembers of his sojourn in the East is the beautiful full-moon night, the palm fronds waving in the breeze, the stars tinkling their way through the heavens, and the kneeling Buddhist multitudes sending wave upon wave of praise to the great Teacher, the great Law He left behind, and the Maha-Sangha, spiritually His direct descendants, who hand on, generation after generation, the torch of Truth to a world darkened by materialism.

Others there are who have not been to the East at all or seen Buddhist peoples. Having long ago renounced Christianity and all that it signifies, they had wandered restlessly and ever on the alert, until quite unexpectedly, may be in the nook

of some library reading room, may be in some book-shop, they came face to face in the pages of a book or magazine with the Teacher and His eternal smile. Their wanderings now ceased, for the Dhamma met all their old difficulties boldly and gave them satisfying answers.

Still there are others—they are the minority—who have come to the Dhamma through "intuition." Their Kamma had been ripening until in one sudden moment, maybe springing from quite natural though apparently inexplicable sources, such as for instance the death of a beloved child, the Truth dawned on them, and leaving the nightmare of their former views behind them, they began to live the True Life, but all the time not knowing that their new way of life was the one characteristic of the true Buddhist. How happy are they, when later they come across a stray book or some lecture on the Dhamma, and find that they have been Buddhists all unknowingly?

There are other types of converts to our Religion, but the three we have mentioned will suffice for our present purpose. What have we Buddhists of the Orient done for these our scattered brothers or to make less thorny the path for like pilgrims? What mission or missionary activity has been set afoot on their behalf? We look in vain among our Buddhist rich for even a tenth-rate Anathapindika. We scan the horizon in vain for a Mahinda or a Sanghamitta. Is Buddhism of the Orient quite opposed to missionary activity? or is it bereft of all missionary spirit? Was the early missionary activity of Eastern Buddhism only an accident, and not incidental to the religion itself? Such are the questions which first arise in one's mind when one considers the indifference of Eastern Buddhists with regard to missionary activity. But what are the facts?

In the old days, Buddhists, moved by compassion, carried out the behests of the Master, wandering from land to land, teaching the Law of Love, which even to-day is potent for good, and ministering to the needs of the sick and poor. The ancient brothers thus lived the True Life and walked the Right Path, and were shining exemplars of Buddhist life and thought. Then they had to cross dangerous rivers and perilous seas, and climb hills and valleys, which taxed their energy and patience to the highest point. To-day those difficulties and dangers which baffled our elder brothers have been considerably lessened. With the progress of physical science, mountains have been tunnelled and even seas bridged by steam and electricity.

And in our days wireless telegraphy and telephony, the motor car and the air-ship have practically annihilated space. All other religions and movements have taken advantage of these marvels of science, but Buddhists stand unmoved. Their Bhikkhus are lazy and lounge away the live long hours; their laity are overpowered by materialism. In short, they have lost their bearings. Education, both Vernacular and English, has made good progress and Pirivena education, is making marvellous strides. Hundreds of Bhikkhus attend the Pirivenas and go through their courses yearly, but many of the educated Bhikkhus lack Saddha. So far as most of them are concerned, those touching and stirring words of the Tathagata are but a voice in the wilderness:—"Go ye, O, Bhikkhus, wander forth for the gain of the many, for the welfare of the many, for the good, the gain of gods and men."

The modern, otherwise lazy Bhikkhu, busies himself with adding more images to the already crowded *Vihare* or with building *Vihares* in places where there are already too many. Thus thousands of rupees are converted into brick and mortar. These modern *Vihares*, grotesque in design and hideous in their detail, mark the decadence of Buddhist art.

The laity, born into a materialistic age, are not educated on Buddhist lines. As a result of five hundred years of contact with alien creeds and religion, and of aggressive Christian missionary activity, the Sinhalese Buddhist is a stranger in his own home. Between him and the Bhikkhu exists an ever widening gulf.

Who shall bridge the gulf? We address ourselves to the Buddhist brothers of the whole of the East,—to the few thinking men and women of each country. Now is the time, for although the missionary spirit is almost dead, the tradition of two thousand years is not dead; it is yet alive. The spark is there, and it behoves the elder brothers, the Sangha, to kindle it into a flame. Shall we of the East not extend our right hand of brotherhood to the Buddhists of the Occident, those seekers and thinkers scattered all over the globe who await our help and guidance,—shall we not raise the rallying cry of Truth so that all may hear and gather? That at least is the mission of this Journal.

Buddhist Activities Abroad

League.

In Germany, the work goes on, and but for the unfortunate financial crisis, that country should have forged farther ahead than she has been able to. Dr. Paul Dahlke has started building a Buddhist Home close to Berlin and in the vicinity of large and tranquil forests. We appeal to our readers and also to friends and admirers of the Doctor to contribute their mite to this first venture of the kind. A notice appears elsewhere inviting the co-operation of Buddhists all over the world.

In France, a new society is being formed by Dr. Martinique, at one time physician to the King of Siam.

In Denmark, there is already a small society functioning under the presidentship of Dr. Melbye, and a journal is issued under its auspices,

In the United States of America the geographical conditions stand in the way of a union of Buddhists scattered as they are all over the vast continent. One of them, Mr. Denzal Carr, of Oklahoma University, has obtained a scholarship in the Otani Buddhist University of Kyoto. After he has graduated in Buddhist philosophy, he hopes to go in charge of a Buddhist Temple in Honolulu or on the Pacific coast.

In Italy, we have a goodly number of Buddhists, and we hope that they will soon unite into a body.

In Japan, the great earthquake has reduced to ashes libraries and temples. Even the Imperial University library suffered great and irreparable loss. We would take this opportunity to appeal to our friends to send gifts of Buddhist literature to replace those that have been lost.

In Indo-China, Madame Alexandra David Neel is making a systematic study of the religion in its present-day developments. Last year she was in China, making a study of Buddhism as it prevailed in that ancient land. Such prolonged study and first-hand knowledge as hers will, we have little doubt, result in a first-class work on Buddhism in China and Indo-China. It is reassuring to see Modernist Buddhists like Madame Alexandra David and Dr. Paul Dahlke visiting Buddhist countries and devoting their valuable time on research work. It is all the more regrettable that Sinhalese Buddhists seldom or never visit other Buddhist countries, or exchange greetings with their fellow Buddhists, though the opportunities in their way are many and varied.

Nearer home in India, we hear of renewed activity. The Maha Bodhi Society is convening a Buddhist convention to meet at Calcutta on the 20th, 21st and 22nd May, and well-known scholars are expected to contribute papers on (1) Buddhist Religion and Philosophy, (2) Buddhist Literature and Languages, (3) General History and Buddhism and (4) Buddhist Arts and Social Work. It is also stated in the prospectus that the Convention will consider the founding of a Buddhist University at Saranath in Benares. A very ambitious project indeed! We should have preferred something less ambitious and more practicable.

In South India, a few enthusiastic converts, headed by Mr. C. Krishnan of Calicut, are actively engaged in the dissemination of the Dhamma. An appeal has been made to Ceylon for Bhikkhus, but not with much success. The language difficulty makes matters the more difficult, for our Bhikkhus know little English and less Tamil or Hindi. In Bombay, there is a new Society carrying on Buddhist work. But, we must confess, that we are disappointed with the Buddhist activities in India for no systematic work has so far been undertaken. But for a few Indian scholars who have contributed to Buddhist scholarship, practically nothing has been done to make accessible the wealth of Buddhist literature to the Indians. Will the Maha Bodhi Society and other Buddhist Associations please note our suggestion?

The All-Ceylon Y. M. B. A. Congress

Met in December last at Colombo under the presidentship of Mr. P. de S. Kularatne, Principal of Ananda College and Editor of "The Buddhist Chronicle." The redeeming feature of the sessions was the address delivered by the president, which was truly a master-piece, embodying as it did a detailed and critical survey of many aspects of Buddhist work. If the tone of it was a bit militant, Mr. Kularatne was not to be blamed, for the indifference of years demanded drastic treatment, and Mr. Kularatne used the surgeon's knife and exposed to view the canker that has grown in the body religious. But who shall remove it?

The Buddhist Student's Camp, Kandy.

Thanks to the public-spiritedness of the Kandy Buddhist public and the enthusiastic co-operation of the Kandy Students' Buddhist Association, a camp for students was held in December last. The campers were housed at Lake View Bungalow, through the kindness of the Principal of Dharmaraja College. The full-moon day was reserved for Astanga-Sila, and on the other days lectures on the Dhamma were delivered by the visitors to the camp. The addresses of Dr. Cassius A. Periera and Mr. Troup, M.A., on "The Paramitas" and "Buddhism in Java" respectively, were highly appreciated. We suggest that the next camp should meet either at Anuradhapura or at Polonnaruwa, and that the programme should be discussed and arranged by a representative committee.

The Central Y. M. B. A. Colombo.

We hasten to offer our heartiest congratulations to Mr. D. B. Jayatilake, the President, and to the Executive Committee of the Y. M. B. A. Colombo, on the forward step they have taken in acquiring that commodious and beautiful house known as "Mahani" in Borella, Colombo, for the head-quarters of the Association. It was only the other day that the Association celebrated her twenty-fifth anniversary, and now within but a month's interval, the Association moves into her own home. We have little doubt that the second chapter will not belie our expectations. If our young friends will rise up to their full stature, the Association will have no cause to regret the step she has taken. We appeal to them as well as to the Buddhist public to contribute their share and make the President's ambitious scheme an unqualified success.

Buddha-gaya India.

It is perhaps a sign of the Revival of Buddhism in India that the question of the restoration of the Maha Bodhi Temple at Buddha-gaya should claim the attention of an increasing number of people. The situation in which the Government of India finds itself, due to its own careless indifference in the past, is a delicate and difficult one, and demands statesmanship of the highest order. So far the efforts of the Buddhists have been desultory and confined only to certain sections of the Buddhist community. We suggest that in the present instance that the Buddhist people join hands and ask the Government with one united voice that the temple be restored to the rightful owners.

Reviews and Notices of Books and Magazines.

The Orient Is a Bi-monthly Journal published by the Orient Society of 132, Nassau Street, New York, U. S. A., whose avowed mission is to advance a better acquaintance of art, literature, philosophy and culture of the East in terms acceptable to the Western understanding and to bring together the scholars and artists of the East and the West through the interchange of their creative ideas.

Interesting articles, and beautiful plates mostly by Japanese artists, fill the Magazine from cover to cover. We welcome this International Magazine and wish it many years of usefulness. We thank the Editor for the issues sent us. The subscription is \$ 2.50 per annum.

The Visva-Bharati Quarterly. This Journal is published by the University of Santiniketan, Bolpur, India, and is ably edited by Surendranath Tagore. Articles by Dr. Rabindranath Tagore and other well-known scholars make the Journal a mine of information for the thoughtful reader who is interested in things Indian. We thank the Editor for the two numbers sent us.

A Study in Buddhism Is the title of a booklet from the pen of Mr. M. Subramaniam Iyer, F. T. S., issued by the Theosophical Society. Mr. Pearce has added a foreword. The Author's attempt is to justify some of the recent statements made by Theosophists concerning Buddhism, and to show the reader that theirs is the correct interpretation of the Dhamma. But in this he has failed, like so many of his predecessors. That books of this type fulfil no useful mission, and cause more harm to Theosophy than to the Dhamma, is our humble opinion.

CONCERNING SOME OF OUR ILLUSTRATIONS.

Buddha Statue, Kamakura, Japan: Unharmed, untouched even by tremors and quakes, by shuddering upheavals and by fire and flood, the great bronze Buddha of Kamakura, Japan, still looks down with its accustomed serenity upon the flowery kingdom. The sacred symbol remains in silent majesty, against its tragic back-ground of desolation.

The seemingly miraculous escape of the image in the terrible catastrophe that engulfed the nation has caused widespread rejoicing among the ardent Buddhists of Japan. The news that the gigantic statue was the one object left unscathed in the wake of the furious elements brought hope to the bosoms of believers.

Close examination by the Buddhist high priests disclosed the remarkable fact that the fifty-foot colossus of bronze, gold, silver and precious stones was indeed intact, towering above the ruins without the slightest crack marring its solemn grandeur.

The huge Buddha, or the Daibutsu as the Japanese call the image, has maintained its impassive calm through more than one dire catastrophe since it was set in place, with elaborate ceremonies, in 1552.

Despite its tremendous size, it is artistically proportioned with features of a beautiful serenity that could not be excelled in a carefully modelled small image. This accomplishment is all the more notable when it is realised that the eyes alone are four feet long. The eyes are of solid gold, the pupils inlaid with a cluster of rich red rubies, the sacred stone of Japan. A large jewel-like boss in the centre of the forehead is made of a thirty pound lump of silver.

Only one other statue can compare with this titanic bronze at Kamakura, and that is another daibutsu erected at Nara near Osaka which is fifty-three feet high.—Family Herald and Weekly Star, Canada.

Seruwawila Dagoba is situated in a remote part of the Trincomalee District in North East Ceylon. The Dagoba was built by King Kavantissa, father of the hero-king, Dutugemunu, and it is recorded in the *Lalata Dhatu Wansa* that the forehead bone relic of the Master was enshrined in it. We are indebted to Mudaliyar D. D. Weerasinghe for the photo of the ruins.

Buddha Statue at Awkana This stands on a small eminence not far from the newly-built Kalawewa Railway line, in the North Central Province of Ceylon. The height is about 43 ft. The statue is cut out of the rock which forms its pedestal as well as background, and is a master-piece of sculpture. The folds of the robes and the lines on the forehead have been beautifully brought out. The whole figure breathes an air of majesty and serenity much like the statue of Ananda at Gal Vihara, Polonnaruwa. Vide Vol II, No 1.

Buddha Statue, Bath This beautiful statue is of plaster and bronzed and measures 26" in height, base 21" length, 13" width. Inscribed around the base is the following: "Here Lord Buddha sat musing the woes of men."—*The Light of Asia*. At the back of the statue is inscribed "(Miss). S. R. Canton, 1884." This statue was exhibited at the Royal Academy in 1884 and was presented to the Victoria Art Gallery, Bath, in 1913, by Miss. Ella Walker.

As revealing an English sculptor's conception of the Buddha in meditation, this picture should prove interesting. In our last issue we had the privilege of producing an American artist's conception of the Buddha, side by side with that of a Ceylonese convert's picture of the Buddha in meditation.

We are indebted to Mr. Reginald W. M. Wright, Director of the Victoria Art Gallery and Museum, Bath, and to Dr. E. Greenly, for procuring the photograph of the statue for reproduction in The Annual.

Mihintale, Ceylon: This is a painting done by Mr. E. H. Brewster on his recent visit to Ceylon. It shows his impression of the spot at which Mahinda, son of Emperor Asoka, and his fellow Bhikkhus came upon Devanampiyatissa hunting and converted him to the Buddha Dhamma. See Mahawansa.

A French Artist's Picture of the Lord Buddha
We reproduce elsewhere a picture of Our Lord by a French Theosophist. It is interesting as it is one among a number of pictures of the Buddha which the Annual has the pleasure to place in the hands of the reader. It also goes to show that each one's conception of and personality of the Master differs according to his own angle of vision.

Plan of the proposed Buddhist Vihare at Sarnath
The proposal to establish a Buddhist University or at least a Research College, cannot fail for the reason just stated, to give as much gratification to the educated community of India as to the Buddhists from the four quarters. This gratification is enhanced by the circumstance that this College will be located near the Deer Park where Buddha first promulgated his doctrine and

turned the wheel of Law. This locality, though at the outset it was a mere Deer Park and was for ever afterwards known by this name, soon became the site of a world-renowned Buddhist establishment consisting of a stupendous *vihara*, large monasteries and *stupas*, besides innumerable small shrines, *stupas* and other sacred buildings and objects. The remains that have been exhumed here by the Archaeological Department and some of which may be seen on the site itself and some in the Museum close by testify to the extreme importance and sanctity of the place. The site has not yet been sufficiently excavated, but I am sure that the Archaeological Department, so long as it is headed and administered by Sir John Marshall, will before long resume these excavations and carry them out as systematically as they have done at Taxila. The wealth of antiquarian objects and curios that will thus be laid bare will throw a flood of light on the history of this place; and the place will for ever import a stimulus to the mind of the patent researchers that will remain housed in the adjoining college. Another circumstance which is particularly gratifying is that this College will not be far from another University, the Hindu University, which has set itself, at any rate, will before long set itself, seriously to the task of finding out what thought has been enshrined in the philosophy, religion and literature of Ancient India. The Buddhist Research College may or may not become part and parcel of the Hindu University. That depends upon a variety of circumstances. But even supposing that it remains an independent body, it will give rise to a very healthy rivalry between the two learned institutions, and will revive the olden golden days when Benares from the time of Buddha onwards was for a very long time a seat of intellectual and religious activity. Is it really too much to expect that Benares even now and before long will retrieve its old glory and become again a centre of learning and culture?

The Buddhist Archeology—The Four Noble Truths. This is an impression of an inscription incised on a fragment of a stone umbrella now in Saranath Museum and in reference to it, Sir John Marshall Director of Archeology writes the following:—

"This inscription brings us down to the Kushan period. It was found incised on a fragment of an old stone umbrella which turned up at the base of a small stupa to the west of the main shrine and it belongs to the third or perhaps the Second Century A.D. It contains four lines and the fact that the stone was already broken when the inscription was cut, as it is very likely that it would have been arranged in such a way if the stone umbrella had still been entire."

The Contents of the Inscription are:—

1. *Chattur-i mani bhikkave ar(i)ya Sachchani*
2. *Katamani (cha)ttari dukkha(m) bhikkave ar(i)ya sachcham.*
3. *Dukka samuday-o ariya (sa)chcham dukkanirodho ariya sachcham.*
4. *Dukka Nirodhagamani patipada ari(ya) sachcham.*

Four are, ye monks, the noble Axioms.
And which are these four?
The Noble Axiom about suffering, ye monks,
The Noble Axiom about the origin of suffering, the
Noble Axiom about the cessation of suffering and the
Noble Axiom about the way leading to the
Cessation of suffering.

Our Apologies are due to our readers for the delay in the appearance of the Annual. It has been due partly to the fact that our blocks had to be turned out in our own process department and partly to pressure of other work. We hope that our friends will overlook the delay and co-operate with us by ordering for copies for themselves and their friends.

The Free Distribution Fund.

In response to the appeal we made to our readers on behalf of the above Fund, we are glad to say that the following gentlemen have sent us contributions. We thank them for their generosity and express the hope that a larger number of our readers will respond to our appeal this year.

THE LIST REFERRED TO:

	Rs.	cts.
Mr. R. Batuwantudawe	15	00
„ Sri Kanta	15	00
Anonymous	15	00
Anonymous (10 Contributors)	15	00
Mr. D. Wilmot Attygalle (F. M. S.)	8	18
Dr. Conte Vantrove (Chicago)	8	05
Mr. A. B. Colin de Soysa	7	00
„ R. C. F. Dirac, England	6	90
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Railway Staff, Lunwilla	1	68
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Mr. C. Radford (Kohat) (2nd)	6	50
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Prize Competitions 1924.

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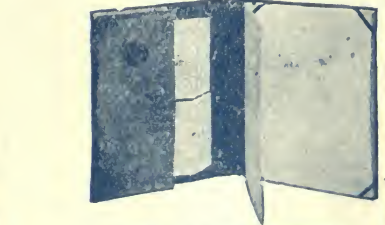


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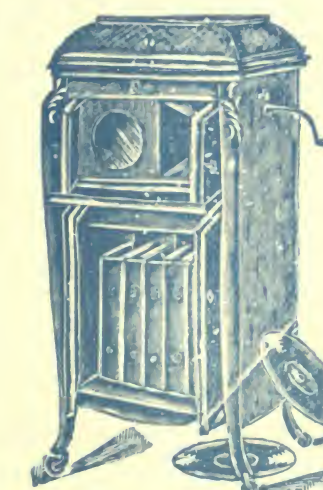
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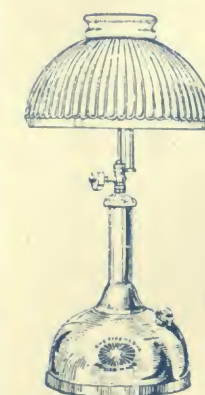
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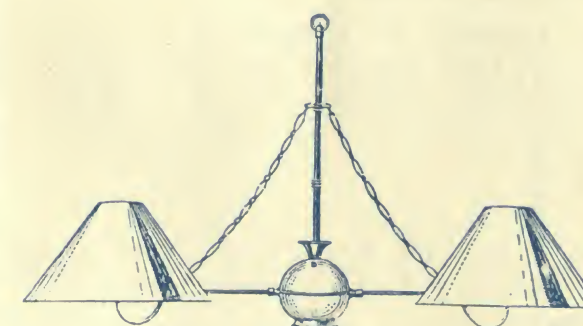
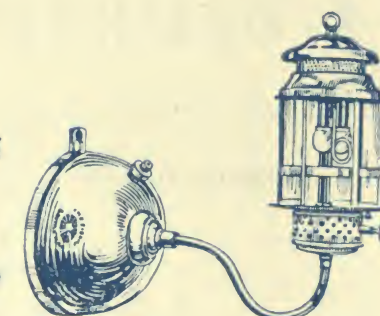
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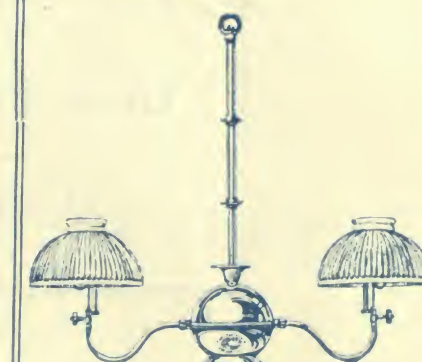
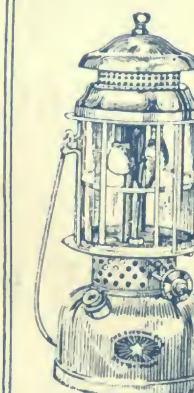
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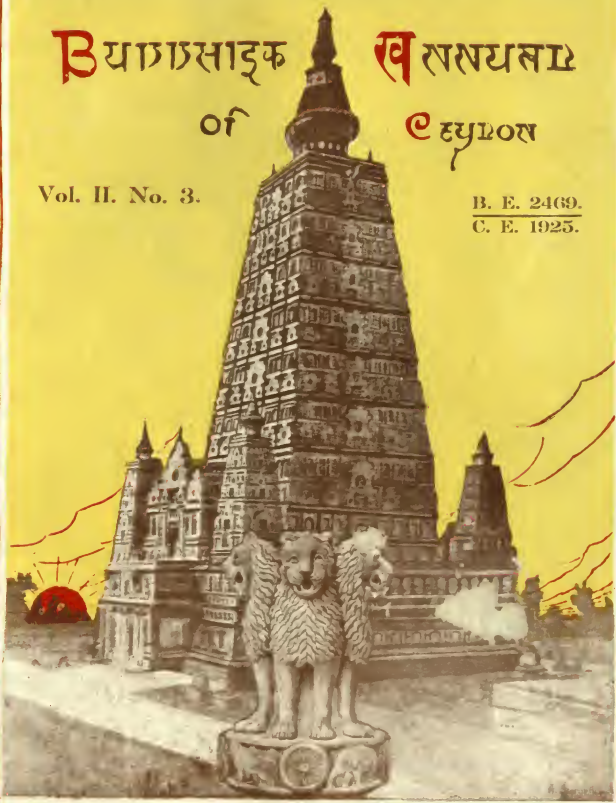
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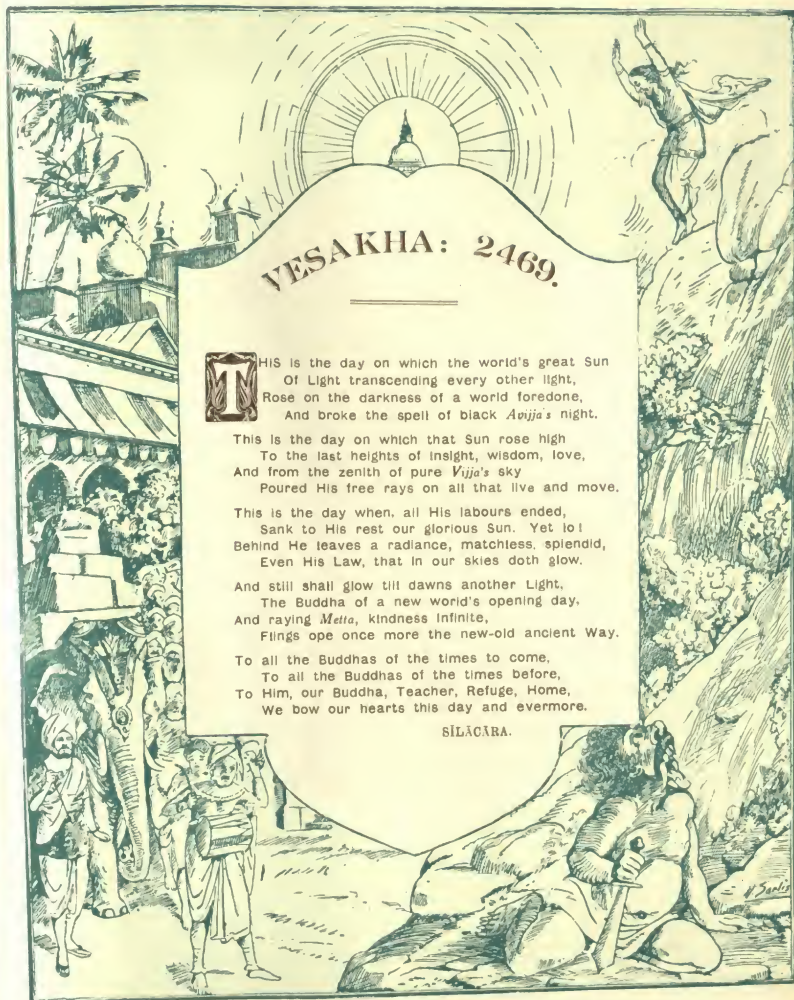
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EDITED BY

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A

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THE APPEAL OF THE DHAMMA

[By J. F. Mc KECHNIE]



HARDLY any statement is more frequently made to-day by observers of current life and manners than this: that religion is no longer a concern of the average man; that he cares little or nothing for religion; that he has largely thrown religion overboard. Now if this statement were made only with reference to the form of religion current in the lands in which it is made, hardly any one who keeps his eyes open would care to dispute its truth. For a single visit to the places where that form of religion is officially represented, and celebrated on a particular day in each seven set apart for the purpose, would furnish all the confirming proof that could be asked for. In these places the enquiring visitor would find present on such occasions not a tenth part of the grown-up population who, if they wished, could be present; and the small numbers present he would find made mostly of women, eked out by a few children.

But if the statement is meant to apply to interest in Religion itself, to interest in man's deeper, more fundamental position and probable destiny in the universe, then it is not true. Indeed, the very contrary is true. So far as we can judge, there never has been a time in Europe when men as a whole have been more earnestly anxious to obtain satisfying information as to what constitutes their lasting, permanent weal and how this may be achieved, as contrasted with merely temporary well being, than they are at present; and the proof of it is, that almost any kind of theory as to what this well-being consists in, and how it may be attained, no matter how strange and even absurd it may seem, to-day always finds some quite serious people to look into it, and often to give it their adhesion. It is only to what he has been, and still is being, told by the professional representatives of the nominal religion of his continent, that the modern western man is showing increasing indifference; and in circles where manners are franker and blunter, even contempt.

In different quarters many different causes have been mooted for this feature in the character of the modern occidental. In one quarter he is told that he has become sensual, is so steeped in the gratification of his desire and lusts, that he has no wish to listen to anything that might make him uncomfortable in the pursuit of these gratifications, or threaten to put a check upon that pursuit. It is mostly the professional religionists of his country who tell him this. In another more thoughtful quarter he is told that he has lost the sense of reverence, the feeling of awe and veneration that he ought to feel in the presence of what is higher and better, and therefore all inclination to hear about such things. Others, again, tell him that he has become, as it were, dazed and bewitched in the hunt after merely material well-being, has carried it on so long, and with such intensity and also success, that he has simply lost the power of appreciating any other kind of well-being, and so

passes by with a superior smile every attempt to call his attention to another kind of well-being, on the part of the prevailing religion of his part of the world. In sum: the modern western man is told that he has so lost the sense of reverence, is so sunk in sensuality, and so engrossed in the pursuit of material good, that he has no reverence for what is worthy of being revered, no desire for self-control, self-denial, to say nothing of austerity; hence no interest in a religion that would call his attention to these things and urge upon him the desirability of their practice.

Now if these charges were entirely true, instead of being, as they are, only partially true,—if these alleged causes of the modern western man's indifference to, and contempt for, his nominal religion were the actual causes of that indifference and contempt, the matter would be a very serious one. For a race of people wholly lacking in the qualities of esteem for what is higher, for self-control and self-discipline, would be an ugly spectacle, and more than that, doomed to sure decay at no very distant date. But these accusations are not true except in a very minor degree: they are not the causes of the prevalent lack of interest of the West in its nominal religion; or if so, only to a small extent. The real cause for this state of things lies elsewhere. Men to-day in western lands are as ready as ever they were, to practise these fair virtues, if only they were shown sufficiently good reason for doing so. It is not primarily the *will* to practise these virtues that is lacking. What is lacking in the current religious teaching of their continent is the presentation of any clear and definite *reasons* why they should practise them.

We here say advisedly, "any clear and definite reason," because what has hitherto passed for a good reason for practising the virtues, no longer seems such to the modern Western man. It is not his alleged insensuality or sensuality or materialism that is responsible for his indifference and contempt towards his nominal religion, but simply that he no longer sees any clear, good reason, why he should pay it serious attention.

In some of its results, this attitude of the modern western man towards his continent's official religion is unhappy, and even lamentable. One has only to cast one's eye over the records of lawlessness and crime of that large section of the western world, the United States of North America, in order to see how unhappy and lamentable these results can be. In many of the chief cities of that great country for a long time past, a veritable wave of violent crime has prevailed that simply defies all the efforts of the nominal defenders of law and order to keep under control. Indeed, there is ample material for the pen of the most corrosive ironist in the fact that the nation which sends out to the East the largest number of the most active and energetic emissaries of the nominal religion of the West, with the object of converting the "heathen" (as they are pleased to call them) of Eastern lands

to that religion, is precisely the nation that is most completely failing to make that religion have any serious effect on the conduct of its own citizens! Such a person might well enquire, for instance, if the vigorous "pushing" of the foreign trade in America's religious wares is not due to an almost entire absence of home demand for the goods.

But unhappy and lamentable as may be some of the results of this indifference to their nominal religion in western countries, the fact itself is not lamentable at all. It is no more to be lamented that the West is indifferent to its official religion, than it is to be lamented that a child has ceased to be a child and grown up to be a man; for, rightly regarded, that is exactly what the fact means.

A child, just because it is a child, is frequently told many things which, when it grows up, it does not, and cannot, believe in just the form in which those things were told it. Their telling in that form was made necessary by the limited powers of understanding, the lack of discretion, of the child himself, and by the probable harm that might result to him if, with that scant understanding and discretion, he were told the exact truth. Yet, as he grows up, he begins to notice that he is not being told the exact truth, begins to want to know it, and now has a right to know it.

Something the same is true of a race of the human species, as is thus true of the individual.

While in their infancy, and possessed accordingly of but an infantile understanding, it may have been necessary to tell them that a "God" made them and the world; and that this "God" will punish them if they do "wrong" and reward them if they do "right," by an eternity of terrible torture in the one case, and never-ending continuance of keenest bliss in the other, for in being told this they have been largely kept from doing themselves harm. But the days when mankind, the more progressed portions of it at

least, accepted all this as literally true and acted on it, have definitely passed. The mentally grown-up man of to-day simply does not believe, nor can believe, these things which his race was told in its childhood, any more than the individual child can believe the stories about the "bogey-man" it was told in its childhood's days to keep it from harm, when once it begins to reach years of discretion. If any one is so ill-advised as still to go on telling it these stories, expecting it to believe them, out of its old habit of respect for the teller, it may say nothing in protest outwardly; but inwardly it is saying to itself: "O, I do wish mamma would not go on telling me that stuff, I do wish she would talk sensibly to me. I'm not a baby now." And the look on the face of a child when it is thus being talked to by an innocently misunderstanding elder, plainly declares this to any even half-observant eye.

It is much the same kind of look that is to be seen on the faces of the assembly that confronts the expounders of the current religion of the West. "That awful, deadly dull expression" which an Anglican bishop, the Bishop of St. Albans, recently described as facing him every time he gets into his pulpit, just means that those present have come to listen to this that is going to be told them, only out of a sense of duty to old custom and habit; that they do not, and cannot, believe it; and are wishing with all their hearts that the speaker would tell them something they could feel has some real connection



THE BUDDHA IN MEDITATION

From a Painting by E. H. Brewster

with them and their lives, something they could feel sure was all true from beginning to end, and had a definite and demonstrable bearing on the actual business of living in which they are all engaged, he and they. But the speaker never does this, for he cannot. And so the listeners sit there with dead wooden faces, enduring the time of talk as well as they may. And when it is happily over they pass out of the building with an expression that only now becomes animated and human, in the knowledge that that is over once more, and

need not be faced again for a whole seven days. They are grown up, and they have had to sit still and listen to children's stories; and they are simply tired of hearing them, for they no longer believe them to be true; they know they are just—stories! And yet, they would like to be told what is true. They would like to be told something solid, some unimpeachable, demonstrable, certain fact instead of all the old dreary fiction that is drolled out to them in its place. Their demand, albeit in their general inarticulateness many of them are unable definitely to formulate it, even to themselves, is for just a little verifiable fact in place of all this unverifiable fiction.

Here it is that the Dhamma comes in, able fully to meet that demand; for its simple but all-comprehensive claim is, that it offers men in the deepest question that can affect them, the question of their own existence and ultimate destiny, the facts, all the facts, and nothing but the facts. This claim, it should be noted, is not a claim to answer every question that may arise in the mind of man regarding everything and anything. It is only a claim to answer every question on what immediately concerns him, every question regarding himself and his future. But in answering these questions of immediate import, every other question as well that is not entirely idle, is as good as answered. For all these others, once the former questions are answered, become matters of no great moment one way or another. They become trifles, of no particular importance whether they are answered or not, where they are not, indeed, simply annihilated, reduced to nonentity, through the coming of the other knowledge.

The fact, or, more correctly, the four facts, which the Dhamma presents to men as of immediate importance, facts intimately connected with their own existence and destiny, are what are generally known as the "Four Noble Truths,"—"the Truth" of Infelicity, of the Cause or Arising of Infelicity, of the Cessation or Destruction of Infelicity, and of the Way that leads to the Cessation of Infelicity. These four "Truths" or Facts, thoroughly well understood, and their understanding acted upon, embrace all that man need concern himself to know. Thoroughly understood and acted on, they will bring him what, at bottom, is all he wants, deliverance from infelicity.

There is no need here to enter into any detailed treatment of these four Facts. They form the subject matter, treated in one way or another, of every reliable treatise or book on the Dhamma. Every word written or spoken about the Dhamma, however apparently commonplace, however seemingly subtle and abstruse, has its sole reason in the explanation, the elucidation, in some connection or other, of one or another of these four facts. Here it need only be pointed out that the first of these facts or "Truths" is a fact of observation.

Every one who takes the trouble to look with cool, scrutinising, impartial eye at his own existence and the existence of others who share with him the forced gift of life, perceives at once as outstanding fact, the presence of the unpleasant, the unwanted, the undesirable, extending through increasing degrees of intensity

to the positively distressing and painful. It is true that in the case of some favoured lives, this presence of the unpleasant may not be observable at any given moment. But if the person concerned will look backward into his past, he will at once see moments, and many of them, that were filled with the infelicitous. And if he looks forward into the future with any kind of intelligent gaze, he will perceive every possibility of moments arriving that will be charged with the unpleasant in one form or other; he may even have good cause to foresee the advent of the unpleasant in its most emphatic shape, as acute physical and mental suffering. Or, turning his gaze away from his own little private life, turning it upon others of the many lives around him, he will have no need to look

back into a past or forward into a future in order to perceive pain-filled moments; but in the actual present, casting his eye over the globe, over the whole scene of contemporary life throughout the world, if he has any power of sight at all, and is not deliberately and of purpose beforehand putting blinders upon it, he will at once see a picture that has in it great areas of immediately present distress and pain.

To take one instance, and only one, of this ever-present pain: since, as the poet sings, and as statistics confirm,

Every moment dies a man,
Every moment one is born.

were he to lend his ear and listen attentively to every sound arising from this earth he lives on over its whole surface, what he would hear would be a continuous, never-ceasing moan from



From a Statuette by E. H. Brewster

THE BUDDHA

the pangs attendant on the birth of a new being into the world, a moan that would go on and on all the time without end, never once stopping by night or day! And this moan would be accompanied almost as continuously, though not altogether (since every person who dies is not surrounded by loving friends), by a sound of lament, sob or wail, from those mourning the departure of a being out of the world.

It is this power, or at least the will to acquire this power, of looking at the whole of life, which constitutes the first step in the proper appreciation of the Dhamma. No right understanding of things is possible until one is able to depart from the contemplation merely of that one tiny fragment of life that is oneself, and takes into one's purview the entire field of life.

The man who does not do this cannot have any true right conception of things, and by the Greeks was rightly called an *idiotes*, an idiot, that is, one exclusively concerned with himself and his own individual affairs. Right Understanding, understanding that is not confined to any such limited field, is the first essential characteristic of the Dhamma and of those seeking to know it fully. And seeing and understanding, thus widened to the width of the world, unfailingly brings a man to recognition of the first of the four cardinal facts of life, the Fact of Infelicity.

The next two facts to which the Dhamma calls attention, are not, like the first, facts of observation: they are facts of reasoning.

But after a little thought, a little reflection, they become as sound and solid and undeniable as any fact observed through the senses. It is a fact of reason, that is to say, it is something which, after a little thinking about the matter, one can see is so, that all unhappiness, all infelicity, proceeds from a relation of lack of harmony between the individual's desires and the things or circumstances which he encounters. If we crave something, but do not get it, unhappiness, infelicity arises because of this failure to get the wanted thing. Or if we have been fortunate enough to get the desired object, but have it taken away again from us, then again we are plunged into unhappiness. Or if we want something, and the very opposite of it is forced upon us, once more we are unhappy. And since this is so, it follows, beyond doubt, of

necessity, that if craving were removed, were not present, unpleasantness, unhappiness, pain, in these three forms of it which comprehend all its possible varieties, also would be removed and cease. So that these two latter "Truths" or Facts of the Dhamma are as certain and undeniable as the first one, albeit they are only facts of reasoning and not of sense-observation. They are not mere hypotheses. Neither are they just tales for children. They are solid, irrefragable verities which a very little thought about them is sufficient to establish upon firm foundations. Hence, like the first, they are what must appeal to the mind of the modern man, which, just because it is a grown-up man's mind, before all things desires facts, seeks verity, wants simply the truth however uncomfortable it may appear, in place of fairy tales however soothing and pleasant.



From a Painting by (Mrs.) Achshah Barlow Brewster.

THE BUDDHA DELIVERING A SERMON

To men, however, who, whether they like it or not, have to live their lives and not merely speculate about living them, these three first Facts of the Dhamma's revealing are no more vital than any other theoretical facts might be. For, strictly regarded, looked at apart by themselves, they only constitute what may furnish theory of some sort of action, but are not themselves direct guides to such action. A man may be fully convinced of their truth, may see plainly that they are facts—as indeed no one can help but do who gives them any kind of serious thought or consideration—but with all this he is still without any direct guidance as to what he is to do about it all. He has so far been given no clear clue as to how he is to get rid of his craving, and so get rid of the infelicity of which this craving is the ground and cause.

This latter necessity of *life* as distinguished from speculation, is furnished by the "Fourth Noble Truth," the fourth Fact of the Dhamma, the Fact of the "Path," of the course of action, action of body, speech, and mind, by means of which, Craving, therefore, infelicity, suffering of every possible kind, is removed, made to cease, its possibility destroyed.

This also, like the others, is technically called a "Truth" or as we have been calling it, a "Fact," but it is not one in exactly the same sense as the three that precede it. It is not strictly a fact that is to be observed by merely lifting the eyes and looking, as is the first, of Infelicity. Nor is it a fact of reason, a necessary and inevitable outcome of a train of connected thought, like the second and third. It is a fact of which one cannot so much say it is, as that it *becomes*, one for whomsoever sets about making it become. In plainer language: it is not a fact of simple observation, nor of reason, but of experience. It is, rather, becomes, a fact of that most solid kind of all, a fact experienced by each individual who makes the experiment suggested by a theory, in this case, the theory propounded in the first three "Facts." That is to say: any one can prove to himself that the Fact is veritably a fact by the process of setting out to follow it; for, so doing, he will find that it does what it purports to do. He will find that in the degree that it is followed, in that degree it progressively reduces craving, and so, infelicity, unhappiness, pain. And this finding gives him good warrant for believing what he is told: that when followed out completely to its end, it brings about the complete cessation, the total annihilation of craving of which at present he experiences only a partial cessation, and so, the complete cessation, the total annihilation of infelicity that is technically called "Nibbana". Of this latter, of course, the full proof in actual experience on the part of the individual himself, remains a far off thing, since the complete ending of craving is something that does not take place at once, but is only approached by very gradual degrees, craving being a thing so deeply rooted in our very being as to constitute from a certain point of view, that very being itself. But unless one is going to be so very sceptical as to deny the reliability of all historical records, there stands the proof of this last Fact of the Dhamma in the record of many who have actually in this world attained the final ending of Infelicity called Nibbana, beginning with one called "The Buddha," and continued by others called "Arahans."

This founded as it is upon four facts respectively of observation, reason, and experience, the appeal of the Dhamma, once it is brought before him, ought to prove irresistible to the modern western man who wants to know what life is all about, and is weary of what is told him about it by the expounders of his own nominal religion, since he is simply no longer able to believe what they tell him. He asks for facts, and they offer him patent fictions. He demands proofs, and they offer him only hypotheses. He seeks verifiable truths, and they offer him unverifiable suppositions which do not even seem to have any bearing upon the actual life he lives. No such criticism can be brought against the Dhamma. It is a statement that primarily has nothing to do with imagined futures elsewhere, but is con-

cerned with what actually is here now, and with the best way of dealing with what is here and now present. In other words, it is *actual*, and deals with present actualities; which is precisely what the modern western man wants, and so seldom finds in the official religious teaching of his country. It is, in real truth, a *science* of life; and like all science, is based upon verified and verifiable facts, and upon nothing else.

Men to-day in western lands have entirely lost the old motives to right living that once moved them, hopes of "heaven" and fears of "hell" and awe of a "God" who possessed the power to despatch them to one or the other for endless time, according as it pleased him. What can replace these outworn sanctions of morality? There is nothing else can do this but the Dhamma which sets before men as motive to right living, the most powerful general motive of all, release from pain: not from hypothetical pain in an indefinite, unarrived, doubtful future, but from actual, present pain in the actual present hour. It offers to save men from "hell". But that hell is not a hypothetical one conjured up artificially as possibly to come into existence in future time. It is the real one they are now actually experiencing. It is that sure and undeniable one present all about them, conditioned existence itself.

The appeal of the Dhamma is thus the appeal of everything that is actual as distinguished from what is merely hypothetical. It is the appeal of an actual cure, the actuality of which can be verified by present experience, of a disease actually now present in the patient. Whether men will take the cure prescribed by the physician for the disease from which they are suffering, will depend upon whether they recognise themselves to be sick enough to need it. But once they do recognise that they are seriously ill, and that they are being offered a perfect cure, there can be little doubt as to what they will do. Like a man ill of some itching skin disease, they will seek relief from the itch, and the disease of which it is a symptom, by following the physician's prescription. And so, eventually, when this itching disease of conditioned existence is at last seen by each man in his turn, to be what it is, they will seek relief from it in the Dhamma, which is nothing else but a diagnosis of that disease, and a prescription for its cure. Following that prescription, in no remote time but very soon, with full assurance they will be able to say with Shakespeare's Timon of Athens:

*My long sickness of living now begins to mend,
And Nothing brings me All Things.*

Of whatsoever teaching thou art sure that it leads to passion and not to peace; to pride and not to humility; to the desiring of much and not to the desiring of little; to the love of society and not to the love of solitude; to idleness and not to earnest striving; to a mind hard to pacify and not to a mind easy to assuage—that, O Gotami, note well! That is not the Dhamma; that is not Vinaya; that is not the teaching of the Master.

Vinaya Pitaka.

THE SUFFERING OF THE WORLD

[BY MLE AIMEE BLECH]



IGHT is falling. The vivid colours of the sunset have been followed by softer and yet softer tints that have stolen on to touch with rose or gold the tops of the tall trees; but nothing avails to penetrate the mystery of the jungle undergrowth.

Under a network of tangled lianas the Bodhisattva rests, in an attitude of meditation, hands crossed, eyes closed.

The bird no longer sing but seek out one another, calling each to each with little chirps: for the dark night lies in wait for them with its snares and invisible enemies. From time to time the sound of breaking branches disturbs the silence. It is a leopard or a panther which, with a tremendous leap, has flung himself to the ground on the track of some prey. The creature of the wild scents the Great Sage, then moves quietly away in respect. Here is a serpent undulating over the grass: its small forked tongue is raised,—but it spares the sacred feet of him who seeks to save the world.

The Bodhisattva is meditating upon human suffering. Day and night that suffering sets throbbing his great heart.

"Ah, poor humanity! When wilt thou understand that craving is the root of all suffering; and that to free thyself

from craving is to free thyself from suffering? Craving destroyed, plucked out 'with all its bleeding roots':—then it is that all thy tears will be dried; then it is that a radiant smile will overspread thy lips: then will come peace, the great peace of renunciation."

And the Lord, in his meditation, sees the miracle unfold,—humanity transformed by knowledge that leads to wisdom.

And yet, on the long road of evolution, pain is the merciful companion of man. For he who as yet is too weak to pluck from his bruised heart the roots of craving, through pain will learn to look with compassion on his brother's trial; and so, slowly, gradually, the bonds of his egoism will disintegrate.

Upon the long interminable road that leads to Nibbana, pain is the brutal scourge that whips forward the weak and indolent man, or the egoist who believes himself the centre of the world.

And the Bodhisattva meditated on pain, on the part that is played by pain.

Suddenly plaintive cries call him back to earth. A falcon passes over his head beneath the intertwined lianas. In its claws it holds a poor little crushed bird, and a few drops



Photo by P. Henry Fernando

BUDDHA STATUE AT LANKATILAKE TEMPLE, CEYLON

of its blood fall on the folded hands of the Sage. He sighs. The anguish of the little songster has found an echo in his heart. He suffers as he thinks of the pretty little body now all mangled and torn. He bows his head: and behold! a tear has fallen to the ground.

Again a cry of pain has struck on his ear. A wounded deer which, in wild flight, has been able to escape her murderer, has just fallen at his feet. With an effort she lays her dainty head on the knees of the Bodhisattva, her beautiful eyes, swimming in tears, implore his succour; then she gently expires caressed in death by that august hand.



A DISTANT VIEW OF GADALADENIYA TEMPLE

Photo by P. Henry Fernando

And again the head of the Holy One leans over towards the ground, and a tear falls.

And again the Lord meditates upon suffering. But pain, the stern but just schoolmaster of mankind, pain, the result of Karma,—why does it fall upon the kingdom of animate nature, upon so many innocent creatures who do not reason, do not understand why they suffer?

Nature is one immense slaughter-house, a field of battle where victory is to the strongest, where the weak become the prey of the vanquisher. Death makes use of the necessity to

live in order to feed full, to strike, to destroy without respite. He breaks up all forms in order from them to build up again other new ones. And this is necessary; for the life that escapes, liberated from one form, will manifest itself in superior forms.

The law wills it so; and the Law is good under all its seeming brutality and cruelty.

But in this ceaseless blind destruction of forms, why is undeserved pain inflicted upon creatures without proper consciousness, often inoffensive? Why cannot death accomplish his work without the accompaniment of pain?

And behold! the mystery of the suffering of the animal kingdom lifts its veil a little, a very little.

Alas! In order that all may live, these graceful forms destroy one another, devour one another. They find the source of their physical life in the destruction of another being. They drink their brothers' blood. O Nature, Nature, what curse weighs heavy upon thee that thou art not able to evolve in thy varied beauty, save by suffering and destruction? But thou art the road that leads to humanity; and the man who has passed through thy lower kingdoms, who has journeyed through thy thousand vegetable and animal forms, is predestined to the great final peace of Nibbana, to its grand, its glorious Illumination. Our humble younger brothers, then slowly, painfully, climb this road where the sacrifice of the form, a sacrifice continually repeated, conduces to the great sacrifice which brings Liberation.

Once more a tear has fallen to the ground.

But now the jungle is waking. Here comes the dawn

driving away dark night. Her rosy finger penetrates the network of intertwisted lianas. It smiles on the little winged songsters who, drunk with joy at meeting the light again, send forth their hymns of gratitude as they fly round the august figure of the Holy One who has now returned to his body.

The deer does lead their fawns to the feet of the Lord. The beasts of the wild, hidden away in the thickets come out and roll themselves at his feet.

By a sort of mysterious magic, all these creatures know that the heart of the Bodhisattva is a deep, unfathomable well of tenderness and compassion: that his infinite love embraces all that lives, and that the whole world throbs and vibrates within him.

And see! Three white flowers of the lotus are unfolding their petals at the feet of Him who has let fall three tears of compassion!

(Translated from the French by J. F. Mc Kechine.)

THOUGHTS ON THE LIFE OF THE BUDDHA

[By E. H. BREWSTER]

ONLY those who have arrived at Buddhahood can speak with full knowledge of the life of the Buddha. But the glory of that life shines on all who contemplate it; and thoughts arise from that contemplation by which we can help each other on our way.

The Buddha, the Dhamma and the Sangha—the Teacher, the Teaching and the Taught—are related in a profound unity. The Blessed One declared that he who would know the Buddha must know his Teaching; but to know the Teaching he must *use* the Teaching. That is, he begins to tread the Path that leads to Enlightenment: he begins to know by experience some of the Truth known by the Buddha; he begins an increasing relationship with the Buddha; if his path be that to Buddhahood he begins to become a Buddha. The Blessed One said:—

"Even if a Bhikkhu should take up the edge of my robe and follow after me step by step, if he then becomes envious, with a keen passion for lusts, malevolent in thought, corrupt in his aspiration, heedless in thought, uncontrolled in his thoughts and feelings, then is he far from me, and I from him.

"Why? Because, O Bhikkhus, that Bhikkhu does not know the Dhamma, and not knowing the Dhamma he does not know me.

"But even if a Bhikkhu should dwell a hundred leagues from me and be not envious, nor with keen passion for lusts, nor malevolent in thought, nor corrupt in his aspiration, but

heedful, attentive and controlled, pure in thought and feeling, then is he near to me and I to him.

"Why? Because, O Bhikkhus, that Bhikkhu knows the Dhamma, and knowing the Dhamma, he knows me." (Iti—Vuttaka. 92.)

The Dhamma then was the true expression of the character of the Buddha. The secret of all genius lies in just this power to give true expression to what is greatest in us. How surpassingly true in the case of this Greatest Genius!

As I meditate on the life of the Buddha the qualities which stand out most strikingly to me, aside from his wisdom, are his honesty, strength, and compassion. The thoughtless think of honesty as a homely virtue, not realizing how intellectually limited we are in honesty, nor the possibilities of its development: it is the absolute requisite for a vision of truth; it is the making of ourselves true that we may see truly, only then can the truth come to us. MATTHEW ARNOLD in one of his best essays well describes the progressiveness of sincerity, which is but another word for honesty. When lacking this quality the idealist is carried away by his desire and imagination, which lead him to accepting something as true, that he does not honestly know. But the idealism of the Buddha is based on experience, on reality: its honesty is impeccable.

The strength with which I refer is manifested in the Buddha's dauntless perseverance. It seems to me that these two qualities of honesty and strength linked with his great

compassion are the qualities which most distinguish the Blessed One in his search for Truth and which finally led him to the great Enlightenment; though underlying these were all those qualities gained in many a former birth, of which previous to his Enlightenment the Buddha was not fully conscious, but which from his unconscious life sustained him to that Goal.

These thoughts are based on a study of the Pali Canon, to which historical research is continually bringing remarkable verifications. But there is also other than historical truth. The acceptance of history must always be based largely on faith: we cannot know in the sense in which we directly know

helpful to some of my fellow students; and reminding the reader once again that the proofs which history and archaeology contribute concerning the Buddha—gratifying as they are—have secondary importance to those verifications which come from our own psychological experience. It is with this latter knowledge and wisdom that we can begin to understand the life of the Buddha.

To some an experience of psychic power, and of the super-normal, gives credence to the accounts of the prophecy which foretold the coming of the Buddha, and of visitants from "other" worlds. But however that may be the great message



THE DAGOBA AT GADALADENIYA, CEYLON

Photo by P. Henry Fernandez, Gampola

psychological, ethical or philosophical truths. It is these latter truths which are the most important and most emphasized truths of the Pali Canon, and which make of Buddhism a verifiable religion. According to the degree in which we realize these teachings of the Buddha we eliminate time and space and come as near to him as did the disciples of his own day. So rich are these scriptures with indications of the Buddha's character that one is overpowered by the vastness of the subject. Yet all Buddhist students must enter that field, and I give here some of the results of such study, offering them more as an artist would present notes or impressions than attempting a complete outline, but hoping that they may be

of the Buddha is little affected by such phenomena. At its appearance the Blessed One was wont to repeat: "It is not thus that the Tirthāgata is rightly honoured."

It was not strange that a birth springing from a long series of most meritorious lives should have been in the family of the king of Kapilavastu. In that environment, he who was to become the Enlightened One, received the best advantages which the world then had to offer. His father, like some fathers of our own day, thought to prevent in the young prince the spirit of research, or any questioning of life, that would lead him to abandon his kingdom and to go forth on that quest which

prophecy had foretold he would make; thus the luxury with which he surrounded Prince Siddhartha would have stifled a weaker being. Part of the tragedy of the poor consists in their usual belief that happiness is to be found in material welfare, which not having, they pass their lives in craving to obtain, or in vain regrets. While the tragedy of the rich consists in their not rising above their wealth, but in clinging to it, and in being imprisoned and stifled by it; hence happiness is not found in either case. Greed, whether to grasp or to hold, can only end in misery. The young Siddhartha was a dutiful son; not until he was twenty nine years of age did he cease to live the life which his father required of him. And those experiences were of value to him. There are not a few references to the care with which he was reared; surely that must have included what was considered the best available education. He did not go forth to the homeless life without having shared in the experiences of a normal man. He knew at first hand how to value those joys of life, nor was anyone able to keep away from him the knowledge of sorrow. Also he knew at first hand that luxury was not conducive to happiness.

The sorrow which the Buddha felt was one of sympathy for the world, and this, with the great desire for enlightenment, led him, in the prime of his youth, to go forth in search of the way that leads beyond all ill. For this he left even wife and son, never to return to the home-life again. In doing so he evinced that honesty of character and energy which he possessed in so perfect a degree. He had looked the truth in the face, that life lived in sensuous enjoyment is a vicious circle. For all mankind he sought the way of release.

Now followed six years of search. His perseverance and suffering were the utmost man can endure. A lesser mind would have rested content with the partial truth which Alara Kalama and Uddaka taught, and would have accepted their invitation to remain as a teacher of equal standing with them. But the honesty and perseverance of the Buddha would not permit him to do that. Tirelessly and fearlessly he continued his search. All students of his life should be familiar with the account contained in Majjhima-Nikaya, 36th discourse. Following the description of his study with those teachers is given that of his extreme asceticism, terrible for most of us to contemplate: finally he knew, and exclaimed regarding it: "This is the uttermost, beyond this one cannot go." Because he abandoned that way his fellow ascetics desisted the Buddha and held him in disfavour.

When we read in Western languages that Buddhism is opposed to all desire, we must not understand desire here to be inclusive of aspiration. Evidently what is meant is all selfish, lower desire. Obviously it was aspiration, or the desire for truth, that mankind might profit thereby, which caused the Blessed One to forsake his home and prompted his years of search. What else but aspiration, to aid mankind, kept him in the world after his Enlightenment?

The second stage of the Noble Eightfold Path is right desire or right aspiration, (*samma-sankappo*). A misunderstanding, due perhaps to the difficulties of accurate translation, has followed from the statements regarding desire: the con-

ception has spread in the West that the Buddhist ideal is a passive, inactive one. Only a little reading of the scriptures is necessary to dissipate such a conception, where the Buddha is constantly found preaching the need of strenuous exertion and right aspiration. An examination of the Abhidhamma books would soon reveal the high moral value given to these qualities. This higher desire, or aspiration which has in it no greed, is to be found in the work of an artist or scientist when he is most truly such, forgetful of self, desiring only that beauty or truth be manifest. The higher stage of Jhāna I presume to be free

Life's Consummation.

Oh, Heart of all the World,
You beat as one,
All suffer pain and loss
When evil's done.
Think not, oh lordly man,
To stand alone,
Harm but the weakest life
And all atone.

Creatures that walk or run,
Fly, swim, or crawl,
Hurt to the least of them
Is hurt to all.
By his deeds, good or ill,
Each seals his fate,
Strive to help, heal and bless
Early and late.

Oh, wondrous soul of things,
You, too, are one,
All will be merged in Thee
When peace is won.
Life's troublous ocean crossed,
Enfranchised, free,
Those who have reached Life's goal
Are one with Thee!

Geraldine E. Lyster.

from aspiration, so great is Jhāna in realization—but surely it is not reached without aspiration.

(For a discussion of this subject by Mrs. Rhys Davids and Shwe Zan Aung see Compendium of Philosophy, page 244).

Of great interest and beauty I find the continuation of the Majjhima-Nikaya account, recording how the way to Enlightenment was finally revealed.

"Now not by this terrible asceticism did I attain the highest condition of man—the distinction of knowing truly genuine knowledge."

"There is perhaps another way for enlightenment."

"Then, Aggivessano, came to me the thought: I remember indeed once sitting under the shade of a rose-apple tree

while my father Sakka ploughed the royal furrow, having freed myself from desire, freed from things not good entering, to have dwelt in the first Jhāna, born of solitude, full of joy and happiness: 'Is not this the way of enlightenment?'

"Then, Aggivessano, came to me the consciousness according to insight. 'This is the way of enlightenment.'

"Then, Aggivessano, came to me the thought: 'Why should I perhaps fear this happiness, this happiness beyond desire, beyond things not good.'

"Then, Aggivessano, came to me the thought: 'I cannot easily reach this happiness with a body so extraordinarily weakened: what if I now take solid food, cooked rice?'

"And then, Aggivessano, I took solid food, cooked rice."

A description is given of his entering the four stages of Jhāna and his attaining Enlightenment.

I do not remember to have found in modern commentaries notice of this important reminiscence by the Buddha of his childhood's premonition. Yet he tells us that it was this reminiscence which indicated to him finally the way to his Enlightenment. The torture of asceticism had not shown him that path: (we might wonder if asceticism had not contributed to the development of his powers, but in later discourses he declared it a useless method)—instead a peaceful joyous experience of childhood led him to his Goal. Thus do the wise ever turn to honour the child.

The beautiful descriptions of Jhāna contained in the scriptures I leave for the reader to study.

Through such an experience the Blessed One came to his full Enlightenment. Our thoughts cannot penetrate that Enlightenment: we only from a distance can consider some of the subjects to which the Buddha turned his attention; the fuller content of his experience must remain closed for us; yet the Buddha probably related all that words could tell, and we are most fortunate in so far as we have that. Here then I would give in some detail what is most important in that account. Also it is of great interest to note the order in which the Truth is revealed.

Firstly then, continuing the same discourse already quoted, we are told by the Blessed One, that after experiencing the Fourth Jhāna with his mind 'composed, pure, translucent, straight forward, cleared of dross, subtle, ready for action, firm, incorruptible,' he directed his attention to the memory of previous states of existence. He passed from the memory of one birth, to the memory of thousands, then to epochs during various evolutions and dissolutions of the world. "Ignorance was dispelled, knowledge was born, darkness was dispelled, light was born, while I dwelt alert, ardent and attentive. Now the feeling of joy which in that way arose in me, Aggivessano, could not conquer the mind."

Secondly, in the second watch of the night, he directed his mind to the disappearing and reappearing of beings. "Thus I saw with pure heavenly eye, surpassing that of men, beings disappear and reappear, common and noble, beautiful and ugly, happy and sorrowful. I realized how beings always reappeared according to their actions."

Thirdly, he directed his attention to the destruction of the Āsavas, (the "Deadly Floods" which cause illusion to arise: they are sensuality, lust for living, speculation and ignorance:) their destruction constitutes Arāhantship. Having attained this, the Blessed One arrived at a knowledge of the Four Noble Truths. "I knew as it really is: This is ill, I knew as it really is: This is the origin of ill. I knew as it really is: This is the cessation of ill; I knew as it really is: This is the Path that leads to the cessation of ill." Then he gave a similar expression to his conquest over the āsavas and concluded: "Thus knowing, thus seeing, my mind was set free from the illusion of hankering after sensual life, was set free from the illusion of hankering after becoming (in the higher worlds), was set free from the illusion coming from ignorance. In this freedom and emancipation this knowledge arose: 'Re-birth has been destroyed. The higher life has been fulfilled.'"

The account of the Buddha's thought at this very important time is continued in the Mahāvagga of the Vinaya Texts: though I presume the two accounts somewhat overlap each other.

The Mahāvagga begins: 'At that time the Blessed Buddha dwelt at Uruvela, on the banks of the river Neraṇḍarā, at the foot of the Bodhi tree, just after he had become Sam-buddha. And the Blessed Buddha sat crosslegged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation.

Then the Blessed One during the first watch of the night fixed his mind upon the Chain of Causation (Paṭicca-samuppāda) in direct and in reverse order. 'Because of ignorance, will and associated action. Because of will and associated action, consciousness. Because of consciousness, mind and body. Because of mind and body, the sixfold provinces (senses). Because of the sixfold provinces, contact. Because of contact, feeling. Because of feeling, craving. Because of craving, grasping. Because of grasping, becoming. Because of becoming, birth. Because of birth, decay, death, sorrow, lamentation, ill, grief and despair. Such is the coming to pass of this entire body of ill.

'From the ceasing of will and associated action, consciousness ceases. From the ceasing of consciousness, mind and body cease. From the ceasing of mind and body, the sixfold provinces cease. From the ceasing of the sixfold provinces, contact ceases. From the ceasing of contact, feeling ceases. From the ceasing of feeling, craving ceases. From the ceasing of craving, grasping ceases. From the ceasing of grasping,

becoming ceases. From the ceasing of becoming, birth, decay, death, sorrow, lamentation, ill, grief and despair cease. Such is the cessation of this entire body of ill'.

The Blessed One meditated on these profound truths during the three watches of the night. The importance of the Paṭicca-samuppāda in Buddhist philosophy is indicated by its presence so soon in the thought of the Buddha after his Enlightenment. It is another expression of the Four Noble Truths. The deep meanings involved in this formula require more consideration than the scope of this essay permits. It is quoted here in full that we may form as true a conception as possible of the subjects which passed through the mind of the Buddha at this important period.

At the end of each watch of the night after meditating upon the Paṭicca-samuppāda the Blessed One is said to have uttered one of the following verses in successive order:

"When the real nature of things becomes clear to the ardent meditating Brahmana, then all his doubts fade away since he realizes what is that nature and what its cause."

"When the real nature of things becomes clear to the ardent meditating Brahmana, then all his doubts fade away since he has understood the cessation of causation."

"When the real nature of things becomes clear to the ardent meditating Brahmana, he stands dispelling the hosts of Māra, even as the sun illuminates the sky."

Next it is recounted that the Blessed One sat under the

Ajapala banyan tree enjoying the bliss of emancipation for seven days; and again in the same way he passed seven days under the Mucalinda tree. But not much is given in the Vinaya texts of the subject of his thought under these two trees. He defined the true Brahmana when one of that caste questioned him. It was the declaration of the moral basis for society, though he did not thus declare, as he did later, that all who realized this ideal were true Brahmanas.

Upon the appearance of stormy weather he was protected by a being outside our realm of knowledge, called the Naga

king; and the Blessed One uttered this verse:

"Happy is the solitude for him who is full of joy, who has learnt the Truth, who sees (the Truth.) Happy is freedom from malice in this world; (self) restraint towards all beings that have life. Happy is freedom from lust in this world, the getting beyond all desires, the putting away of that pride which comes from the thought 'I am'. This truly is the highest happiness."

Similarly the Buddha passed seven days under the Rājāyātana tree, where he was given four bowls by the four Mahārāja gods, and received his first two lay-disciples who came to pay him reverence. They addressed him with the words, which, with the addition of refuge in the Sangha, were soon to be so oft repeated.

"We take our refuge, Lord, in the Blessed One and in the Dhamma; may the Blessed One receive us as disciples who from this day forth while our life lasts, have taken their refuge (in him)."

The events under the Ajapala banyan tree which now followed are of great interest, and mark the beginning of his life as the great Teacher. But before considering that part of his life let us dwell somewhat longer on the Enlightenment.

Although for many lives he who became the Buddha had followed strenuously the path leading to Enlightenment, his actual attainment made of him a different being, not different in all ways, but the actual basis of his life by Enlightenment was changed. Psychologists tell

us that we live because we desire to live. Buddhist psychology too would find in the desire-for-life such a factor. After his Enlightenment the Blessed One lived not because he desired life for himself. Life had brought to him its ultimate gift in giving him Enlightenment. He the Awakened, the Victorious One, now could pass into Parinibbāna, but instead for some forty years he patiently—nay with utmost happiness—remained in this world continuously wandering from place to place, teaching the Noble way. Unlike other men the root of his life lay not in a personal desire for life, but the basis lay in compassion. Compassion had governed his life previously

THE RADIANT LIFE.

*When a ray of sunlight passes
Through a prism of crystal clear,
Glorious in the rainbow's colours
Sevenfold 'twill reappear.*

*So, if thou thy mind art keeping
Free from taint of self and sin,
All thy life in grace and virtue
Shall reveal the Light within.*

*Truth, compassion, joy and wisdom,
Selflessness and purity;
Like the rainbow's sevenfold splendour
These shall radiate from thee.*

*And on souls in darkness lying
Shall that blessed radiance shine,
Guiding them to joy and freedom
By its influence benign.*

A. R. ZORN,
Los Angeles Calif.,
U. S. A.

* I have ventured to use my own translation for passages from the Majjhima-Nikaya.

however until he had arrived at Enlightenment there had been the need of life's experience for him. Now that that need had gone, he was freed from this world, bound to it only by compassion. He had become in the profoundest, utmost sense the compassionate One.

It is true that in those passages which I have quoted, trying to come as near to the thought of the Blessed One as possible, at the time of his Enlightenment, but which are rather the subject of his thought than its content, we find no mention of love or compassion. What we find instead, and of more importance, is the knowledge concerning those inhibitions which keep us from that higher life, of which love, compassion, sympathy and equanimity are the natural expressions; and to which the life and teaching of the Blessed One bear such pre-eminent testimony. Love finds but sullied expression while greed, hatred and ignorance reside in us. I believe that the love which springs up spontaneously, as greed, hatred and ignorance are being destroyed, is a truer, less artificial love than that which we try more deliberately to cultivate. However Buddhist literature is richer, it seems to me, than any other in beautiful texts teaching the importance of love. I cannot but believe that the Buddha gave a stronger emphasis to the teaching of love and compassion than has ever been taught elsewhere; he taught also how and why this state should be realized. Study of the lives of mystics who have experienced, at least, what they considered to be enlightenment, reveals to us certain conditions somewhat parallel to those in the case of Buddha. Perhaps some of these were Paccaka-Buddhas—that is they had not the ability to teach—but Gotama the Buddha had this power in a supreme degree. From the mystery of his Enlightenment he returned to the world with a teaching which has reached more human beings than any other teaching ever given. The Buddha's exultant claim (which we find him soon making) that the Immortal had been found, that he had conquered death, is also made by other seers, but the Buddha's vision, unlike theirs, referred not to individual immortality; it passed beyond that, beyond life and death. Death is overcome only as life is overcome. His goal transcended the category of life,—and yet his teaching is not in terms of mysticism, but in the clearest terms of logic and psychological experience.

To return to the events under the Ajapala banyan tree, we find that the Blessed One was at first doubtful whether his message could be understood by men. "Given to last, surrounded with thick darkness, they will not see what is repugnant (to their minds), abstruse, profound, difficult to perceive, and subtle." Not yet did he exercise the power, as later in his life, of looking out over the world to find those in need of him. Instead we are told that a great being of the heavenly world visited the Buddha, petitioning him to teach the Way to men, saying: "There are beings whose mental eyes are darkened by scarcely any dust; but if they do not hear the doctrine, they cannot attain salvation. These will understand the doctrine." Then the Blessed One, "with his eye of a Buddha, full of compassion towards sentient beings, looked out over the world." He saw "beings whose mental eyes were covered by scarcely any dust, beings whose eyes were

covered by much dust, beings sharp of sense, and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of evil.".....Then he exclaimed: "Wide open is the door

Dukkha, Anicca, Anatta.

We are enclosed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practising the true law can we escape.

Gospel of Buddha, Chap. XXX. verse 22.

The wisdom of the Tathagatha is the sun of the soul. His radiancy is glorious by day and by night, and he whose faith is strong will not lack light on the path to Nirvana, where he will inherit bliss everlasting.

Gospel of Buddha, Chap. LXIX. verse 2.

Dukkha, Anicca, Anatta,
The leaves are falling fast.
The reign of the rose is ended,
The sky is overcast.
The whole world is filled with sadness.
From city and jungle rise
The cry of life's suffering children—
The daylight slowly dies.

Our Lord looked with love and pity
Upon every living thing,
From the lowliest child of nature
To the mightiest crowned king.
For, hatred, delusion, passion,
Still claim and enslave us all,
And each alike on the wheel of change
Must suffer, and rise, and fall.

Dukkha, Anicca, Anatta.
Tho' every life knows pain,
He who faithfully walks the path
Will not look for help in vain.
The Law of the Tathagatha
For ever will light the way;
It is our moon to shine by night,
Our sun to illumine the day.

In Lord Buddha we take our Refuge,
His Law of good our guide,
To pilot us as we toss and drift
On being's remorseless tide.
With the Dhamma's light to steer by
Some day we'll fear rocks no more
But, merit won, each will moor his barque
On Nirvana's changeless shore.

Geraldine E. Lyster.

of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahmas, despairing of the weary task for men."

The Dhamma of the Buddha is the way to Truth and Enlightenment. Not being a Paccaka-Buddha he had the power to teach that Way, and the texts would indicate that a form for that teaching followed immediately the Enlightenment, was indeed, I think, a part of that Enlightenment; because he had that power to show the way he is of supreme importance to the world.

of their decease, then he knew by the same power that his five companions, who had practised asceticism with him were residing at the deerpark of Isipatana. On the way thither he met one who exclaimed at his serenity and radiance, and questioned the Buddha regarding his teacher and doctrine. The Blessed One replied: "I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me: I am the holy



Photo by P. Henry Fernando

THE SACRED BO-TREE AT LANKATILEKA, CEYLON

The Buddha had that clarity of knowledge which makes him a refuge for the thinker, and for the man who has had to face the difficulties of reality. The purely mystical and visionary do not thrive in that clarity. The Buddha's Enlightenment was surely far above what we call an emotional experience and above vision. It must have been an experience of Wisdom and actual knowledge, compared to which, what we experience by that name is mere opinion.

How often in history has man found wisdom among the trees? After these few weeks of meditation there, the Blessed One began his life as the Great Teacher. His first thought was to aid his former teachers, but psychically he became aware

One in this world; I am the highest teacher, I alone am the absolute Sambuddha; I have gained coolness (passionlessness) and have obtained Nibbana. To found the kingdom of Truth I go to Benares. I will beat the drum of the Immortal in the darkness of this world....." Like me are all Victorious Ones who have reached extinction of the Aavas; I have overcome all states of evil; therefore, Upaka, am I the Victorious One." But Upaka shakes his head and goes on his way.

Arrived at the Deer Park, the presence of the Buddha quickly overcame the prejudice which had arisen in his former companions because of his desertion from their extreme asceticism. The Blessed One said to them: "If you walk in

the way I show you, you will, ere long, have penetrated to the truth, having yourself known it face to face; and you will live in possession of the highest goal of the holy life....." Soon follow the Buddha's discourses called "The First Sermon", "The Middle path," "The Foundation of the Kingdom of Righteousness," "The Setting in Motion of the Wheel of the Law." It was fitting that this should have been delivered to those who had strayed so far from the Middle path; it was characteristic of the Buddha that he always spoke appropriately to the experience of his hearers. But this sermon was not only appropriate to a great mass of searchers in India of that day, but it is of universal application and of profound meaning for all time. It contained the doctrine of the Middle Way, the Four Noble Truths and the Noble Eightfold Path. The Blessed One saw that knowledge is the product of relations, that the extremes of asceticism, or sensuality, dulls our awareness to those relations, and leads to illusion; he asked for an alert, pure, honest mind in a healthy body; by such the truth is most likely to be seen without distortion.

Next he talked to them on "Not having signs of the Self." The Blessed One denied that any part of ourselves which we know is unchangeable, therefore that we are not aware of a Self. In no religion has the idea of selflessness been given such a foundation. Grasping of things for self is the illusion of illusions. Hatred and fear arise from the same illusion. Not to recognize that all in this world is transitory (anica), therefore without signs of self (anatta), is to be ignorant. This is ill (dukkha). When this ignorance decreases, greed and hatred diminish; with the extinction of greed, hate and ignorance, Nibbana is realized.

So powerful and clear was the teaching as given by the Buddha himself, that soon, accounts say, there were sixty Arhats in the world; including the five ascetics and important citizens of Benares, who had come to listen to the Blessed One. Then he sends forth his disciples to preach. "Go ye, now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Let no two of you go the same way. Preach, O Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at

the end, in the spirit and in the letter; proclaim a consummate, perfect and pure life of holiness."

The next most important event is the Buddha's sojourn with the Jatilas, who were worshippers of fire. After allowing them to witness frequently his supernatural power, he spoke to them "The Fire Sermon" in which he declares that "everything, O Bhikkhus, is burning." He enumerates each of the five senses and the mind as "burning with the fires of lust, hatred and ignorance."

How vast a region was covered by the Buddha's insight: Western psychology is just beginning to realize that its problem is with a "changing stream

of consciousness," which the Buddha saw and so exhaustively analysed. He realized that the philosophical problem is largely one of Relations, while in this brief sermon on Burning, preached by him twenty five centuries ago, we find a precursor of the scientific knowledge that matter is in a continuous state of combustion. A few western philosophers—notably Schopenhauer—have seen that the cause of this burning lies in consciousness, lies in that greed which feeds the fire, and is the fire.

The entire body of Jatilas including their leaders became followers of the Blessed One. The growth of the Order, and the spread of the Dhamma, were now well established, and continued throughout the Buddha's life-time (indeed for centuries after it, until its followers included a large proportion of the human race). I regret that the limits of this

essay do not permit our following in further detail those forty years of the Buddha's life.

The Pali scriptures contain many splendid accounts of the sayings and actions of our Great Master during the time which follows those events I have quoted. He denied himself to none, from the lowest to the kings and sages. Into his Order he democratically received men from all castes. Though he considered it unwise from some standpoints to admit women, rather than exclude any who could tread the path, he admitted them.

During those years he was always distinguished as the Radiant, Happy One. They were strenuous years. Although

he was the Enlightened One, the Buddha Supreme, he did not neglect to pass periods of each day in meditation, nor did he neglect his teaching to the people. Even at the very end of his life when Ananda wished to protect him from intrusion, he asked that the new-comer be admitted to his presence.

For the advantage of students like myself who come to Buddhism from another religion, I would suggest that it is of great importance to note well where the emphasis is to be found in the Scriptures; and the teachings which the Buddha himself said were the most important; and which are the most frequently repeated texts. Some come to the teaching with preconceived ideas, and long remain ignorant that these are not to be found in the Dhamma. So it is also of great importance to note what is absent, that we may keep our conception of the Dhamma pure. The Buddhist teaching is like a great musical composition; study will reveal what is the theme that runs through the whole.

If we, his followers today, fail to arrive at the blessings which the Dhamma holds for us, it is entirely the fault of our weakness. There in the Scriptures is the truth he left for us, as we live accordingly we can never fail to verify it. But to talk or merely read about those truths is not to live them. We are too apt to be purely intellectual, theoretical, sentimental—reading about goodness and admiring it—or purely on the plane of physical activity, lost and engrossed in it. Both courses miss the Middle path. Neither is true living. Knowledge comes through experience, by contact, by relation, but how much is it enhanced when accompanied by meditation on that experience! The Bhikkhu Silacara tells me that in Tibet there is a saying that the way to Nibbana lies not through contemplation nor through activity alone, but that truly to reach Nibbana these qualities must be as united as husband and wife. From such an unity of thought and action there springs a progressive experience and finally a full consciousness of the Path. How many of us are really seriously interested enough in this progress to rise even one hour earlier in the day for meditation; and of equal importance, to follow in action the truth which we see?

In the life of the Blessed One we find embodied our highest ideal. He asked for a perception of the Truth which he taught and which he lived; only as one who embodied that did he accept veneration. He was the embodiment of the Noble Eightfold path: If we would come near to him in the profoundest, truest sense we must live the life he taught. Then we shall be united with him in the bliss of Nibbana.

Few men reach that other shore. The great majority only run back and forth this side the stream. But those who are devoted to truth, who in accordance with the well-proclaimed Doctrine strive only towards the one goal, shall reach that other shore, swimming across the raging river of death.

Even if the body is clothed in the layman's dress, yet may the mind mount to the highest things. The man of the world and the hermit differ not from one another if both alike have conquered selfishness. So long as the heart is bound in fleshly bonds, all outward tokens of the ascetic are useless.

Fo-sho-hing-tsan-ching.

THE HOLY WAY.

Hymn.

Musical—National air of Austria.

Through life's way of pain and sorrow
Gleams the Buddha's Pathway bright;
Onward, upward, straight it leadeth
Unto freedom, joy and light.
He, the Lord, Himself hath trod it,
Gaining victory and release;
Following Him, we too shall enter
Blest Nirvana's calm and peace

Holding steadfastly His Doctrine,
With a Purpose firm and true;
Pure and kind in Word and Action,
Seeking worthy deeds to do;
Living nobly and for others,
Pure in thought, in Effort Right
Off in holy Meditation—
Thus we tread this Pathway bright.

Come ye weary, heavilyladen,
Burdens with your load of care;
Cast aside earth's vain illusions,
Fear no more temptation's snare.
Take your refuge in the Buddha,
In His Law, His Brotherhood;
Thus the Holy Way pursuing,
Yet shall find he highest good.

A. R. ZORN,
Los Angeles, Calif.,
U. S. A.

A man is not venerable merely because his hair is white. Whoso loves truth and does his duty, in whom dwell goodness, patience, and self-control, who is steadfast and free from fault—such an one with reason may be called venerable.

Dhammapada

If we tread the path of true wisdom by avoiding the two extremes of error (gratification and mortification) we shall reach the highest perfection, if religion consisted only in flesh-mortifying asceticism, it never could lead us to peace.

Dhammapada

Fo-sho-hing-tsan-ching

* The quotations from the Vinaya Texts follow closely Rhys Davids' and Oldenberg's translations.

The Term "God" as the Name of a Person

[By EDWARD GREENLY, D. SC., F. G. S.]

FROM the very outset of its long career, the system now commonly known as Buddhism has found itself in the presence of theistic systems. They have differed greatly in character, some having been genial and tolerant; others harsh, aggressive, and exclusive. The Buddhist attitude towards them has differed from time to time according to circumstances, but has always been dictated by its own fine tradition of magnanimous tolerance, a celebrated example of which is the fourth rock-edict of Aśoka. The attitude taken up in the Pāṭi literature is a curious one. The existence of the deities of that time is assumed as a matter of course, but in regard to the Dhamma they are put on just the same footing as men, having to make their own way to Attainment by means of the Eightfold Path. One never feels quite certain whether the compilers of the Dialogues really believed in the existence of these beings. Possibly, with due regard to difference of

circumstances, the example set by the writers may be worthy of consideration. However that may be, it is evident that they were well acquainted with the systems current in their time. And, as there can be no doubt that it is desirable to understand (as far as that is possible) the nature and modes of development of usages which are current in our own time, the following brief study may be of some interest.

Few mental phenomena are more curious, or of more serious importance, than the magical sway of words and phrases. How often it may be seen that the popularisation of some word, half-understood or misunderstood, will inflame to fury the passions of whole classes of society, and inhibit thinking on the subject in question, altogether. Nay more: the mere presence or absence of an article in connection with a noun; or even the kind of characters in which the word is printed, will bring about the same results.

Of such words, none can have been more potent than "God," which has now held a large part of the world spell-bound for some fifteen centuries. The spell depends upon its being written or printed in a particular manner. Preface

"the," still better "a", and quite a different effect is produced. Use a small initial letter, so as to write or print "god", and the magic-spell has vanished.

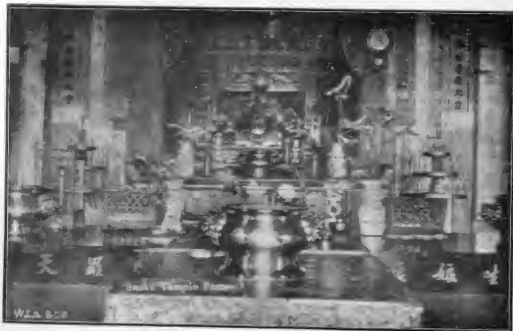
Suppose we enquire into this a little. But let it be clearly understood that we do not propose to deal with the treatments of this famous word which are dear to the hearts of a certain class of metaphysical writers. We shall, in this essay, take the word in the sense in which it is understood, and for centuries has been understood, by nine hundred and ninety-nine out of every thousand of the persons who employ it: the sense in which it is used in the prayers of the Anglican liturgy, and in countless hymns and sermons. Now in all this vast body of usage, nothing is more clear than that "God", in the singular number, and spelt with a capital initial (as is "Theos" in the Oxford edition of the text of the Greek New Testament adopted as the basis of the Revised Version of the English Bible) is always the name of a particular person, whose characteristics

and whose likes and dislikes and emotions are frequently described. "God," in short, is quite frankly and openly used as the name of this person, in precisely the same way as the speakers use the name of any male human being.

Yet the usage is, in reality, quite anomalous. For the term (with its equivalents) is not, in any language, so far

as I know, the name of any person, save in this particular connexion. Such words as "god," "theos," "deus," "divus," "deva," are terms applied to a particular class of beings, personal names being given to each individual member of the class. The anomaly is much as if we should take to speaking of some eminent Italian personage, not as, "Signor—," but as "Italian," which would hardly tell us who he was.

How did so curious and exceptional a usage arise, and how did it come to be so widely prevalent? The question, however, in practice, must be put in another form. It resolves itself, really, into the enquiry: "Who is the person thus designated?" In reply to such a question concerning any ordinary person, we expect to be told something of his occupation, his position in society, his nationality, and the like; but most of all we expect to hear about where he lived before he came into



SNAKE TEMPLE, PENANG

our circle, and what he did there; while, should it transpire that he then went by a different name, we shall be likely to pursue our enquiry with unusual pertinacity.

Now, so far as I have been able to ascertain, the first appearance of "God" as the name of a particular person is in the writings now collected into what we call the "New Testament." It is true that similar expressions are to be found a century or two earlier in the writings of the later Hellenic and Hellenised Roman thinkers, at a time when they were developing what I have elsewhere called *Abstractive Monotheism*.^{*} But they do not use them at all in the same sense: they speak alternately of "God" and "the gods," "God" being to them an abstraction, an ideal, not somebody who did this or that, on this or that occasion. In the New Testament, on the contrary, not merely is the use of the term habitual, but "Ho Theos" is a definite person with a definite record in written history, to specific incidents in which record the writers repeatedly allude.

Not by any means, indeed, the first appearance in history, of the person so referred to. For the New Testament writers leave us in no doubt whatever as to the identity of that person. He is the national deity of the people of Israel, known in the Hebrew writings as Yahvé.

This identity is implicit throughout the whole of the New Testament, and in many passages, explicit as well. The

argument in the Epistle to the Romans, and in the third chapter of the Epistle to the Galatians, which are among the earliest and most important Christian tracts, are wholly based upon it. In Romans XI, 2-4, citation is made of one of the most uncompromising of all the Yahwist documents (I Kings XVIII, XIX), which describes an episode in the career of that prophet whose very name Elijah (Eli-jah, i. e., "My god is Yahvé")

emphasises the nature of his mission. In the address of Stephen (Acts, VII) a long series of Old Testament stories is re-told in a summary, wherein Yahvé is alluded to, throughout, as "God" (Ho Theos). The allusions to the Hebrew writings which we find in the Gospels (the Fourth as well as the Synoptics), are in the same vein. In the most primitive of these (Mark XII, 26) the following explicit identification is made: "Have ye not read in the book of Moses, how in the bush God (Ho Theos) spake unto him?"

Thus the question which we put, not without misgivings as to its creating an impression of profanity, is answered by the New Testament writers in terms which admit of no dispute. "God" is Yahvé.

Why, however,

did not these writers adopt the old (name itself, or at any rate one of the) names with which, as readers of the Jewish Literature, they were familiar? A brief study of the divine designations found in the Old Testament may help us to understand. Thirteen such designations are used therein, in a total of (roughly) some ten thousand passages.



ENTRANCE OF "THE BUDDHIST HOUSE" IN BERLIN

* See *Types of Monotheism*, B. P. A. Annual (Watts & Co.) for 1925.

† National, for in the earlier Old Testament writings he is by no means thought of as the only god existing. Jewish monotheism was a later development. (See, among other passages, Exodus XV, II.)

Yahwe. This is by far the most frequent, for it occurs no less than 6,828 times, always as the personal name of the god of Israel. The Hexateuchal document in which it is used is technically known as "J." (to distinguish it from the document known as "E.") wherein the term *Elohim* (see below) is employed. For a reason which will presently appear, the pronunciation "Yahwé" was lost for ages, but has been recovered by modern scholars. Ancient Hebrew, however, had no vowel-signs, and the written form of the word is YHWH, which has long been known as the "Tetragrammaton" or "four-letters." The more familiar spelling "Jehovah" is quite late. The Massoretic Text, which is the authoritative Jewish Hebrew text of the Old Testament, was compiled from older manuscripts between the fifth and ninth centuries of the

Christian era. In this text, spellings "Yahovah" and "Yehowih" (transliterated into English as "Jehovah") first appear. They are artificial constructions, arrived at by inserting into the Tetragrammaton the vowels of "Adonai" and "Elohim" (see below). This was really of the nature of an instruction to the *via voce* readers of the synagogue not to pronounce "Yahwé," but in reading aloud, to substitute "Adonai" or "Elohim." Why did they adopt so curious a procedure? It was the climax of a long process of development. About the third century B. C. signs began to appear of a feeling that the name of the god was too sacred to be spoken aloud, at any rate by the laity. Accordingly, in the Septuagint, a Greek translation of the Old Testament which was made in Alexandria (by seventy scribes, so the legend runs, whence its designation) somewhere about 284-247 B. C., the word "Yahwé" never appears, but is always rendered "Ho Kyrios" (i. e. "The Lord"). The English versions of the Old Testament, it may be remarked, follow the Septuagint in this particular, so that occurrences of the name "Yahwé" can be easily identified by the English reader, by the occurrence of the term "the Lord." This feeling grew stronger and stronger, and extended even to the priests, until, by the time of the Roman siege and destruction of Jerusalem (C. E. 70), the sacred

name could be pronounced only by the High Priest, and even by him only at special and rare festivals, and "below his breath." Thus the original pronunciation of the Tetragrammaton was gradually forgotten; and hence the curious device of the Massoretic Text, and the coining of the word "Jehovah." The sentiment seems to have been born of a fear on the part of the Jew lest he might inadvertently commit a breach of the well-known commandment (Exodus XX, 7) "Thou shalt not take the name of Yahwé thy god in vain." An experience of my own renders this quite credible. Very early in life I came to know of the monstrous threat (Matt. XII, 31, 32; Mk. III, 29; Lk. XII, 10) "Whoso blasphemeth against the Holy Ghost hath not forgiveness," and it filled me with terror. I never mentioned the fear to my teachers, but made up my own mind

to take no risks. Accordingly, throughout my childhood I sedulously refrained from ever mentioning "The Holy Ghost"!

Yahwism had developed among the Israelites by the time of their conquest of Palestine. How much older it may be is still unknown; though a faint side-light is thrown in connexion with the term "Shaddai" (see below). The

etymology of the name "Yahwé," too, is uncertain. Finally, there is still difference of opinion as to whether Yahwism was a strictly Hebrew cultus: or whether (as indicated by the occurrence of "Yah" as a divine designation in ancient Babylonian) it was common to more than one branch of the Semitic race.

"Yahwé" is very common as a component of theophorous names,* most of those beginning with "Je" or ending with "jah" (such as "Jehoram," "Abijah") being compounded of it. Perhaps the most interesting of these is "Joshua" = "Jehoshua" = "Yahwé is deliverance." For "Jesus" is nothing but a Hellenised modification of "Joshua." The old divine name "Jesus" thus contains the old divine name "Yahwé."

Eloah, Elohim. These (meaning "god," "gods,") come



GENERAL VIEW OF BOROBUDUR, which is found in Central Java. It is ornamented with hundreds of life size statues and has reliefs, representing the highest examples of Buddhist art, being a sculptured record of the previous lives of Sakya Muni.



* Theophorous names are those which are formed upon the name of a god. They have not been much used in Christian Europe. "Theodore" and "Dorothea" (both of which mean "Gift of God") being comparatively rare, Christendom soon found more popular substitutes in the widely venerated saints and Virgin, so that we still have innumerable "Johns," "Jameses," "Georges," "Marys," and the like.

next in order of frequency, occurring 9,627 times. But in 2,570 of these occurrences, the word is in the plural (Elohim). Of the 57 times where the singular (Eloah=Arabic "ilah") does occur, no less than 41 are in the book of Job, and the rest in other late works or poetry. The singular is, indeed, now regarded by scholars as only an artificial restoration, really based on the plural. That plural is of such importance that one of the original documents of the Hexateuch is designated "P," from its use. The term survived until far on into the monotheistic period, when (as a designation of the god of Israel) it seems to have acquired a quality somewhat like the "We" of modern royal pronouncements. But the designation of the "Elohim" of Egypt (Ex. XII, 12), the identification of Elohim with Teraphim (Gen. XXXI), and the reference to "sons of the Elohim" show clearly that it was originally derived from a polytheistic stage. It therefore stood for "gods," not by any means only the god of Israel, and was in no sense the name of a person.

El (also meaning "god"). This occurs only 217 times (78 in Psalms, 55 in Job, and generally in poetical passages). Like Elohim, it may denote either the god of Israel or other deities. When denoting the god of Israel, it sometimes has the definite article attached to it, and also some attribute, such as "the hero-god," or "the god of antiquity." A very curious passage is that where (Gen. XXXIII, 20) Jacob, on setting up a sacred stone (masseloh) actually calls it "El-elohe-Israel," i. e., "El, god of Israel." Thus *El* is, no more than Elohim, the name of a person. Even in Job, where (as is Eloah) it is frequent, it is not a name, for Job is a Yahwist document. It is often found as a component of theophorous names, such as Eli, Elijah, Elisha, and others. Both its etymology and that of Elohim are very uncertain.

Other designations of the god of Israel are as follows. *Ab*, "father," in the sense of father of the Jewish nation, *Abir*, "strong one," *Sur*, rock or possibly stone, *Elyon*, "almighty," is almost wholly post-exilic, and probably foreign, for "elionim" is known to have been a Phœnician divine designation. *Adonai*, which occurs 134 times, signifies "my lord." The title appears

in Syro-Hellenic mythology as the well-known "Adonis."

Sabaoth (properly *Sebaoth*). A genitive or possessive, meaning "of armies," occurs 262 times, and as an attribute of Yahwé. In early books, the armies are simply those of Israel, of which Yahwé, as national deity, was commander. In later books, when, by selective monotheism,* Yahwé was coming to be regarded as the only god who ought to be worshipped in any nation, the armies appear to be celestial ones, which reappear in the New Testament as the "legions of angels" on which Jesus is reported as saying that he could call at any moment. Whether the expression ever refers to the stars is uncertain.

Shaddai (occurring sometimes as "El Shaddai") is, unfortunately, of obscure meaning and origin. For there is an interesting passage (Ex. VI, 3) where Yahwé tells Moses that he was not known to the ancestors of the nation by his name, Yahwé, but as "El Shaddai." The passage is in the "P" document, which, as we have it, is late; but seems to be taken from some far older document or tradition. Thus it points to a Pre-Yahwist period,

so that, if only a little more were known of its date and its history, it would probably throw light on the age and origin of Yahwism.

Baal. On account of the celebrated resistance of Eljah to the recognition by King Ahab (who had made an alliance with Ethbaal, King of Tyre) of a Tyrian cult, this term has long been supposed to be the name of a "heathen" deity. It is, however, a term common to all the Semitic languages, meaning "lord" in the sense of "proprietor," the free-holders of a city being its "baalim." There were, therefore, multitudes of local divine Baals, each presiding over his own district; and on the completion of the Israelite conquest of Canaan, Yahwé himself became the Baal of that country, and as such was worshipped on the old sacred hill-tops and under the sacred trees. The term was incorporated into theophorous names of prominent Yahwists, such as Baalhanan ("Favour of Baal") an administrator



CHINESE TEMPLE, SINGAPORE.

* See *Types of Monotheism*, cited above.

under King David; and it is of great historic interest to find that the name of the celebrated Carthaginian general who came very near to the conquest of Republican Rome, Hannibal, is the very same word inverted, and also means "The Favour of Baal."

The case of *Moloch* (=Molech, also long supposed to be the name of a "heathen" deity) is very similar. Scholarly research has now made clear that the correct spelling and pronunciation is Melech (Melek) which simply means "King," a title frequently applied to Yahwé. There are several allusions to a rite of "offering" children, "passing them over," or "causing them to pass through fire" to Moloch, which appears to have been some form of sacrifice of first-born. A comparative study of all these allusions leaves no doubt that, whatever the nature of the offering, it was made to Yahwé himself in his capacity of divine Melech or King.

Thus it appears that the Christian term "God" (Iho Theos) was not a translation; for the only term it could possibly translate which was of sufficiently frequent occurrence, was in the plural, and plurality in theology had become anathema. Yahwé alone remains; and the identification with

that is, we have seen, undoubted. But, even by the time of the appearance of the earliest Christian tracts, the new religion was repudiating restriction to Jewry, and aspiring to the domination of the Gentiles, who could not be expected to accept so national a deity as Yahwé. The use of that term, as a name, was consequently out of the question. Thus the only course open was to adopt the Greek term "theos," already familiar in the Mediterranean world, and, identifying it with the personality of Yahwé, to use it, for the first time in the world's history, not as a generic designation, but as a personal name.

In an article published in this "Annual" in 1921, I drew the attention of Oriental Buddhists to the importance of the "Higher Criticism" as a method of research. The present study shows what a flood of light is thrown by it upon an otherwise perplexing usage. We live in a period when facilities of travel are bringing nations and religious systems which have been isolated for centuries, into intimate inter-communication; and many curious problems are thereby arising. Some of them are being presented for solution to the old Buddhist peoples of Asia. Familiarity with the methods and the results of the "Higher Criticism" will soon put them quite at ease among these problems.

BUDDHA-GAYA

[From *India Revisited* By SIR EDWIN ARNOLD]

AFTER some days spent in Benares we followed further the steps of "the Master," as he first wandered down from Kapila-vastu to the Ganges Valley, near Patna, and thence to Rajagriha and Buddha Gaya. Leaving Patna or Bankipore, the road leads for about sixty miles through a level country covered with rice fields to Gaya, the ancient Rajagriha, or "King's House," where Bimbisara reigned. We reached this town at night, and I rose at daybreak next morning with much pleasant anxiety to view and identify those landmarks of the neighbourhood in which the Great Teacher dwelled during six years, and where he put a stop to the cruel sacrifices, and passed daily with his begging-bowl. "Round Rajagriha five fair hills arise." There, in the distance, they were! Bippla, with its stream and crags; Ratnagiri; Gridhakuta, still swarming with vultures, as its name implies; Sonagiri, "the Golden Hill"; and most memorable of all, Baibhara, with its hot springs, which has on its northern extremity at Jarasandhi-ki-baithak, the veritable cavern wherein Sakya-Muni lived, and near at hand, that of Son-Bhandar, wherein the great Buddhist Convention assembled three months after his death. The ancient town of Rajagriha, with its five hills, lay some miles away from the position of modern Gaya, but close to this latter is Mora, the Pragbodhi mountain, containing the cave of which Fa Hian writes: "Going north-east half a yojana from this

we arrived at a stone cell, into which Bodhisatwa, entering, sat down with his legs crossed and his face toward the West. Whilst thus seated he reflected—'If I am to arrive at the condition of perfect wisdom, then let there be some spiritual manifestation.' Immediately on the stone wall there appeared a shadow of Buddha, in length somewhat about three feet. This shadow is still distinctly visible. Then the heavens and the earth were greatly shaken, so much so that all the Devas resident in space cried out and said—'This is not the place appointed for the Buddhas, past or those to come, to arrive at perfect wisdom.' All that was after he had lived for some time in the cavern upon Baibhara, which General Cunningham—who I have since had the privilege to meet—discovered in the remarkable way thus narrated in the official records. "Two points in the description led me to the discovery of the cave I was in search of, which was quite unknown to the people. Close to the hot-springs, on the north-east slope of the Baibhara hill, there is a massive foundation of the stone house, eighty-five feet square, called Jarasandhi-ki-baithak, or "Jarasandhi's throne." Now as Jarasandhi was an Asura, it struck me that the cave should be looked for in the immediate vicinity of the stone foundation. I proceeded from the bed of the stream straight to the baithak, a distance of 289 paces, which agrees with the 800 paces noted by Fa Hian. Seated on the baithak itself, I looked around, but could see no trace of any

cave; and neither the officiating Brahmans at the hot-springs, nor the people of the village, had ever heard of one. After a short time my eye caught a large mass of green immediately behind the stone basement. On pushing aside some of the branches with a stick I found that they belonged to trees growing in a hole, and not to mere surface brushwood. I then set men to cut down the trees and clear out the hollow. A flight of steps was first uncovered, then a portion of the roof, which was still unbroken; and before the evening we had partially cleared out a large cave, forty feet in length by thirty feet in width. This, then, was the Pipal, or Vaibhara cave, of the Chinese pilgrims, in which Buddha had actually dwelt and taken his meals. The identification is fully confirmed by the relative position of the other cave, called Son-Bhandar, which corresponds exactly with the account given by Fa Hian. In a direct line the distance between the two caves is only 3000 feet, but to go from one to the other it is necessary to



VAJARASATTVA
BOROBUDUR, JAVA.

Yet, the most hallowed spot of all this sacred ground is certainly Buddha-Gaya, where, under the Bodhi tree, the son of Truth rose for Prince Siddhartha. You pass along the banks of Phalgu to the point where the two streams of Lalajan and Mohana unite to form that river, traversing a sandy but fertile valley full of sal trees, jujubes, figs, and bamboos. The sunny hills look down on the broad shining channel; the peaceful people sit at their hut-doors winding their Tusseh silk cocoons, or draw the palm wine from the toddy trees, or herd upon the plains great droves of milch cattle and black sheep. Underneath the shady toves move the forest-creatures of the Buddha story, in that amity which he created between them and man—the striped squirrel, the doves (pearl-colour and blue), the koi, the parrot, the kingfisher, the quail, and the myna. Especially does the sacred Fig Tree flourish in the neighbourhood—not the *aswattha*, which sends down aerial roots and makes fresh trunks, but the Peepul, the sacred Fig,

under the shade of which Siddhartha triumphed over doubt.

After five miles of this pleasant passage the village of Buddha-Gaya is reached, and a short walk from the road brings one suddenly in view of a lofty temple built in tiers or stages, and adorned with seated figures of Buddha. This is the great central shrine of the Gentle Faith; the Mecca of Buddhism. The tower, built of bricks, faced with white chunam, rises out of an extensive square excavation to the height of 160 or 170 feet, with eight rows of niches halting its diminishing pinnacle, which is crowned with a golden finial, in the shape of an amulaka fruit. All around it, in this sunken square, are stupas and viharas, large and small—shrines and memorials—with rows of broken sculptures and inscribed stones dug up from the vicinity of the temple. Inside the adytum of the temple is a seated Buddha, gilt and inscribed, before which

flour is carved with votive inscriptions, and desecrated in the middle, by the Brahmans who have usurped the place, with a stone Lingam. South-west of the temple—which doubtless remains much as Hwen Thsang saw it in A. D. 637—is a raised square platform, and on one corner of this, its trunk adorned with leaf-gold and coloured here

and there with red ochre, stands the present representative of the famous Bodhi tree, replacing the many successors of that under which, according to the Mahawansa, "the Divine Sage achieved the Supreme, All perfect Buddha-hood." The present tree is a flourishing little peepul, thick with dark, glossy, pointed leaves, from which the Brahman priest, who was reciting the names of Siva to a party of pilgrims, readily—too readily, indeed—gave me a bunch. I should have been better pleased if he had resented my request; but Buddha is unknown and unhonoured upon his own ground by the Sivaites, although it is his name which has made the place famous, and which brings there countless pilgrims. It was strange to see these votaries of Mahadeo rolling sacrificial cakes—pindas—and repeating mantras on the spot where Sakya-Muni attained so much higher religious insight! Around the hollow are clustered gardens and huts, and immediately encircling the temple itself is a railing of sandstone, the most ancient relic of the site—almost, indeed, the most antique memorial of all India; for,

besides its old-world carvings of fabulous animals, and lotus blossoms, the massive fence of masonry bears Asoka inscriptions, and must be at least twenty centuries old. A Burmese tablet is set up in the Mahant's college, close by, which says: "This is the chief of the 84000 shrines erected by Dharma Asoka, ruler of the earth, at the close of the 218th year of Buddha's Nirvana, upon the holy spot where our Lord tasted the milk and honey."

Since then the original fane has been patched, repaired, and renovated, but not apparently very greatly altered in outline or character from Asoka's own work. Ages of neglect had covered its base with debris, from which it is now cleared again, and will be protected for the future with more or less satisfactory reverence. Yet painful it certainly is, to one who realises the immense significance of this spot in the history of Asia and of humanity, to wander round the precincts of the holy tree, and to see scores and hundreds of broken sculpture, lying about in the jungle or on the brick-heaps, some delicately carved with incidents of the Buddha legend, some bearing clear and precious inscriptions in early or later characters. In the garden of a little house near the platform and the fane I saw numberless beautiful broken stones tossed aside, cut into Buddhas and Bodhisats with a skill often quite admirable; while in a shed adjoining was a whole pile of selected fragments—five or six carvings—lying in dust and darkness, the very first of which, when examined, bore the Buddhist formula of faith, and the second was an exquisite bas-relief of Buddha illustrating the

incident of the mad elephant who worshipped him. I have since appealed to the Government of India and to all enlightened Hindu gentlemen, by a public letter, against such sad neglect of the noblest locality in all their Indian philosophic annals; and I cherish the hope of seeing the temple and its precincts—which are all Government property—placed under the guardianship of Buddhists. But whether the temple and its relics be preserved with proper reverence or not, neither bigotry, Brahmanism, nor time can ever destroy the inherent sanctity of the scene, or diminish the spell which broods over that memorable landscape. Here, in the sunken plain which looks southwards to Sbergoti and northwards to Gaya, here, where the dark-green peepul is still the chief of the forest trees, and Phalgu trickles in her wide bed under the rocky hills, the greatest Thinker of ancient times rose from his long meditations of love and pity to proclaim ideas which have moulded the life and religions of Asia, and modified a hundred Asiatic histories! What site—even in India, so rich with monuments and shrines—can be compared for imperishable associations with this of the little Fig Tree at Buddha-Gaya, under whose shade I passed the afternoon of a perfect day, while pilgrims trooped into Asoka's temple, close at hand, and the dreamy brilliancy of the sunshine and the placid industries of the happy villagers brought to mind that Nirvana which is not annihilation, but the unspeakable perfected state beyond all such existence as our senses can know—that peace of heaven which "paseth all understanding," that eternal refuge from the evils of being, where the silence lies."

The Relativity of the Concept of Suffering

[BY ERNEST L. HOFFMANN]

SUFFERING is neither an absolute property of the world as such, nor yet an unconditional quality of the psychic world. It is neither this world nor the other that is Suffering, but simply the *Clinging* to it, Upadana. The Buddha sets forth as the cause of Suffering, not the world, but a certain relationship towards the world, Tanha and Upadana, the Craving that arises because of Ignorance, and the Clinging that results from this. He does not teach the renunciation of the world after the fashion of asceticism, but the renunciation of Craving and Clinging to the world, upon the Path of Insight as the overcoming of the world. Nibbana is not the state of world-negation (any more than it is of world-affirmation), but that of freedom from Craving, Hate and Delusion. (See Anguttara Nikaya, III, 66). Craving, Hate and Delusion are the impermanent elements of that subjective world which must be brought to an end, or the sterilisation of Suffering cannot be attained. The Buddha defines this subjective world in these words: "That in the world through which one, perceiving the world, arrives at his conception of the world,—that, in the Order of the Blessed One, is called 'the world.'" (Samsuttha Nikaya, IV, 85, 116). That the ceasing of Suffering can be reached, even in this life, provides the proof that Suffering is only a relative

condition (even if a very general one), and not a characteristic of the world, or something absolute in any sense of the word. As everywhere, so also here, the Buddha speaks only of the most generally common subjective condition.

The understanding of Suffering (also as a concept) as a relative thing, is clearly shown in the stereotyped formula, *jaramaranam sokaparidevadukkhadomanassuyasa*, and its extended definition. If, in the place of this formula, one simply translates "Suffering," that fine shade of meaning is thereby lost which resides in the perception of relativity. Of course the several items of the formula are not to be understood in a purely external manner, as unfortunately generally happens. If, for example, one understands the phrase, "Birth is Suffering" to mean that a mother on the birth of her child is tormented with pain; or that the new-born child thereby is subject to unpleasant experiences, one decidedly misses the real significance of the saying. "Birth" in the Buddhist sense is not merely a particular single moment in each life, but the "conception," the "conceiving" that is called forth continually through the senses, which effects the "Appearance of the Groups (khandhas)," "the Soizing of the Sense-domains," the continuous materialisation and binding anew of each.

moment of life,—and thereby our bondage. In similar wise, death is not only a certain definite moment, but an element of life. Death is the dissolution, the decay, the continual change that is always taking place within us. To one it presents itself as painful because it takes from him what was dear to him, what he clung to. While to another it appears only as a sign of his imperfection.

Hence the knowledge of Suffering is not born from the common, every-day observation of life, but from inward, meditative contemplation of the cosmic procession of events. After the disciple, made capable of doing so through the following of the "Holy Path," has gone through the four stages of "Internalisation" (Jhana), he directs his mind to the remembering of his previous forms of existence; first one life, then two, three, ten, an hundred, a thousand, an hundred thousand; then to the times of many a world-arising, then to the times of many a world-dissolution, then to the times of many a world-arising and world-dissolution.....

Thus does he remember his many previous forms of existence with their characteristic marks, with their particular relationships..... And with mind made inward, pure, supple, freed from dross, pliable, workable, firm, impregnable, he directs it towards the knowing of the disappearing and the re-appearing of beings. With the Heavenly Eye, the purified, the supra-human, he sees how beings disappear and re-appear, base and noble, beautiful and unbeautiful, fortunate and unfortunate; he perceives how beings return hither according to their deeds." (See Majjhima Nikaya, VI, 10).

After the disciple in this manner, proceeding forth from himself, has drawn the entire happenings of the world within the circle of his contemplation and experience, he arrives at the directly perceived Knowledge of Suffering, and the foundation theses of the healing Truth that follow therefrom, these namely:—

"This is Suffering": this he perceives in accordance with the truth.

"This is the Arising of Suffering": this he perceives in accordance with the truth.

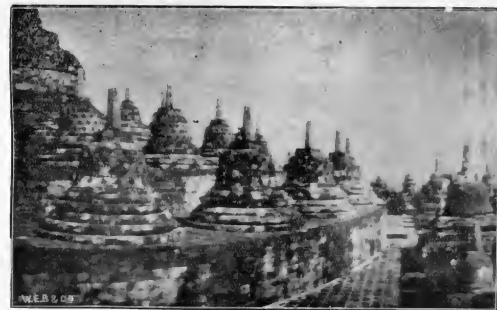
"This is the Ceasing of Suffering": this he perceives in accordance with the truth.

"This is the Path that leads to the Ceasing of Suffering": this he perceives in accordance with the truth."

(Majjhima Nikaya, VI, 10.)

Here also is made plain what is meant by "Suffering": not this or that unpleasantness of life, but that—I might almost say—cosmic suffering, the Suffering implicit in the cosmic Law which chains us to our deeds, good as well as bad, and drives us incessantly round in an unresting circle from form to form. In short, it is the *Suffering of Bondage*. The experience of this suffering, it goes without saying, can only be born of a higher state of consciousness such as is described in the above-cited quotations. This, however, is the fruit of the Holy Path; and this again is the consequence of a primary, peculiarly original experience of life such as is presented to us in the Buddha legend in the appearances that symbolised old age,

sickness, and death. This immediately experienced bodily imperfection of man which he feels as his impermanence, constitutes the force that impels him to reflection upon himself and to the seeking of higher values. As soon, however, as such are divined, there sets in self-evaluation (the appraisal of self-standards), and therewith the knowledge of



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inward, and in the truest sense, one's own, imperfection. Suffering is no longer felt externally, but internally. It is no longer something foreign, contingent, but a part of one's own self-constructed being. Here begins the ethical road, that Holy Path which leads to direct, intuitive knowledge with the description of which we set out.

"Suffering," thus, is an entirely relative conception; that is to say, it is at the beginning of the Holy Path another thing from what it is at its end. Is now Nibbana, as the complete deliverance from Suffering, equally to be regarded from this relative standpoint? I think not; at any rate, not in this sense. For whoever already in this life has forced his way through to the state of Nibbana, has run the whole course of the Holy Path, and thereby also passed beyond the primary experience of Suffering and reached that of the higher states of consciousness. Nibbana thereby would acquire a supra-

mundane tone, a tone transcending the personal. The personality, with progressive understanding, has lost its narrowness, the narrowness of particularity, and has become the symbol of ineluctable law, of the living, and yet so uncannily, so uniformly, rigid procedure of the world. And so Nibbana presents itself, not only as freedom from the personality and the fundamental impulses that form and maintain it, but equally as freedom from the Law of the World. The Law of the World, however, is the world itself: for the world does not possess this law as a characteristic, but it is itself it; it consists in this conformity to law (Kosmos=Law=World). In this sense it is possible to overcome the world within one's own personality. "In being delivered lies deliverance," within ourselves everything runs its course, and nowhere else; there Nibbana is realised, freedom from the World-law. Now we understand how the Delivered can say: "This world is no more."

In order to bring once more clearly before our eyes the totality of the thought-structure which was briefly summarised at the end of the above-cited quotation from the Majjhima Nikaya, we will here repeat the dicta in question. Proceeding again from the three main components of the personality and rising up to the last outcome of the Deliverance idea, it is said: "Thus knowing, thus seeing, his mind is delivered from the delusion of craving, from the delusion of existence, from the delusion of Error. 'In being delivered lies deliverance,' this knowledge arises. 'Dried up is birth, fulfilled the holy life, finished the work, this world is no more,' this he knows."

Therewith is taken the last step from Being to Non-Becoming, from Kosmos to Non-Kosmos, from the principle of "Vishnu" to the principle of "Shiva." The word "Kosmos" may perhaps be misunderstood, inasmuch as it is commonly used to indicate "world" in the absolute sense. Nothing of the sort is meant here. Here we speak only of the experienced world which alone is accessible to us, and which in the knowledge of Law and its recognition, presents itself to us as Kosmos. That this is not the only possible form of experience follows from the fact that it can be transcended; in the same way that there is also a state before its attainment, namely, Becoming, the impulsion to manifestation, the principle of "Brahma,"

In the "Brahma-istic" state is consummated the deliverance from Becoming into Being, from caprice into Law. In Buddhism is consummated the deliverance from the Become, the Formed, to the Un-Become, the Un-Formed, the absolute transition from Law to Freedom, the development of the Vishnu-ite principle into the Shiva-ite principle. While, thus, the "Brahma-istic" condition seeks freedom in the Kosmos, Buddhism strives for freedom from the Kosmos. Buddhism itself thus also belongs to the Kosmos, that is, so far as its mental form is concerned. Only in Meditation, with the attainment of the Arupaloka stages, does the breaking loose from the Kosmos begin, and Nibbana, of course, lies beyond these. It is the same as with Suffering. In order to be able to be released from it, one must experience it, or have experienced it. In order to be delivered from the Kosmos which is nothing else but the object of Suffering, one must be capable of experiencing

it, must really experience it. Thus it is to be understood that the path over the primary experience of Suffering is an absolutely necessary one; and that we must first have wrestled our way to freedom in the Law before we can attain to freedom from the Law, that is, to Freedom, final and complete. A man who should wish to overleap this stage, instead of arriving

at Freedom would arrive at Nihilism. He only who travels through the world will reach its ending, not he who loiters in it, nor yet he who flees it. But there is a straight Path, and he alone who follows it will understand these words of the Buddha:

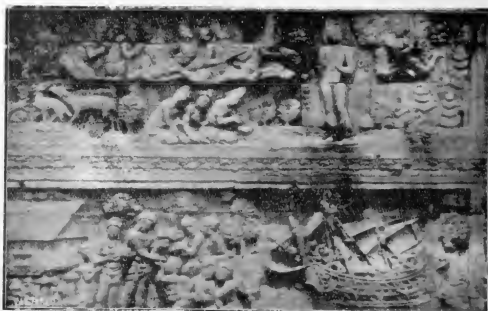
"Without having attained the ending of the world itself, I do not make known unto you the Doctrine of the Ending of Suffering." (Samyutta Nikaya, IV, XXXV, 116.)

Capri, Italy.

(Translated from the German by J. F. Mc Kechnie.)

Whether Buddhas arise, or Buddhas do not arise, it remains a fact, and the fixed and necessary constitution of being, that all its constituents lack an enduring substance. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being lack an enduring substance.

Anguttara Nikaya,



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THE BUDDHA'S METHOD OF EXPOSITION

(An extract from the *Netti*, with the Standard Annotation)

[By THE BHIKKHU' NARADA]



HE authorship of the *Netti*, or the *Netti-Pakarana*, is ascribed to the Arāhant Mahā Kaccayana Thera, who was one of the chief disciples of the Buddha. The commentarial explanation of the term *Netti* is 'that which leads to the Sublime Truth'. This profound treatise, though not mentioned among the Canonical Books, is nevertheless deemed as the word of the Buddha, as it was approved by the Master Himself and rehearsed by the Sangha at the First Convocation. The author has endeavoured to elucidate the Teachings of the Buddha in a systematic way, that arouses the admiration of all keen students of Buddhism. The present writer is of opinion that this *Nyaya* (systematic) exposition is as essential as the Abhidhamma philosophy for a clear comprehension and an intellectual appreciation of the sublime teachings of the Tathāgata.

What does the Buddha expound?

He expounds Enjoyment or Satisfaction (*Assāda*), Vanity, Worthlessness or Wretchedness (*Adisaṇa*), Release or Salvation (*Nissaraṇa*), Fruit, Blessing or Consequence (*Phala*), Means or Way (*Uपाय*) and Ordinance or Injunction (*Anaṭṭi*).

1. What is Enjoyment or Satisfaction?

"When an object of pleasure (*Kāma*) is realised by one who has longed for it, that person, having acquired the object as he desired, becomes possessed of a happy mind."

The occasion cited reveals an important phase of the Buddha's Teaching which is completely ignored by some hasty critics of Buddhism, that is, His admission that a certain kind of material pleasure exists in the world. It is true that this, being merely the gratification of a desire, is momentary; yet, the Buddha does not absolutely deny that the individual does experience some pleasure in its attainment, which fact conclusively disproves the unwarranted statement that the Buddha is a pessimist.

"Whatever happiness or pleasure, O Bhikkhus, arises in consequence of the Five Aggregates (Body and Mind) this, O Bhikkhus, is the *Enjoyment* concerning the Five Aggregates."

2. What is Vanity, Worthlessness or Wretchedness?

"If those objects of pleasure fall away from that person who desired and cherished a craving for them, he comes to grief as if he were wounded by an arrow."

This illustrates the vanity or wretchedness of sense-desires, for pain is inevitably connected with every worldly pleasure. If we admit the truth of the statement that there is pleasure in the attainment of a desired object, we must perforce admit that

its corollary also holds true. We feel happy at times, in the contemplation of an object and, as a rule, in its attainment, but no sooner are we deprived of it—which of necessity must happen—then we experience pain almost equalling, or even exceeding, the degree of pleasure previously experienced.

Thus we see that the Buddha is neither an optimist nor a pessimist.



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3. What is Salvation or Release?

"He who avoids objects of pleasure even as one keeps one's foot away from the head of a serpent, he, with mindfulness, transcends this craving that pervades the world."

By admitting the existence of a certain kind of pleasure in the world, and simultaneously drawing our attention to the fact that it is only a prelude to pain, the Buddha emphasizes the advisability of finding a remedy for Craving, the cause of Sorrow.

The commentary states that the meaning conveyed by the term *Nissaraṇa* may either be the Noble Path or Nibbāna.

1. Again, what is Enjoyment or Satisfaction?

"Man is greedy after fields, gardens, gold, cattle, horses, slaves, messengers, women and many other objects of delight."

2. What is Vanity, Worthlessness or Wretchedness?

"Passions overpower him: with troubles he is overwhelmed. Sorrow thereby accompanies him as a wrecked ship drifts with the tide."

3. What is Salvation or Release?

"Hence the individual acting always with mindfulness, will avoid objects of delight. Forsaking them he will cross the flood, as one would reach the other shore having emptied the ship of water."

4. What is Fruit, Blessing or Consequence?

"Righteousness protects him who is righteous, as a big umbrella does in time of rain. This is the fruit of well practised righteousness. A righteous person never goes to an evil state."

"What is the fruit of the Doctrine?" questions the commentator. "Is not the realisation of Nibbana the fruit produced by the practice of the Buddha's Doctrine?"

"This is quite true," he replies, "but that is obtained only by degree. By *Phala*, or Fruit, is meant here the manifest result of the Doctrine, which, in other words, means the knowledge acquired by hearing the Truth; Worldly Bliss, Divine Happiness, Discipleship, Private Buddhahood, Omniscience and so forth, are also fruits since they are obtained by hearing the Truth."

5. What is Means or Way?

"When one comprehends, by one's own wisdom, that all conditioned things are transient, one therefore gets disgusted of this Painfulness, (that is, the Body and Mind). This is the Path to Purity."

"When one comprehends that all conditioned things are sorrowful....."

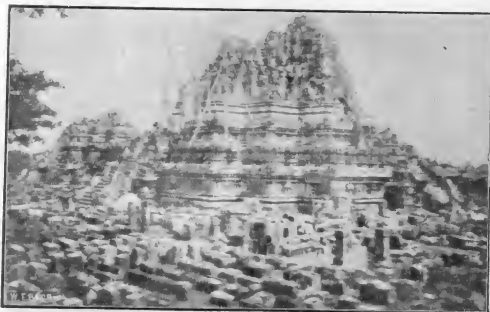
"When one comprehends, by one's own wisdom, that all Dhammas (conditioned states, or the unconditioned) are soulless, one therefore becomes disgusted of this Painfulness (that is the Body and Mind). This is the path to purity."

The commentary explains that the way, or the means, is the bare appreciation of truth, as above unadorned, which constitutes the preliminary section of progress (*Pubbabhaṅga Patipada*) which leads to the Noble Eightfold Path.

6. What is Ordinance or Injunction?

"Just as a person who has eyes, when possessed of courage, avoids uneven places, even so should a wise person avoid evil in this world of existence."

The Buddha, as a rule, does not indulge in commands during the course of His sermons. The commentator says that the Buddha who in all respects was fit to give orders, moved by compassion, only exhorts His followers, saying—Act thus, this being for the well-being of those who are fit to be trained."



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In each of the above instances the Buddha has brought only one factor into prominence. The first triplet may be treated in seven ways, as follows: (1) Enjoyment, (2) Vanity, (3) Release, (4) Enjoyment and Vanity, (5) Enjoyment and Release, (6) Vanity and Release, (7) Enjoyment, Vanity and Release.

Instances are cited above to illustrate the first three. As for the others, the commentary gives the following:—

(4) Enjoyment and Vanity.—

"Whatever a person does becomes evident in that person himself. A good doer (experiences) good, whilst an evil doer evil."

Or again: "There are eight conditions in the world — gain and loss, honour and disgrace, pleasure and pain, praise and blame."

The first item in each of these four pairs implies Enjoyment, the second Vanity.

(5) Enjoyment and Release.—

"Happiness is the result of merit. The intention of one (possessing) merit is also accomplished; soon he attains to the supreme, calm Nibbana."

(6) Wretchedness and Release.—

"Burdens, indeed, are the Five Aggregates (i.e. the constituents of the Body). The bearer of these burdens is the individual. Painful is the laying hold of the burden in the world; happy is the relinquishment. Casting aside this heavy burden, grasping none other, one eradicates this craving, is appeased and perfectly calmed."

(7) Enjoyment, Wretchedness and Release.—

"If you fear pain and if it is unpleasant to you, do no evil deed, either in public or in private."

(8) Means and Injunction.—

"Understanding this body (to be fragile) as a vase, stabilizing this mind like a fortified city, let one fight Māra with the sword of wisdom, and protect that which is won, without exclusively dwelling therein."

The Blessed One expounds the Release (*Nāgarāna*) by itself, only to "the individual who comprehends the Truth at the time of its pronouncement" (*Uppahatannu*). "To an individual who comprehends the Truth when explained in



MONASTERY OF JAKYENDO, TIBET.

"Sensual pleasures are indeed varied, sweet and charming. In diverse forms they upset the mind. Therefore an I ordained, Your Majesty! Verily, the blameless state of a recluse is noble."

The second triplet is also treated in the same way:—

(4) Fruit and Means.—

"The energetic, discreet Bhikkhu, establishing himself in virtue, cultivates concentration and insight. It is that wise person who disentangles this entanglement."

(5) Fruit and Injunction.—

detail" (*Upācintannu*) He expounds both Vanity and Release; whilst to "an individual who may be guided" (*Neyya*) He speaks on all the three—Enjoyment, Vanity and Release.

The first type of individual requires no elaborate elucidation for the comprehension of the Truth. He is only in need of a slight indication, as in the case of Venerable Sāriputta, who realised the first stage of sainthood immediately on hearing two lines of a stanza recited by the Venerable Assaji. Venerable Ānanda Kondanna, who also attained the first stage of sainthood after hearing one discourse, may be cited as an example of the individuals belonging to the second group, who comprehend the Truth—when explained and analysed in detail. Sermons that appeal to them are neither too short nor too long

He to whom the comprehension of the Truth comes gradually by exposition, questioning, wise reflection and association with good friends, is known as "the individual who may be led." Such a one was the Venerable Bahula.

There are four Modes of Progress (*Patipada*) and four individuals.

1. He of the Craving temperament (*Tanhacarita*), and possessed of ignorance, is led by the faculty of Memory (*Sati*) supported by the foundation of Mindfulness (*Satipathana*)—Painful is his method of progress—and slow also is his Intuition (*Abhinna*).

2. He of the Craving temperament, but having profound wisdom, is led by the faculty of Concentration (*Samadhi*), supported by the Ecstasies (*Jhanas*)—Painful is his method of progress but quick is his Intuition.

3. He of the Speculative temperament (*Ditthi Carita*) and possessed of ignorance, is led by the faculty of Exertion (*Viriya*) supported by Right Effort (*Samma Padhana*):—Happy is his method of progress but slow is his intuition.

The first pair of individuals are led by insight, preceded by concentration for mental emancipation from the bond of lust (*Anagami* i. e. the third stage of the Path). The latter pair are led by concentration, preceded by insight for deliverance through wisdom, or the absence of ignorance (*Arahant* stage—final sainthood).

The commentator gives alternative explanations for "modes of progress" (*Patipada*) and "intuition" (*Abhinna*).

With reference to concentration (*Samadhi*) the term *Patipada* is applied to mind-culture extending from the first attempt up to "neighbourhood ecstasy" (*Upacara Jhana*), and *Abhinna* to the wisdom that is associated with the Ecstasy and extending up to the time of attainment to one-pointedness of mind" (*Appana*).

With regard to Insight (*Vipassana*), *Patipada* is applied to the power that enables one to distinguish between mind and matter from the ultimate point of view, and *Abhinna* to the realisation of the Path.

The first type of individual lacks both effort and wisdom, being overcome by indolence and veiled by ignorance, and thus the concentrative faculty is not strong in him. Memory training, achieved by developing the Four foundations of Mindfulness, is the best antidote for his character. As he is naturally disposed to crave for objects of pleasure, he has to labour hard in order to inhibit the Hindrances and lull down passions. Consequently his preliminary course becomes extremely painful and his intuitive power is weak, being enmeshed in ignorance.

The second type of individual possesses wisdom, with which is closely connected its ally the concentrative faculty. Nevertheless his preliminary stage is painful though he is swift in intuition.

The speculative individual is in every way superior to the preceding type owing to the fact that his mind is active and is amenable to reason. He is strenuous and can utilise his energy for good purposes if only he diverts it into proper channels. His preliminary course is easy, but he experiences some difficulty in the intuitive stage, as this third type of individual is handicapped by his lack of wisdom.

The last type of individual is the most efficient of all. He possesses the necessary forces at his command. The preliminary path he traverses with ease, and he acquires intuition also in no long time.

Knowledge acquired by hearing (*Sutamaya Panna*) is that of investigation, the effort to retain in memory, deliberation, and close examination by one who has faith, after hearing the Truth from the Teacher or a worthy follower of His, who is leading the Noble Life.

Knowledge acquired by thinking (*Cintamaya Panna*) is the investigation, comparison, close examination and mental reflection of one who has thus heard the Truth.

Knowledge acquired by meditation (*Bhavanamaya Panna*) is that which arises in an attentive person either in the Sight Plane (i. e. *Satapatti*) or in the Culture Plane (i. e. the three other paths), as a result of the first two kinds of Knowledge.

(Another explanation).

"Knowledge acquired by hearing" is that which is obtained as the result of an exposition of Truth by another (*Parato Ghosa*).

Wise reflection that arises in oneself is termed "knowledge acquired by thinking."

Knowledge acquired by both these means is that which is acquired by "meditation."

"One who comprehends Truth even at the time of its pronouncement" is a person who possesses the first two divisions of knowledge.

"One who comprehends Truth when explained in detail" is a person who possesses the first but not the second division.

"One who should be led" is a person who possesses neither of them.

What does this doctrine reveal?

The four Noble Truths—viz. Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Path leading to the Cessation of Sorrow.

Vanity and Fruit are implied in the first truth of Sorrow, Enjoyment in the second, Release in the third, and Injunction and Means in the fourth.

These are the Four Noble Truths.....

BUDDHISM AS THE WORLD-RELIGION*

[By THE HON'BLE MR. D. B. JAYATILAKA M. A., BARRISTER-AT-LAW.]



O a Buddhist the idea of a universal religion has in it nothing unfamiliar or strange. It is to him inherent in the very conception of the Buddha—the all-wise, all-compassionate Teacher. The Buddha appeared on this earth for the good of all, for the happiness of all, to bring to all the glad tidings of emancipation from evil and sorrow. His message is thus for the whole world. It is of course not likely that at any particular time all men will be professedly Buddhist. What is of real importance is that the truth for which the teachings of Buddhism stand, should more and more influence mankind, for in proportion as that influence grows, the true progress and happiness of the world will be most assuredly promoted. Happily the spirit of the Dharma is surely, if indeed slowly, permeating the thought of the world and penetrating into the hearts of men, and signs are not wanting which indicate that the coming Religion—by which I mean the expression of the highest spiritual ideals of the age—will to a very large extent bear the impress of the Dharma. It is only natural that this should be so, for when the Buddha Dharma is rightly understood, it will be found to embody those qualities which in the opinion of thoughtful men will characterize the Religion of the future. Let us consider one or two of these essential points. First of all comes the feature of *Universality*, to which I have already alluded. I refer to it again here partly for the purpose of removing a very common error. The Buddha is the World-Teacher (*Sattha Deva manusasanam*), and his message is addressed to all mankind, irrespective of race, colour, caste or sex. This note of universality which characterizes Buddhism is no after-thought, no subsequent development in its career, due to some accident of history. It was struck by the Master himself—not at the close of his earthly life, but at the very beginning of his public ministry when he sent out his disciples with the injunction that they should wander over the world, out of compassion for mankind, for the good of the many, for

the welfare of the many, and set forth the higher life in all its fulness and in all its purity. And the message thus proclaimed brings peace and happiness equally to all, to the poor and the lowly as well as to the high and the mighty—to Dimbisara, the sovereign lord of the Magadhas, and Sunita, the outcaste scavenger, to the merchant prince Anathia Pindika and the beggar Indaka, to the Sakyan Queen-mother Prajapati and Capa, the hummer's wife, to the wealthy and high-souled matron,

Visakha, the courtesan Ambapali, and the sorrow-stricken Pativaca, to the Brahman sage Pukkharasati and the child Sopika. Though the mission of Buddhism is thus all-embracing, it is not infrequently described by Western writers as a rigid asceticism—a cult meant for recluses, who have withdrawn from the ordinary life of the world into the seclusion of the monastery or the forest. This is a serious misconception. Buddhism does indeed insist on the high value of renunciation, the giving up of what one holds dear and precious, for the sake of the Truth. "Every good deed lies in it the element of renunciation"—says the Buddha. It is at the same time recognized that utter self-sacrifice even for the sake of the higher life is at any particular time possible only for the few, while the majority must follow a less difficult path, and train themselves in the sphere of duties attached to household life. The due performance of these duties is extolled by the Buddha in no unmistakable terms. On one occasion he was asked: What is the highest blessing? He answered the question in

several verses one of which translated runs—

To support father and mother,
To maintain wife and child,
To be engaged in blameless occupations,
This is the highest blessing." (*Mangala Sutta*.)

Surely this is not asceticism. In fact the Buddha Dharma condemns all ascetic practices which involve self-mortification as painful, ignoble, and unprofitable, just as it discourages and disapproves of all forms of self-indulgence. Buddhism teaches



STATUE OF A DEVA—BOROBUDUR.

* An address delivered at the Congress of Religions held in Paris in July 1913.

the Middle Path (*Majjhimapatipada*) along which man may advance to perfection. It attaches little value to mere external practices and appearances. The transformation of the heart is the only important thing. "The eschewing of clothes, wearing of matted hair, smearing the body with dirt, fasting, sleeping on the ground, being unwashed and unclean—none of these practices purifies the man. But if a man, though he may wear fine clothes and costly jewels, yet keeps his mind serene, calm and controlled, and leads a chaste life, and refrains from hurting all beings, he is the holy person (Brahman), he is the true ascetic (Sramana) and he is the true disciple (Bhikkhu). *Dhammapada* X. 13. 14.

The coming religion, it has been well said, must appeal to reason, and stand the test of human experience. Buddhism completely fulfils this requirement. One of its most striking features is its rationality. In the first place there is no veil of mystery which envelopes either the person or the teachings of the Master. The Buddha never claimed to be a supernatural being, nor did he ever say that the truths he taught were discovered by him by means of supernatural intervention or agency. He was, to begin with, a man, the son of human parents. And his attainment to truth was gained not by the aid of any external power, but by the conquest of his passion in his own heart. The summit of perfection to which he attained by his own endeavours is within the reach of all of us, if we will only put forth the necessary effort. In fact we are all potential Buddhas. A nobler teaching has never been given to the world. It adds enormously to the ordinary estimate of the potentiality of man. It teaches us to recognize in the meanest and humblest of our fellow-beings the possibilities of all that which is great and good. It inspires us with courage and confidence, whenever the darkness of sorrow and trouble casts its thick gloom around us, whenever we feel discouraged by failures and seemingly insuperable difficulties, there rises before our minds' eye the heroic figure of the Master who conquered by his own efforts and there rings in our ears the heartening message: "Let not your hearts fail, for if you persevere you shall conquer, even as I have conquered."

Again Buddhism offers no dogmas the belief in which is necessary for salvation. It is understanding, knowledge,

wisdom that purifies, not mere faith. The seat of authority is Reason which must prescribe for each one of us the rule of life. On one occasion some people came to the Buddha with a difficulty. Different teachers, they said, came to them at different times. Each of them praised his own teaching and condemned that of the others. What were they to do, which teaching they were to accept? Accept no teaching, replied the Blessed One, because it is handed down in tradition, or because it is found in the sacred books, or because it is taught by such and such a teacher, or because it can be proved by mere subtleties of logic. But accept a teaching and act up to it if in your reason you are convinced that it is conducive to moral welfare. There you see reason emancipated from the bonds of superstition and the fetters of external authority. Buddhism has ever been taught and propagated under this great charter of mental liberty. Is it then a matter for wonder if it has been always filled with the loftiest spirit of tolerance, and if the blot of persecution and wars of religion has never stained the pages of its long history? Wherever Buddhism gained a foothold, it gave free scope to all intellectual activities. It encouraged learning, for it taught salvation by enlightenment and held all advancement of knowledge to be a means to that end. India reached the zenith of her glory during the Buddhist period. In Ceylon the mighty achievements of our ancestors in various fields of activity were all associated with Buddhism. In Japan it has been the kindly foster mother of art and science. Further, so far as the teachings of the Buddha are concerned, there never was and there never can be a conflict between science and religion, and the reason for this is not far to seek.

The Buddha Dharma contains no speculations as to the origin of things and first causes, which form the most important battle ground in the warfare between science and religion. In fact Buddhism condemns all such vague speculations as utterly unprofitable. Upon the sure foundation of principles derived from the facts of life it builds a system of practical ethics—a method of self-culture, which has for its end the emancipation of man from all evil and all suffering. The training is threefold, and it is summed up for us in the famous utterance of the Master which contains the essence of all his teachings. It is this:—

To abstain from all evil,
To fulfil all good,
To purify the heart,
This is the teaching of the Buddhas.

That is a very simple teaching. For one thing it involves no dogmas, no sacraments, no rites and ceremonies, which in the history of religions have been so fruitful a cause of dissension among men. Still if you examine that little verse more closely, you will find that it contains a profound and comprehensive teaching. It touches life at all points and covers the whole sphere of conduct and moral progress. Now what is evil, and what is good? From the Buddhist stand-point everything is evil, sin, which harms others and hinders one's own moral advancement, while on the other hand everything is good, which is helpful to others and promotes one's own spiritual progress. As the first requisite of the moral life, Buddhism demands the avoidance of evil. This may be regarded as a negative teaching of little value, but that is not so. Abstinence is of utmost importance in ethical training, for it involves self-restraint which forms the first rung in the ladder of progress. Why, to be a decent member of society, a good citizen, one must undertake to abstain from certain things which are hurtful to the community. So if any one wishes to lead the good life, he must abstain from those acts the avoidance of which is essential alike to the welfare of the individual and the community. First of all he must refrain from (1) destroying life, (2) from taking by force or fraud that which does not belong to him, (3) from all forms of unchastity, (4) from untruthfulness, (5) from the use of intoxicating drinks and drugs. Then he must not be engaged in any trade or occupation which may cause harm and suffering to others. He must not, for example, be engaged in the traffic of human beings, in the manufacture and sale of intoxicants, or in the manufacture and sale of weapons of destruction. While one abstains from evil, one must also try to do positive good—that which is helpful to others. "Be diligent in doing good," says the Buddha, "for the mind of him who falters in good works, clings to that which is evil." But the avoidance of evil and the doing of good, all important as they are, are not in themselves sufficient. There is yet one more thing to do. The mind is the spring of action, the fountain head of all our efforts. It is the attitude of the mind that constitutes the real value of an act. Buddhism therefore attaches the highest importance to the third part of its system of self-culture—the purifying of the mind. The dust of passion—ill-will, lust, ignorance—has settled on it, and it must be our endeavour to remove this dust and restore the mind to its pristine brightness, so that Truth in all its beauteous forms may mirror itself on its surface. How may this be done? By the diligent, deliberate, and persevering exercise of those qualities which are opposed to the evils that bedevil the mind and prevent it from seeing things as they really are. Among these purifying tendencies, the first place is given to Love. "All the means that can be used as bases for doing right are not worth the sixteenth part of the emancipation of heart through Love. That takes all these up into itself, outshining them in radiance and glory." Love, universal love, is the remedy for all the ills that afflict man-

kind, but it is rightly and fully practised only when we can say with the Master: "Our mind will not waver, nor evil speech will we utter. Tender and compassionate will we abide, loving in heart, void of malice within. And we will be ever suffusing such an one with the rays of our loving thought. And with that feeling as a basis we will ever be suffusing the whole world with thoughts of love, far-reaching, grown great, beyond measure, void of anger or ill-will" (*Majjhima* 1. 129). That is the ideal, that is the goal set before the disciples of the Buddha. In the presence of such love, all ill-will must disappear, all hatreds must cease, and all embracing good-will must ensue. Now he who practices this three-fold teaching has his feet well planted on the Path—the Aryan Path—"which leads to peace, to insight, to the higher wisdom, to Nibbana."

It may well be asked: why should men give up evil, do what is good, and purify the heart; in short what is the

THE FIVE GOOD RULES

(From "The Light of Asia")

Will not—for pity's sake—and lest ye slay
The meanest thing upon its upward way.
Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.
Bear not false witness, slander not nor lie;
Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies need no Soma juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

SIR EDWIN ARNOLD.

incentive to the leading of the higher life? The motive may be considered as two-fold, the desire for one's own good, and the good of others. None of us are free from sorrow and suffering and we all realise how imperfect we are. We wish to be happy and we wish to be perfect. We also realise that there is suffering and unhappiness all around us, and we wish, at least in our unselfish moments, to relieve that suffering and remove the causes of that unhappiness. These two desires supply an adequate motive for all right endeavours. They are not, as some may think, opposed to each other. They are in fact the two aspects of the same motive force. For your own good is involved in the good of all, and you can perfect yourself only to the extent you forget yourself in the service of others. So after all, it is the love of humanity—the enthusiasm for the welfare of your fellow beings that can drive man along the path of righteousness. That is the spirit of the Buddha Dharma; that, I feel confident, will be the spirit of the World Religion of Tomorrow.



STATUE OF A DEVA—BOROBUDUR

MIGARA

A Story of Old Ceylon

[BY GEORGE KEET]

ALONE, forgetful of all the world, far from the ways of civilized men, dwelt Migara. His sole possession was a leaf hut which he had built with his own hands. Nothing he saw, but only the wide dense forests surrounding him and the mountains dwindling into the distant blue. Nothing he heard, but only the cries of wild animals, the songs of birds, and all the innumerable sounds of nature.

Any one actually seeing Migara in the midst of his surroundings—pacing by his hut or gathering fruits and herbs and dry twigs in the forest—would have imagined him to be one born into this strange manner of life. But a careful observer would have noticed that Migara was not of the jungle folk, even though his attire was scant and tattered, and even though he seemed to be content with his simple lot. Migara wore earrings and armlets of gold, his hair was always oiled and bound in a knot on the top of his head, his beard had grown, and his face, though weather-beaten, looked as if it had once had a clear complexion, like that of a well-born youth.

Travellers who chanced to meet him sometimes, and who partook of his frugal hospitality, gave him news from the great city. In vain they sought to sympathise with him and help him. Their questions were of no avail, and Migara's identity remained unknown.

As the days passed by, Migara, bored by the monotony of his surroundings, penetrated further and further into the great woods. He was always armed with a big sword, a javelin, and a bow.

One morning, while perambulating the dread wilds, he heard agonizing cries, and hastening to the spot whence they proceeded, he saw a poor Veddha woman being mauled by a bear. He was quick to save her life and restore her to her people. Ever afterwards the Veddha tribes of the neighbouring

forests manifested towards Migara a devotion which was touching. He was often with them, participating in their strange doings, and it seemed that his worries were leaving him.

One evening Migara returned to his hut unusually gay and light-hearted. He lit a fire, prepared and had his meal, and then he began to sing snatches from songs he used to hear in his youth.

He sang ecstatically. Song after song came to his mind. Of a sudden he ceased, looking vexed. "Ah," he said, "how did that song of all songs steal into my memory?"

He rose in great agitation and paced his hut. He strove to be rid of the memory of that song, to recall other things to his mind, but his efforts were vain. That particular song would cling to his thoughts.

He looked out at the night. The sky was full of stars, and the spectral trees swayed slowly to the night-breezes. The sounds of the dark forest were sweet to his ears. But the stars seemed to twinkle to the tune of that song, the breeze and the trees kept rhythm to it with their swaying, and the many strange sounds of the deep forest were but ever-widening echoes of that tune.

It was the voice of a young woman who sang, and Migara visualized her singing. Motionless he stood, staring into the night, thrilled by that bird-like voice.

And now some magic seemed to transform the scene. All was bright, and it was a stately city he saw; broad paved streets with flowers in beautiful carved pots ranged in rows on either side; great tapering towers, lofty structures shining in the generous sun, and a distant clamour of people and traffic.

Where was he standing? What was this cool crystal floor beneath his feet, what were these frescoed walls, heavy carved pillars, and gold-embroidered curtains around him? The



Photo by F. D. P. Fernando
VIHARA IN MADUWANWALA.

air was perfumed, and everything was cool and hushed except for the faint babbling sound of a fountain playing hard by.

Migara was ill at ease. He had stolen into the inner apartments of a great mansion in Anuradhapura. He was amazed at his own act. Was he not the son of a Singhalese noble who now boldly stood in a mansion long since occupied by an invading Damila? But such audacity was not without its reason.

The lady Airangani was here, in the curtained apartment just opposite. Immediately after her betrothal to Migara, she happened to be seen by a Damila lord who could not restrain his passion for her. It happened upon the full moon night, in the month of Vesakha that she went in secret, together with her devout parents and her women, to worship at the Great Thupa in Anuradhapura. The Damila, an evil licentious man, and very powerful in Elara's army, took Airangani captive together with her maidens. Her father was slain, and for fear that her mother might seek justice at the King's hands, the Damila had the aged lady also murdered.

Airangani was a young, innocent, timid girl in the bloom of lovely youth. She was utterly helpless.

When the news came to him, Migara raved like a mad man. It was useless to seek the king's justice. He belonged to one of the great Singhalese families who lived at Rohana whose princes were hostile to Elara.

For many days he roamed about listlessly, hardly eating or sleeping. Then, unable to endure his grief and anger any more, the infatuated Migara, to the horror of his kinsfolk and friends, left his village and set out for Anuradhapura, seeking the beautiful lady who was to have been his bride.

Lingering in the inner apartments of the mansion, it was not long before Migara heard voices, soft feminine voices, scarcely audible.

"Alas," thought Migara, "they dare not speak aloud because of their great fear." Passionately he demanded, "Where is Airangani?"

He spoke in Singhalese. Instantly a rustle sounded within the opposite chamber, and a serving woman tip-toed out, slightly moving the curtain. Fearfully looking from side to side, she waved Migara to depart, and hurried in. He heard a whisper. It was Airangani's voice! He trembled to hear. She began singing softly:

Do I wait for my lord in the place
Prepared by me for our love?
Alas for love's union gone!
His steps I hear and his voice,
But I yearn to behold his face.

Has the day sent forth, above
The darkness, its herald the dawn?
Has it told the earth to rejoice?
What though the night be gone?

The earth as its couch is prepared,
But the light is lonely and wan
That waits the glory of day
And the bright warm clasp of the sun.

Not yet has my heart despaired,
O my lord whose coming I stay,
My king, my beloved One!
Though the night-bird is in the night,
See, Chakor cries for the moon,
For the moon itself and its light,
Though the pavements of heaven are strewn
With flowers of stars that are bright.

Migara stood as in a dream. When Airangani ceased, he was taken with a mad desire to walk into her room and bear her boldly away. Was he not well armed, and was his horse not awaiting him without? All of a sudden he heard footsteps approaching. He was sane in an instant. Realising his peril, he crept away. He had scarcely gained his horse in the courtyard, when he was confronted by armed men. But he now seemed to possess the strength of ten elephants. Easily dashing the soldiers to dust, he sprang on his horse and was off.

He regained his village unharmed. His kinsfolk and friends crowded round him, but he saw them not. The old madness was in him, and when he calmed down, he was dazed and silent.

"There is no hope," he said, "I must away to the lonely wilds and there forget that I was Migara".

And so he parted from his kinsfolk and friends.

When Migara roused himself from his long reverie, he shivered. A cool breath fanned his face. The dawn was breaking and the pale stars vanishing from the enkindling sky. He saw that it was of no avail attempting to calm his mind. The old desire had seized him once more. Again he saw the beautiful Airangani in the clutches of the savage Damila, looking upon him imploringly. He was fascinated by the memory. He raged and could not contain himself.

"I must go to her," he cried. "She is beautiful, she is mine. My great love will make me terrible. Let me take her to my village, or die in the attempt!"

Arming himself, Migara strode out into the dawn.

Many days Migara journeyed. Leaving behind him the wilds, he walked through places bearing signs of civilized life, and every moment brought him closer to the heart of civilization. Much hardship did Migara endure. He strode on ecstatically, heeding neither the burning sun nor the chilly nights. He was led on, as it were, by a vision—the tender form of Airangani with her large dark eyes, and her lotus lips. Great was the magic emanating from her presence, so that all the life around seemed to be full of enchantment.

At the hut of a peasant Migara was told that a prosperous township was not far distant. He reached the township not

long after, and the people there took him to be a young noble. They asked him whether he journeyed to Anuradhapura to reclaim the lost position of his family. Migara scornfully said that so long as the Damilas held Lanka, he would rather live like a Veddis in the wilds of Bimenna than in state at Anuradhapura.

The people laughed and asked him who he was that he did not know of King Dutthagamani's victory over Elara.

"It is now many months since our land has been liberated by the Rohana king, and now once more the city is adorned by the sacred Sangha."

Migara's amazement was only equalled by his joy. Fired with new hope, he arose and set out for the city.

As far back as Migara's memory could carry him, the Damilas had ruled Lanka. Their power did not extend to where the well-born Singhalese families had retreated. Many miles away from the erstwhile centres of Singhalese government, formed into a separate community, those Singhalese dwelt at Rohana, guarding and cherishing their religion and nationality. But the fact could not possibly be ignored that the overlord of Lanka was a Dravidian. The great and beautiful city of Anuradhapura, so sacred to the Singhalese, was occupied by Damilas. The Buddhist Religion, in consequence, suffered greatly, and though Elara was a righteous king, still, in the eyes of the Singhalese, things were not as they should have been.



Photo by Dr. R. Jayasinghe
THE SHWE DAGON PAGODA, RANGOON.

So Migara observed a great change. Now the Singhalese fearlessly inhabited the land, a free people enjoying their own. Beautiful *viharas* were visible everywhere, and in the mornings the Bhikkhus came out for alms as of old.

Migara strode along happily, full of a consciousness of security.

One morning, through the distant foliage of huge pleasure-parks, he caught a glimpse of walls and towers shining afar and he knew that Anuradhapura was at last in sight.

Migara stood still and stared at the distant city. The rosy morning sun shone on the landscape around, and cool breezes refreshed him. The world was lovely in his eyes, and life a good thing. Merchants were journeying towards the city with rows of carts following them; the tinkling bells of the oxen-sounded sweet. Boys were driving cattle to the fresh green fields, singing merrily the while. Parties of villagers strolled towards the city to buy things from the bazaars. No one seemed to notice the weather-beaten Migara seated under a wide tamarind tree, dreaming of his anticipated happiness.

"I will seek out Airangani," thought he, "and marry her. Then will I seek service under the king; he knew my people. When I have made a fortune, I will take Airangani to our village."

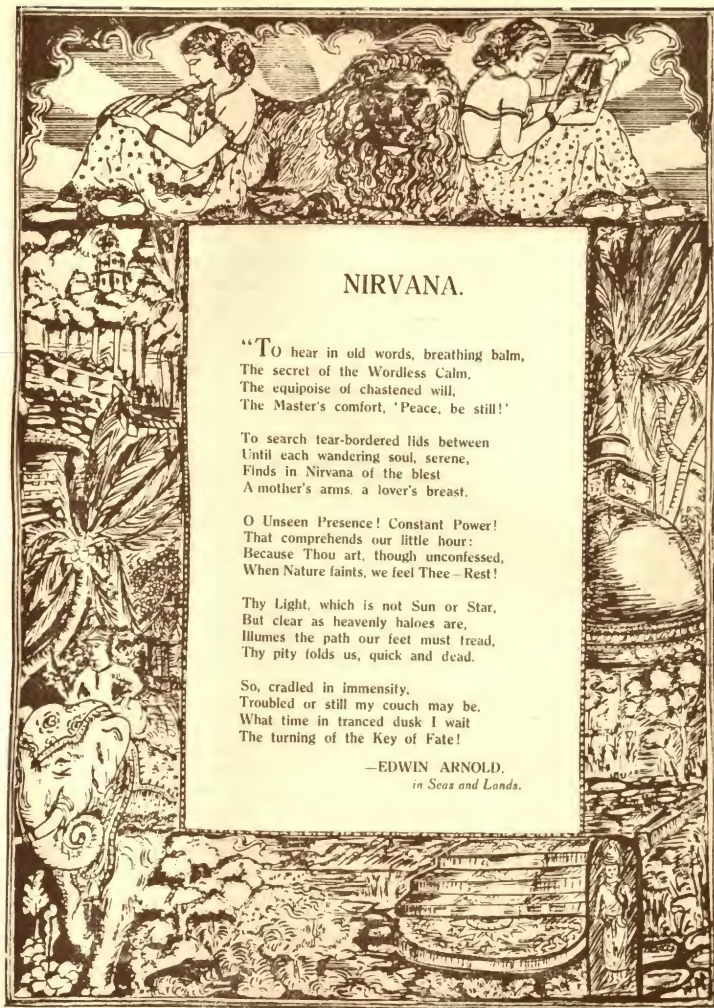
Full of excitement, he arose and resumed his journey, arriving at the city gates by noon.

When Migara came into Anuradhapura, the entire city was ablaze with a beauty never seen before. As Migara walked along the splendid streets, the people stared at the strange figure, so majestic and so wild-looking. "He looks like Singhalahn," said some. At that hour there was not much stir in the city, it being high noon, the siesta time. Migara, too, felt hot and weary, but he was too impatient to rest in the spacious shady courtyards where he saw poor people reclining. The great flowering trees, the clear cisterns, the coolness and fragrance, these did not tempt him.

Being hungry, he refreshed himself at an inn and then, a new man, he set out to the mansion where he had heard Airangani's song.

He found it occupied by the family of a Singhalese merchant. They did not seem to know anything about the lady, and Migara, suddenly sad at heart, wandered about the city streets till evening, inquiring everywhere for Airangani. Some of the people took him to be a mad man and pitied him.

While thus wandering he saw a procession coming towards him, — men-at-arms, chariots, and music. As he looked he



NIRVANA.

"To hear in old words, breathing balm,
The secret of the Wordless Calm,
The equipoise of chastened will,
The Master's comfort, 'Peace, be still!'

To search tear-bordered lids between
Until each wandering soul, serene,
Finds in Nirvana of the blest
A mother's arms, a lover's breast.

O Unseen Presence! Constant Power!
That comprehends our little hour:
Because Thou art, though unconfessed,
When Nature faints, we feel Thee—Rest!

Thy Light, which is not Sun or Star,
But clear as heavenly haloes are,
Illumes the path our feet must tread,
Thy pity folds us, quick and dead.

So, cradled in immensity,
Troubled or still my couch may be,
What time in tranced dusk I wait
The turning of the Key of Fate!

—EDWIN ARNOLD.
in Seas and Lands.

observed that the Royal parasol was held over the first chariot, and Migara knew that the king himself was driving out in state. When the procession came up to him, Migara gazed reverently at the great prince who had delivered Lanka from foreign rule. Gorgeous in his royalty looked the diademed young king. Maidens with yak-tail fans stood on either side of him, dancing-women sang before him, the court-ladies followed in their carriages, and the princes and ministers of Lanka rode behind. A great crowd followed, and they were tumultuous in their joys exclamations.

Migara inquired from one of the crowd whether the king was bound. Some of the people laughed, amazed and amused at his ignorance. But an old man, imagining him to be a foreigner, told him that the king was bound for the Lohapasada which was then in course of construction. "It is like unto a palace of the gods," he said.

But these things did not interest Migara. He was obsessed with the idea of seeking out and claiming Airangani. He had now a vague recollection of how Airangani had two valiant brothers who served Gamani at Rohana. In those days king Kavantissa had had all the brave men in the villages of Rohana sought out to serve in his son's host of warriors. Surely now, having Airangani's brothers with him, the king would know of the lady's whereabouts?

Then Migara, made impulsive by his great love for Airangani, acted very boldly. He pushed through the crowd, brushed past the surprised men-at-arms, and walking straight up to the royal chariot, he called out: "I am Migara, O lord of men! I am Migara the son of Gajaseva, great king!"

The king stopped his chariot, all the procession halted, and the music ceased. Looking down at the excited Migara the king said: "I know you, Migara. Let me look upon you. Long have I sought for you. Where were you these many years, O foolish man? You should have been among my warriors at Rohana. Your brave act in those days had scarce come to my ears when you fled to the wilds!"

All eyes were turned towards Migara as he stood before the king.

"But you have grown rough like the jungle folk, Migara,"

continued the king. "Come into the fellowship of my knights: all your kinsfolk are with me."

"Great king," said Migara, "there is time for that. But now I seek my betrothed, the lady Airangani. Lord, know you aught of her whereabouts? Her brothers were with you, great king."

"Airangani?" repeated the king, striving to recollect. "Ah yes! Her brothers, alas, are not with me now, Migara. Almost all her kinsfolk are dead, having fallen in battle. Only the women live, and the children; but she craved nothing of me, Migara, nothing!" And here the king angrily smote the side of his chariot. "She only craved leave to go to an arama."

"Which arama, great king?" asked Migara eagerly.

"The abode of the good Theri Visakha, many miles from

the city. But stay here, Migara. We can send for her. When she went she was broken in health, and desired to be cared for by the good Theri. But she must be well now."

"Great king," said Migara, "I journeyed many miles on foot in order to reclaim my love. Let me depart to her. I will return to the city."

"As it pleases you, Migara," said the king.

Migara made obeisance to the king and departed.

And now Migara's joy knew no bounds. He swiftly left the city behind him and strode joyously across the plain. The evening was fast waning, and before long night overtook him. But he walked all night, and when the dawn broke he thought he saw the arama. He hastened towards it, having just enough strength left to climb up the massive steps and pull at the bell-rope. Then he sat down and waited, weary to death but happy.

He waited long before any one answered his call, and was then told that the Theri Visakha dwelt in another arama just three miles away. Migara sank down exhausted and for a moment grew very despondent. But he soon recovered his spirits, and was glad to receive some milk from a compassionate Upasika. Greatly refreshed, he asked one of the Bhikshunis many questions about Airangani, but he was given no information beyond being told that Airangani's identity was not known yet and that the Theri had taken her in out of sheer compassion.



STATUES IN BOROBUDUR.



BUDDHISM.

I must, indeed, be bold to say that, wherever the doctrines of the Great Teacher of India have passed, they bring to the people adopting them, or partially adopting them, more or less of embellishment and elevation. Nay, I believe it impossible that the religious tenets of the Buddha should ever enter into the life of any large body of people without stamping on the national character ineffaceable marks of the placidity, the kindliness, the glad beliefs, and the vast consolations embodied in the faith of Sakya Muni. Nor, believe me, is it even possible, in spite of the grave authorities which assert the contrary to me, that Buddhism once entering a land should ever altogether and finally depart from it. You will instantly think of India, and remind me that the professed Buddhists there are to be numbered by scores or hundreds, but I must answer that all Hindoo India is Buddhist in heart and essence. The sea does not mark the sand more surely with its tokens than Gautama has conquered, changed, and crystallised the religious views of the Vedas and Vedantas, and so far from encouraging any one to hope that Buddhism will pass away from Japan, or from any other of its homes, I announce my conviction that it will remain here long enough to reconcile its sublime declarations with the lofty ethics of Christianity and with the discoveries of Science, and will be for all of you who love and serve the East, no enemy, but a potent, necessary, and constant ally.

—EDWIN ARNOLD,
in Seas and Lands.

Then a great fear came upon Migara. "Is she ordained as a Bhikkhuni, O venerable one?" he asked.

"She is not, sir. She is too weak through sickness."

Migara was full of anxiety. Saying "I must seek her out immediately," he resumed his journey.

When Migara eventually reached the *Arama*, it was long past noon. The Theri received him kindly and heard his story.

"The lady Airangani," she said, "has improved greatly. When I first took her in she could hardly stand. Even as yet, O Migara, she is fragile, and easily overpowered by any slight mental tumult. The sighs of you will do her good."

"How am I to meet her, venerable one?"

"Abide in the park. O Migara: we will meet you there."

Migara did as he was bidden, and before long the Theri came out and sat down under a tree. She was accompanied by another, a haggard little woman whose hair was partly grey. Feeble and emaciated, though not old, the Theri's companion leaned heavily on a staff and walked with difficulty. She sat down next to the Theri who looked at her full of solicitude.

Migara came up, and saluting the Theri, took his seat on a side, wondering where Airangani could be. He was on the point of asking the Theri, when that venerable woman turned to her companion and said, "Tell me, dear one, something of yourself. You said you would, dear Airangani."

Migara started and stared at the woman who was addressed as Airangani. He stared at the bony wrinkled face, the lustreless sunken eyes, the cracked blue lips, and the thin withered neck. He stared at her miserable body, all bowed and wrecked and the skeleton-like wrists and fingers. He stared till a mist screened

his eyes. He sat immovable like a man stunned. *This woman was Airangani!* He could scarce conceal his feelings. He felt faint and sick, and he stared blankly.

Airangani had been speaking for some time; but Migara heard her not. Great despair superseded his tremendous passion. If the Airangani of past years had died upon the day of her betrothal, he could not have felt worse than he felt now. Where once fascination had reigned, there now arose, all in an instant, as much repulsion. Just as a beautiful paper-lantern is suddenly blown out by a cold gust of wind, the glow and the wonderful magic in Migara's heart vanished, and only cold darkness was left. How utterly futile had been all his vast enthusiasm! He longed to die even where he sat.

Gradually he realised the situation. He became more collected. With a great effort he summoned up his old self-restraint, and strove to listen to Airangani's feeble voice. But for some time his mind was dulled.

"And I was beloved from birth," Airangani was saying, "greatly beloved, O venerable one, and attended on from morning till night. I was surrounded by loving care, the utmost of loving care. I lived luxuriously, gratifying my every wish, like the fairies in Sakdev's heaven. I was the idol of my father. It seemed that nothing could satisfy him with the thought, 'I have pleased my child sufficiently.' Moreover, I was beautiful to look upon, so that my radiant presence

brought joy to those who beheld me."

Migara felt a compassionate sadness coming over him. All his horror was gone. Airangani continued:

"Beholding poor women who came to my father's gate, and people made ugly by misfortune and old-age and sickness, and beholding miserable homeless folk departing with no cer-



"The dwindling flame of life in her began to flicker away.....and, as the twilight slipped into night, she sank down by the Theri's side....."

tainty of any further life-sustenance, with no kinsfolk and friends, the thought never once came to my mind, 'Not above such conditions am I'.

"Yet now, O venerable one, I know that not even the mightiest monarch in all the world is above the dread vicissitudes of life.

"If the happy household is so fortunate as to escape ruin can it yet be said that the town is free from all misfortune? And if the town is ruined, how can the household escape? If the town is so fortunate as to escape ruin—either by warfare or by pestilence, or some other undesirable cause—can it yet be said that the province is above all misfortune? Not the entire land is assured of never falling upon evil days!

"To be separated from the loved, this verily is grievous. But even more grievous is it to be united to what is loathsome. With me it was even so. Therefore let none ask, 'Thus securely surrounded by only what may delight me, how can it ever be that I shall be separated from the loved and be united to the undesirable?'

"Bereft of all my people as I was and compelled to serve as a favoured slave in the house of hostile men, all happiness left me, O venerable one, and my body that was once so beautiful withered away and wasted unpleasing to the eyes of men. So long as my loveliness lasted, I was made to delight the Damilas, and, against the wishes of my mind, I was compelled to dance and sing, and entertain the Damila lords in other ways also. This, O venerable one, made me sick, and, as the fresh loveliness leaves a flower which is tossed hither and thither, so my loveliness left me.

"Then, O venerable one, lying ill in my rooms my lonely room—seeing that my misdeeds had been taken away from me—I began to suffer great anguish, both in mind and body. When the fierce fever shot fire through my aching frame, then was I like to one mad. But in the moments that the fevers abated, I thought thus:—If one like me could have fallen on such evil days, how could it ever be that anybody in this world would be assuredly safe from falling a prey to conditions contrary to happiness?

"I said to myself: 'Life is become hateful to me. How is it possible to love that which is full of uncertainty, that which is certain of sorrow alone and nothing else? Even if old age and disease come not, there is ever a severance of some sort, and to oneself there must come the inevitable dark death.'

"With such thoughts in my turbid mind, O venerable one,

I asked myself: 'What if I now put an end to this miserable being called Airangani?' This seemed a good thing to do. Thinking, 'The milk that is sent to me, and the sweetened gruel, these I will not take, but starve instead,' I resolved to let the flame of my life die down for lack of oil.

"When I heard footsteps approaching my room and the laughter and derisive remarks cast at me by the Damilas without, anger did not fill my heart, but only pity. 'They are but dust,' I murmured. 'How can they ever hope to avoid the silent grave?'

"The Damila king had sent messengers inquiring after my health. The king sent word saying: 'We have not seen the divine Airangani for many days. Neither has she danced and sung at our festivals. Fearing lest her body be stricken with sickness, we send a good physician.'

"When the king heard of my pitiable state, and of my desire for death, he was full of solicitude, and sent holy men to persuade me to live. But I asked for Bhikkhus, O venerable one, and the king sent me many saintly Theras who showed me my folly in desiring death."

"King Elara was a righteous ruler," said the Theri, "and our king has done well in honouring his tomb. But tell me dear one, how did you come to me?"

"When I recovered from my great sickness, and when I was able to walk to and fro in my room, I heard rumours of king Ganapati's advance upon Anuradhapura. A great turmoil was caused here in the city. Events occurred very swiftly. One morning the lord of the mansion left the city, and I heard that the king himself had gone forth to do battle with Ganapati. But the city soon fell into the hands of our people, and Elara was slain. Then, O venerable one, as my two brothers and

almost all my kinsfolk had fallen in battle, I was told by king Ganapati to ask whatsoever I craved. But life had no more glamour for me, and I came hither."

There was a long pause when Airangani ceased speaking. Migara looked pitiously at the sickly face of the once beautiful woman. He had no more passion for her, but her story put many deep thoughts into his mind.

Then the Theri said: "If your betrothed lord should come to you, would you refuse him?"

"Alas!" said Airangani, "he is no more. His audacity cost him his life."

"But if he should be alive?" Asked the Theri.



Photo by D. N. Henuvitarne

BUDDHIST VIHARE AT
NUWARA ELIYA.

"Then surely must he flee from this wreck which is me!" said Airangani laughing hysterically.

Migara rose and said: "I, even I, am he, O lady."

Airangani stood up, trembling violently. The Theri sought to take her away. But she stared at Migara in silence for some time, then shrieked out: "You are not he, O stranger! Migara was beautiful and strong, like the god Sanamkumara. But why did you speak thus?"

"Because he is Migara," said the Theri, trying to calm her.

"He!" cried Airangani frowning at Migara. "No! He is not, O venerable one!"

Then she remembered her own condition.

"Alas!" she wailed. "I forget. What of me? Am I not greatly changed, O venerable one?"

She spoke with difficulty. Her feelings were too much for her. The dwindling flame of life in her began to flicker away. Her heart throbbed fast, she gasped for breath, and, as the twilight slipped into night, she sank down by the Theri's side and died in her arms.

* Transiency, suffering and the absence of an everlasting ego-entity.

WESAK DAY, 2469 B. E.

[BY THE REV. LOUISE GRIEVE]



GAIN comes this glorious Wesak Day, the day that is, of all days, the most sacred to those, all over the world, who love and reverence the great Sakya Teacher—that One who, ages ago, made the vow to become a very Buddha, a teacher of gods and men and who, over twenty-five centuries ago, was for the last time born among men.

He who was to become the Buddha for this age and race was born in the kingdom of Kosala, of the proud and aristocratic Sakya clan, in northern India. In the books we read:

"The Buddhas are never born into a family of the peasant caste, or of the servile caste; but into one of the warrior caste, or of the Brahmin caste, whichever at the time is the higher in public estimation."

So Gotama, Prince Siddhartha, was born into the warrior caste, which was at that time higher in public estimation, son of King Suddhodhana and queen Maya. The stories of the birth, the life, the Enlightenment and the final Nirvana of this Great One are so invested with marvel, myth and poetic exaggeration that it is not always easy to distinguish fact from fancy, and as some of the apparent myths are super-physical

"Alas!" said the Theri, "she has died too soon. Sorrow had made her wise. She was prepared for that Path which alone leads to the complete extinction of all pain, of all karma. There, like winds vainly beating the mountain-crags, the vicissitudes of life vainly seek to bring misery. There alone is life no tyrant, and death no prelude to fresh pain."

Migara heard, and understood, even as he gazed at the stiffening form and the livid face of what was once the divine Airangani. The darkness was closing around, but many deep thoughts flashed clear to his mind.

The stars began to strew the sky, the night-breeze to sway the great trees, and all the strange sounds of nature to pulse around that lonely place. And Migara remembered the night he left the wilds when the old song came back to him, and he gazed again at the dead woman.

"Anitya," murmured Migara, "Anitya, Dukkha, Anatma."

He bore the dead Airangani into the Arama. Bowing low before the Theri, he said: "The veil of necience is torn from me." And he strode out, through the night, to greet the Eternal Dawn.

experiences which can only be told in symbolic form, it is difficult to sift and separate, arrange and tabulate historical fact, poetic license, metaphorical symbol, extravagant adoration and the various differences in translations.

But this does not at all alter the value of the life and teachings of the Buddha. There is sufficient record of facts, which are absolutely authentic, to prove the truth of the principal events of his life, and his teachings and the establishment by him of the Order of the Yellow Robe are beyond any shadow of doubt.

At an early age the young prince showed a desire for the life of the student and sage rather than that of the ruler or warrior. Everything possible was done to keep him from contemplation, as it was hoped that he would succeed his father to the throne and in time conquer and rule what was believed at that time and place to be "the world", but in spite of every precaution he saw sickness, old age, death and suffering, and in brooding over the sorrow and struggle which exists wherever there is life, his heart ached with all aching hearts, known and unknown, and at the age of twenty-nine, in the glory of his manhood, he gave up all, his throne, his palaces and, dearest of all, his wife and child, feeling that if one still young and strong, not tired of life nor worn with age, gave all for love of men and all that lives, surely he could find the secret of deliverance from pain and sorrow:

On the night of the full moon of the month of Vaisakh, the Sakya prince, in anguish, tore himself from home and went forth, determined never to return till he had found that for which he sought. Calling his charioteer, Channa, he bade him bring his horse, Kantaka, and stole softly out while all were sleeping. Just before dawn he stopped, and cutting off his hair with his sword, gave both to Channa along with his crest jewel and princely robes, bidding him take them all to his father, the king, and tell him that he would not return till he

could come ten times a prince, when all earth would be his, not by the sword, but by love and service.

In the garb of an ascetic he spent six years wandering, studying under this sage and that, living in extreme simplicity and practising the severest discipline of mind and body, but failing to find that for which he sought, and realising that Enlightenment would never come by adding ills to life which is so ill. So at last, bidding farewell to his companions, he went on his way, knowing somehow there was light to reach and truth to win. He made his way to the Bodhi-tree, at the spot which is now called Buddha-gaya, and prepared to enter into meditation and never to leave the spot till he had wrested forth the secret for which he had sought so long. A shoot from this Bodhi-tree is still standing, and, to all Buddhists, this is the most sacred spot on earth.

Here the forces of evil assailed him; he was tempted by Mara, the evil one: that is, the self made a last terrific fight for existence; but he was unmoved and remained firm in his purpose and at last his mind pierced the darkness and Enlightenment came. Gotama Siddhartha became a Supreme Buddha at the time of the full moon of the month of Vaisakh. He remained for many days in meditation, formulating his Doctrine, thinking of the Dependent Originations, forward and backward, of the Four Noble Truths and

and the Noble Eightfold Path, the Three Characteristics, the Skandas and the doctrine of Karma.

The Four Noble Truths are Sorrow, the fact that sorrow in some form exists wherever there is being; Sorrow's Cause, the fact that there is a cause for sorrow; Sorrow's Ceasing, the fact that there is a remedy for the existence of sorrow, and the Noble Eightfold Path, the Path which, if followed, will bring about the cessation

of sorrow. The Noble Eightfold Path consists of Right Doctrine, Right Aspirations, Right Speech, Right Conduct, Right Way of Earning a Livelihood, Right Effort, Right Self-discipline and Right Meditation or attainment of Samadhi.

The Three Characteristics are, first,—All conformations are suffering. Second—All conformations are transitory. Third—All conformations are lacking a permanent self.

Dependent Origination: On ignorance depends karma; on karma depends consciousness; on consciousness depend name and form; on name and form the six organs of sense; on the six organs of sense depends contact; on contact depends sensation; on sensation depends desire; on desire depends attachment; on attachment depends existence; on existence depends birth; on birth depend old age, death, sorrow and misery.

The Skandas or attributes of being are: Materiality, sensation, perception, discrimination, and consciousness.

Karma or the law of cause and effect: Nothing exists without an antecedent cause and all that exists is the effect of a cause.

The complete comprehension of these things and the apprehension of others which cannot be put into words, will



Photo by D. C. Radford

ASOKA PILLAR AT SARNATH, BENARES.

lead to Enlightenment and release from the wheel of re-birth. Space does not permit of going into more details, but translations of Buddhist Books are now available to all who wish to study the teachings of the Greatest Being who ever trod this planet.

Like any other system of teaching which has existed for many centuries, untruths have been mingled with the truths which the Buddha taught, but these are easily distinguishable to any one who will make an earnest and unprejudiced study of Buddhism.

After His Enlightenment the Buddha taught His Doctrine for forty-five years, gathering disciples from all classes of society, from kings to outcasts. He founded the Sangha or Order of the Yellow Robe which to this day exists in Ceylon, Burma and Siam in its original form, and in time, against His own inclination, but at the earnest request of His followers, permitted the organisation of the Order for Bhikkhunis or nuns.

A certain amount of misunderstanding exists as to the meaning of the words of the Buddha upon the occasion of the formation of the Order of Bhikkhunis. He said that on account of having admitted women to the Order the religion would likely decay after five hundred years. Some have taken this to mean that Buddhism would die out in that time; others that Metteyya Buddha would appear on earth after the lapse of half a millennium. It seems far more reasonable to suppose that he meant that his words would be misconstrued, interpolations allowed to creep in and utterances of major or minor importance be lost or garbled and misinterpreted; for we read elsewhere of, first, the disappearance of the attainments, then of the disappearance of the method, the disappearance of learning, the disappearance of the symbols, (the Yellow Robe etc).

"This, O Sariputta, is the disappearance of the Symbols.

"Thereupon, the dispensation of the Supreme Buddha being now five thousand years old, the relics will begin to fail of honour and worship.....

"This O Sariputta, is the disappearance of the relics."

After this is the account of the destruction of the World-Cycle and of the conception and birth of Metteyya Buddha. The words, "the dispensation of the Supreme Buddha being now five thousand years old" must be a mistake in translation or of repeating the original words, for, in reading the account of the disappearances, five thousand years would be thousands upon thousands of years too short a time for those happenings.

The writer is unable to find any reference in the Buddhist Books of a Buddha who was to appear five hundred years after

the death of Gotama, or that the Doctrine which Gotama taught would ever be entirely done away with. He taught eternal verities which will be as true for all time as when he taught them twenty-five hundred years ago, and as they will be taught again when the next Buddha appears on earth. All the Buddhas taught and will teach the same truths. As time goes by the teachings of a Buddha become distorted and misunderstood and it is necessary for another Buddha to come and again teach them in their original purity, but no teacher since the time of Gotama Buddha has taught the same truths which he taught and the teachings he



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gave are still so fresh in the minds of one third of the human race that it has not yet been necessary for another Buddha to present them, and it will not be necessary for ages to come. Buddhism is taking a new lease of life and, though not accepted as Buddhism, it is colouring the religions and philosophies of all the world at the present time and is being taken up as a study by an increasingly large number of people.

His work still lives, for time cannot change Truth. Beliefs and customs change, but Truth is eternal. The Buddha did not, as some claim, return as Sankara or any other teacher. He did not remain on earth in any form whatsoever, and does not live in the body of the Tethi Lamar

He disappeared completely and ceased to be as we understand the words "to be." The energy that had brought him to birth and re-birth was exhausted, and there was nothing left again to draw together the elements that go to make up a physical body, visible or invisible. He exists only in this teaching, in the Body of the Law:

"Self has disappeared and the truth has taken its abode in me. This body of mine is Gotama's body and it will be dissolved in due time, and after its dissolution, neither god nor man will see Gotama again. But the truth remains. The Buddha will not die, the Buddha will continue to live in the holy body of the Law.

"The extinction of the Blessed One will be by that passing away in which nothing remains that could tend to the formation of another self. Nor will it be possible to point out the Blessed One as being here or there. But it will be like a flame in a great body of blazing fire. That flame has ceased; it has vanished and it cannot be said that it is here or there. In the body of the Dharma, however, the Blessed One can be pointed out; for the Dharma has been preached by the Blessed One.

"It is true that no more shall I receive a body, for all future sorrow has now forever passed away. But though this body of mine will be dissolved, the Tathagata remains. The truth and the rules of the Order which I have set forth and laid down for you all, let them, after I am gone, be a teacher unto you."

When Ananda asked him, "Who shall teach us when thou art gone?" the Blessed One replied:

"I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise, a Holy One, a supremely enlightened One, endowed with

wisdom, in conduct auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truth which I have taught you. He will proclaim his religion, glorious in its beginning, glorious in the middle, and glorious at the end in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim."

Gotama Buddha was the Buddha for the Aryan race and

the Kali Yuga, or age of darkness, the age of deepest materialism. He taught the same truths that all the Buddhas have taught and will teach, but he taught them in the manner best suited to this particular race and age. Other teachers arise, each with his own idea of some particular "faith" or "belief," but another Supreme Buddha will not appear until the next World-Cycle. There is no shadow of reason to believe that Metteyya Buddha, or any one even approaching Buddhahood, has appeared since the disappearance of Gotama Buddha. It is not necessary for a civilization to be shown the Way more than once, and there are always those who have attained the Arhan stage who will keep the light burning, even if sometimes feebly, clear through this World-Cycle, after our civilization has passed away and the next is far enough advanced to permit of a sufficient number of highly evolved individuals receiving the teachings of another Buddha, and it is then that Metteyya Buddha will appear and



Photo by D. C. Radford
SRI MAHA BODHI VIHARAYA, BUDDHA-GAYA.

again point out the way.

The Great Ones can only point the way; in reality each must find liberation for himself. No one else can carry us over the ocean of Samsara. It is through long ages of stress and struggle that each one must go through the process of refinement and culture till he reaches a stage of evolution where he is able to comprehend the nature of existence.

During the century in which the Buddha lived, five hundred years before the Christian era, some of the greatest intellects of the world, at least since our history began, were existing on earth—philosophers, religious teachers, artists, etc.; and the mentality of those great men seems to have been of a higher order than is found at present, as, without the aid of material instruments, they discovered truths which we are now re-discovering with the aid of the finest instruments. Some of our wonderful modern discoveries are spoken of in the old books as matters of common knowledge, and it seems the great ones of that time knew there would be a disappearance of learning, as will have become apparent from the quotations in this essay regarding the “disappearances” as well as from other words we find in the old books.

When the Buddha was eighty years old he one day felt ill and said to his disciples: “Behold, O brethren, the final extinction of the Tathagata will take place before long.”

He proceeded to the Sala grove near the river Hiranyavati and bade Ananda make ready a place for him to lie down. For some time he discoursed with his disciples and any others who wished to ask him questions, turning no one away even when he was in pain and near death. At last, after asking the brethren if there were any questions which they wished to ask, upon which they remained silent, he said a few words more, ending with:

“Decay is inherent in all component things, but the truth will remain forever. Work out your salvation with diligence.” These were his last words, after which he entered into meditation and a short time later the body of Gotama died, and he entered the state of final Nirvana. This happened at the full

moon in the month of Vaisakha.

Though the Buddha requested that he be not worshipped, saying he was only as other men, he is and has been adored by millions upon millions of people who can find no other way to show their gratitude to one who gave up a realm and all that ordinary man holds dear so that he might seek the way of liberation from sorrow.

He taught no “faith,” “belief” or dogma and he did not attempt to teach anything which was beyond the comprehension of the man to whom he was at the time speaking. To all he taught the Four Noble Truths and the other fundamentals, but abstruse subjects were discussed only with the few who could comprehend such things. His religion is primarily a religion for the intellectual and highly evolved and is not likely to ever become a “popular” religion; man must evolve up to this religion—it cannot devolve down to man.

To the millions who daily repeat the Refuge Formula or bow before his stainless, flower-heaped altars, as well as to the unprejudiced student, it must seem certain that this gentle Sakya prince is the greatest, purest, best, most lovable man our race has produced. So Buddhists all over the world, on this full moon day, pay special reverence to their beloved Guide and Teacher.

Praised be our Lord, the Buddha,
Praised be the Glorious One,
Praised be the Holy One,
Praised be the Utterly Enlightened One,
Praised be the Exalted One,
Praised be the Perfect One,
Praised be the Teacher of Gods and men!

AT THE CORNER HILL.

[Freely rendered and abridged from the Pali of the 90th Sutta of the Majjhima Nikaya]

BY J. F. MC KECHINIE



At one time the Blessed One abode near Ujjuḥṭṭa at the Corner Hill in the Deer Park. And about the same time King Pasenadi of Kosala was come to Ujjuḥṭṭa upon some business or other. And King Pasenadi spoke to one of his men and said:

“Go, good man, where dwells the Blessed One, and bear my salutations to the Blessed One’s feet; and, wishing him health, fitness, lightness, strength and well-being, say: ‘The King, Pasenadi of Kosala, Lord, brings to the feet of the Blessed One his greetings, and enquires after his health and fitness, his lightness, strength and well-being,’ and say also: ‘To-day, Lord, after food, when he has finished his morning meal, the King will come to pay the Blessed One a visit.’”

“Very good, Master,” replied the man, and going where

was the Blessed One, paid reverential salutation and sat down at one side and conveyed to the Blessed One the King’s message.

Now the sisters Soma and Sakula heard tell: “To-day, they say, after breakfast, the King is going to see the Blessed One.”

And Soma and Sakula went to the King as he sat at table and said to him:

“Be kind enough, Maharaja, to bear our greetings also to the feet of the Blessed One, and wish him from us health and strength, saying: ‘The sisters Soma and Sakula, Lord, bring their salutations to the feet of the Blessed One, and enquire after his health and fitness, his lightness, strength and well-being.’”

And King Pasenadi, after his meal, betook himself where

was the Blessed One, and after reverential salutation, took a seat at one side, and thus addressed the Blessed One:

“The sisters Soma and Sakula, Lord, bring their salutations to the feet of the Blessed One, and enquire after his health and fitness, his lightness, strength and well-being.”

“But now, Maharaja? Could the sisters Soma and Sakula get no other messenger?”

“Soma and Sakula, Lord, heard tell: ‘To-day after breakfast the King is going to see the Blessed One.’ So they came to me as I was at table and asked me to convey to the Blessed One his wishes for his salutations, and their wishes for his health and strength and well-being.”

“May it be well, Maharaja, with the sisters Soma and Sakula.”

Then King Pasenadi said to the Blessed One:

“I have heard, Lord, this: ‘The ascetic Gotama holds that there are no ascetics or Brahmins who know all, understand all, who can claim possession of perfect knowledge and insight; such a thing is impossible.’ Now, Lord, those who thus speak,—is it that they have quoted the Blessed One’s own words, have not quoted him wrongly, but have spoken in accord with the Doctrine, so that no occasion for offence can arise?”

“Those, Maharaja, who have spoken thus: ‘The ascetic Gotama holds that there are no ascetics or Brahmins who know all, understand all, who can claim possession of perfect knowledge and insight; such a thing is impossible’ have not used my words, and charge me wrongly, without grounds.”

Then King Pasenadi turned to Vidulabha, the head of his army, and said:

“Who was it, General, who spread abroad this report at our court?”

“Sanjaya the Brahmin, of the Akasa family, Maharaja.”

Then King Pasenadi called to one of his men, saying:

“Go, good man, and bear this message to Sanjaya the Brahmin, of the Akasa family: ‘The King, sir, calls for thee.’”

“Very good, master,” replied the man, and went and delivered his message exactly as bidden.

Then King Pasenadi turned to the Blessed One and said:

“It may be that the Blessed One has meant this in some other way, and the people have taken it up otherwise. In what sense, then, does the Blessed One assent to having made the statement?”

“In this sense, Maharaja, do I assent to having made the statement: ‘There is no ascetic or Brahmin who at any one time can know all, understand all; such a thing is impossible.’”

“Well grounded, well founded is this that the Blessed One has said: ‘There is no ascetic or Brahmin who at any one time can know all, understand all; such a thing is impossible.’”

“But now, Lord, there are four castes: warriors, priests, merchants, and menials. Among these four castes, is it that there is any difference, any distinction?”

“Among these four castes, Maharaja, warriors, priests, merchants, and menials, there are two, the warriors and the priests, that are recognised as the higher, to whom it is fitting to pay salutations, respect, homage and due regard.”

“I am not enquiring of the Blessed One concerning things now present. It is as regards the future, Lord, that I enquire of the Blessed One if among these four classes there may be distinction and difference.”

“There are, Maharaja, five qualities fitting for struggle. What are these five qualities? A Bhikkhu, Maharaja, has confidence, he has faith in the Enlightenment of the Accomplished One, thus: ‘This is the Blessed One, the Exalted One, the Fully Awakened One, the Perfect in Knowledge and in Conduct, the Auspicious One,

the Knower of all the worlds, the supreme Guide of men who wish to be guided, the Teacher of gods and men, the Awakened One, the Blessed One.’

“And he is hale and well; his forces are equally blended, neither too cool nor too hot for the carrying on of the Middle Effort.

“And he is honest and undecieving; lays himself open, in accord with the truth, to the Master or to experienced Brothers of the Order.

“And he abides vigorous and resolute in putting away unwholesome things and in bringing about wholesome things.

“And he is wise, endowed with the wisdom that sees the



Asita pays homage to Prince Siddhartha.

rise and fall of things, the noble penetrating wisdom that leads to the complete ending of Ill.

"Such, Maharaja, are the five qualities fitting for struggle. And among the four classes of warriors, priests, merchants, and menials, if there are any, Maharaja, that are endowed with these five qualities fitting for struggle, long will it make for their benefit and well-being."

"And, Lord, should there be those of all four classes, who are possessed of these five worthy qualities, here may there be difference and distinction among them?"

"Here, Maharaja, I say, it depends on the difference in their striving.

"Suppose, Maharaja, that there are two tame elephants or horses or bullocks, well broken in, well trained; and two tame elephants or horses or bullocks not broken in, not trained. What think you, Maharaja? Would the pair of well trained animals do the work of the well-trained, carry out all that is required of the well-trained?"

"To be sure, Lord."

"But the other pair of tame elephants or horses or bullocks that are not broken in, not trained, would these untrained animals do the work of the well-trained, carry out what is required of the well-trained, like the pair of animals that are well broken in, well-trained?"

"By no means, Lord."

"In the same way, Maharaja, that what is to be attained by the faithful, the healthily balanced, the honest and open, the vigorous and resolute, the wise, should also be attained by the faithless, the sickly, the dishonest and dissembling, the slack, the foolish, —such a thing is impossible."

"Well grounded, well founded is this that the Blessed One has said. But now, Lord, if among all the four castes there should be those who have attained these five qualities fitting for struggle, who are perfect in striving, is there distinction and difference here?"

"Here, Maharaja, I declare there is no kind of difference whatever among them, namely, between Deliverance and Deliverance."

"Suppose, Maharaja, that a certain man, taking dry oak wood, should kindle a fire, produce light; and that another man should take dry *sal* wood and kindle a fire, produce light; and another man mango wood, and do the same; and another man fig-tree wood, and do the same. What think you, Maharaja? Among those fires kindled with different woods, would there be any difference whatever between flame and flame, glow and glow, radiance and radiance?"

"None at all, Lord."

"Even so also, Maharaja, is it with the flame kindled by vigour, produced by striving. Here, Maharaja, I say, there is no difference whatever between Deliverance and Deliverance."

"Well grounded, well founded is this that the Blessed One has said. But now, Lord, are there gods?"

"Why, Maharaja, do you ask? But now, Lord, are there gods?"

"I wish to know, Lord, whether the gods come back to this world; or whether they do not come back here."

"Those deities, Maharaja, that are prone to ill, these come back to this world. Those who are not prone to ill, do not return hither."

At these words, Vidudabha the head of the army turned to the Blessed One and said:

"But those deities, Lord, that are prone to ill, and come back to this world,—could these deities drive out and banish from their places the deities not prone to ill who do not come back here?"

Then the venerable Ananda thought within himself: "This Vidudabha, head of the army, is the son of King Pasenadi of Kosala, and I am the son of the Blessed One. Now it is fitting that son should converse with son."

And the venerable Ananda, addressing Vidudabha, said:

"Here, General, I should like to question you on this matter; and as it shall seem good to you, so do you make answer."

"What do you think, General? As far as the dominion of King Pasenadi of Kosala extends, where King Pasenadi bears royal rule and sway, can the King drive out and banish from



Drawing by George Keyt

The Enlightenment.

this realm any ascetic or Brahmin, meritorious or unmeritorious, chaste or unchaste?"

"As far, Sir, as extends the dominion, the rule and sway of King Pasenadi of Kosala, there the King may drive out and banish from his domain any ascetic or Brahmin, good or bad, right-living or wrong-living."

"And what think you, General? Where the dominion of King Pasenadi of Kosala ceases, where the King does not bear royal rule and sway,—can the King, there, drive out and banish any ascetic or Brahmin, good or bad, right-living or wrong-living?"

"Where, Sir, the domain of King Pasenadi ceases, there the King cannot drive out and banish any ascetic or Brahmin, good or bad, right-living or wrong-living."

"Well now, General; have you heard of the three-and-thirty gods?"

"To be sure, Sir, I have heard of the three-and-thirty gods. And so also has my Lord Pasenadi here, the King of Kosala, heard of the three-and-thirty gods."

"What do you think, General? Can King Pasenadi drive out and banish from their places the three-and-thirty gods?"

"The King, Sir, is not able even to see the three-and-thirty gods, let alone drive out and banish them from their places."

"In the same way, General, those gods that are prone to ill and return to this world, are not able even to see those that are not prone to ill and do not return here, let alone drive them out and banish them from their places."

Then King Pasenadi turned to the Blessed One and said:

"What is the name of this Bhikkhu, Lord?"

"Ananda is his name, Maharaja."

"Ananda, indeed! Ananda, verily, in bodily form! Well grounded, well founded is what the venerable Ananda has said. But now, Lord: Is there a Brahmin?"

"For what reason, Maharaja, do you ask. Is there a Brahmin?"

"I wish to know, Lord, whether or not a Brahmin returns to this world."

"A Brahmin, Maharaja, who is prone to ill, comes back to this world. A Brahmin who is not prone to ill, does not come back."

Then one of the people of King Pasenadi approached him and said:

"Maharaja, Sanjaya the Brahmin, of the Akasa family, has come."

And King Pasenadi turned to Sanjaya and said:

"Who was it, Brahmin, who spread abroad this report at our court?"

"General Vidudabha, Maharaja."

"General Vidudabha says: 'Sanjaya the Brahmin of the Akasa family...'"

Just then, one of King Pasenadi's men approached the King and announced:

"The chariot is ready waiting, Maharaja."

Then King Pasenadi addressed the Blessed One and said:

"Concerning all knowledge, and concerning the purity of the four castes, and about the gods, and about Brahmins, have we questioned the Blessed One. And the Blessed One has explained these things to us; and it has pleased and satisfied us, and therewith we are well content. All things whatsoever concerning which we have enquired of the Blessed One, has the Blessed One made clear to us, to our pleasure

and satisfaction and contentment. But now, Lord, we would go. Much business awaits us: we have many things to do."

"If now seems to thee the time, Maharaja."

Then King Pasenadi of Kosala, pleased and delighted with the words of the Blessed One, rising from his seat, saluted the Blessed One reverentially by passing round, right shoulder turned towards him, and so took his departure.



Drawing by George Keyt

The Bodhisatva as ascetic.

THE TRUE WORSHIP OF THE BUDDHA

[BY SUNYANANDA]



N A series of articles that appeared recently in a Parisian review, the great French Orientalist Sylvain Lévi has given a most interesting outline of the causes that brought about the fall of Buddhism in India. The current opinion among ordinary Buddhists is that Muslim persecution was responsible for the death of Buddhism in the land of its birth, but Eastern as well as Western scholars have more than once denied the truth of that view and now the learned professor supports them, relying on indisputable arguments and historical evidence.

"It is a matter of surprise," he writes, "that a great religion can disappear from the land where it originated, especially from a country as large as India. One would feel tempted to incriminate the destructive fanaticism of Islam, but Brahmanism has been equally ill-treated by the Muslim conquerors and, still, it has survived, it has found strength to bear renewed ordeals and to arise out of them as full of vitality as ever..... The Muslim invasion has not covered India in a sudden; it has taken four or five centuries to spread as far as the interior and the South of the large Indian peninsula. Out-of-the-way regions were not lacking where energetic believers, surrounding pious Bhikkhus, could have taken shelter to make a supreme stand, wait for better days and bequeath to their descendants their old tradition. In fact, there must have been some instances of that kind, for we see that, as late as the thirteenth century, a prince of the Sivdikhilly region, in Panjab—in the midst of a country already entirely Muslim—had kept faithful to Buddhism and even sent an offering to the temple of Buddha Gaya which was still visited by pilgrims. But such cases must have been exceedingly rare for we do not know any other one that could be pointed."

The learned author continues that when Buddhism preached a universal all-embracing Doctrine, Brahmanism restricted itself to India and to Hindus so that Hindus having to fight Islam, reverted spontaneously and unanimously to it as the best and the strongest barrier they could find to protect their customs, their traditions and their spiritual individuality. Here I shall venture to differ from the scholar's opinion. Had Indians been really impregnated with the deep philosophical

meaning of the Buddha Dharma they could have stood the attack of Islam better as Buddhists than as Brahmanists, but this was out of question because, even before the Muslim invasion genuine Buddhism had disappeared from India. Whether the success of Brahmanism in partly checking the flood of Islam has proved beneficial to India is a matter open to discussion. Personally I believe that if India, as a whole, had embraced the creed of the Prophet, her destiny might have been widely different from what it has been and, perhaps, she would have never known Western rule, but this is out of our subject.

"To turn back to Brahmanism, the followers of Buddhism had not to go a long way,"



Drawing by George Kept
Siddhartha returns home after the Enlightenment.

the fall of Buddhism in India but on the fall of Buddhism in the world.

I know that Buddha Dharma, as well as all things in the world, must pass away. Nations too come to their end. A day will come when there will be no more Indians, Sinhalese, Englishmen, Chinese and the like and later on, this earth also will cease to exist, but such far-away events are not, as a rule, receiving consideration in our everyday life.

Whatever may be the distant future of the Doctrine, it is not for Buddhists to lower the lofty teaching of the Buddha to suit their intellectual laziness and debility.

A weak day seems a suitable time to invite Bhikkhus and lay followers together to turn back earnestly to the too much-

continues Sylvain Lévi, "since for centuries Buddhism, in India, had lost the inspiration that had given it life at its origin..... Buddhism and Brahmanist Hinduism had amalgamated; of the early, original, authentic Buddhism nothing remained but names and words emptied of their meaning. Having reached that degree of degeneration and corruption Buddhism had nothing more to give to India and so it disappeared."

Sad enough to say, the old story is repeating itself. As the learned professor has read it in the Sanskrit texts of yore, I, during years of travel and observation, have seen it being lived under my eyes, and if the so-called Buddhist countries do not awake to the reality of the danger, in a few centuries another Sylvain Lévi will be able to write not only on the fall of Buddhism in India but on the fall of Buddhism in the world.

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Whatever may be the distant future of the Doctrine, it is not for Buddhists to lower the lofty teaching of the Buddha to suit their intellectual laziness and debility.

A weak day seems a suitable time to invite Bhikkhus and lay followers together to turn back earnestly to the too much-

forgotten way of attentiveness, analysis and meditation that is the quest for "right belief", they themselves must find the true meaning of the Buddhist terminology they are using and see if it has or has not kept its original meaning, if it has not become "mere names and words emptied of their meaning".

They need to realise that true worship of the Buddha is the quest for "right belief", the understanding of "the arising and of the passing away of things", the knowledge of the "compounded" in order to reach the "uncompounded". In brief, the only right token of his respect that a disciple can offer to the Buddha is to endeavour to become a Buddha himself. Such an ideal, I know, has also been discarded by some who fear the effort and the hardship of high spiritual climbing. They

declare closed the road to Arahatsip and to Nirvana. And proceeding in that way, they strip Buddhism of all that which constitutes the originality, the unique greatness of the Buddha's doctrine. What kind of superiority can they then claim on other religions? What have they to give to the world?

To reduce Buddhism to a mere ethical teaching is to lower it. All religious teachers have commanded their disciples to be good but the Buddha has told his, "Be free. Win emancipation through knowledge, through wisdom." This is the fundamental difference between Buddhism and other doctrines and it is this message that its followers ought to spread all over the world. But what if they themselves have lost sight of it?

THE SOURCE OF EFFORT.

[BY THE BHIKKHU MAHINDA.]

"With earnestness work out your salvation."



O thoughtful man can contemplate the world without his attention being arrested by the spectacle of universal activity—of the ceaseless, gigantic, stupendous effort it presents. Merely to glance at the vegetable kingdom is to perceive vast numbers of trees which raise many tons of minerals and moisture to considerable heights. Similarly, the animal kingdom reveals the same scene of ceaseless effort, heightened and intensified: the outcome of all this endless struggle being, according to Charles Darwin, the "survival of the fittest."

Coming to man, the scene of activity becomes far more intense; but, together with this great increase of intensity, a diversity of directions appears, for there are three very distinct and different ways in which this activity or effort manifests itself amongst men.

The vast mass of mankind craves comfort with security: the clamour of the Roman populace was *luxuriam et circenses!* This dread of danger and of insecurity of livelihood, on the part of the masses, leads to the building up of stability and wealth in a nation; moreover, owing to the same *herd* timidity, they are easily governed and amenable to authority. This largest class comprises the merchants, the commercial classes, and the petty traders, workers and menials of all descriptions. The effort of this great mass is the acquisition of money in peace; we might describe their motto as "Safety First."

The second mode of human effort is that manifested by that relatively small group of men who desire adventure and love risk: in India, known as the *kshatriya* caste. It comprises the soldiers, sailors, airmen, explorers, and the pioneers in all forms of hazardous enterprise—the men of daring, rejoicing in danger, who delight (in the words of Kipling) "to pull the very whiskers of death." This group gives security and power to a nation: the fighting forces of all nations are recruited from

such men, who highly esteem the orders of chivalry and privileges of honour with which they are rewarded by their respective governments. Nevertheless, these men may easily become a menace to the State itself, and even overthrow their own established forms of government, as Italy, Spain, and Greece to-day testify. Their effort manifests itself in the joy and pursuit of adventure and warlike enterprises.

The third mode of human effort reveals to us the ultimate flower of humanity, being restricted to that exceedingly small class of men whose desire is for wisdom. Life itself is the problem these rare individuals seek to solve. This group—in number, extremely small—comprises those fearless and independent seekers, the genuine thinkers: men who are frequently regarded as a potential, if not a positive, danger to the State, because their ideas and theories often give rise to restlessness and dissatisfaction with existing conditions. The effort of this rare class is the quest for Truth—the last and highest manifestation of all possible forms of effort.

Now, when humanity has been thus divided into the three main divisions of Plato, it becomes exceedingly interesting and significant to observe their respective attitudes towards religion.

The masses desire security in this world—and the next. Being readily amenable to authority, they unquestioningly accept any form of religious teaching given with authority. Their religious effort is to insure safety hereafter, if possible; and, as the various "orthodox" religions, by guaranteeing eternal salvation in the next world, greatly facilitate the task of government in this one, government patronage and encouragement of religion is seen to be by no means disinterested.

But the warriors—those daring individuals whose joy is the adventurous life—having little fear of death, are really influenced by religion only when it offers a Valhalla of delight

for heroes hereafter; otherwise, they undoubtedly regard religion with more or less contempt, as something only fit for weaklings. The religious effort of this class, in the case of Islam, is still tremendous; outside that religion, it is practically negligible.

Thus we see that the attitude of the masses and of the daring type towards religion is ultimately identical with their respective attitudes towards life: the former finding consolation and hope in safety; the latter despising this refuge of pusillanimity, and ready for risk and adventure either here or hereafter. Genuine religious effort is found only in the third class of men and, likewise, its source.

The few who comprise the third group—the genuine thinkers—are little impressed by authority, still less by money; but they are greatly impressed by the characteristics of life, particularly by its brevity, its uncertainty, its suffering!

They perceive the ceaseless activity, the stupendous effort of life; and the inevitable question arises—for what purpose, to what end? Reflecting on the abyss of Time during which this effort has proceeded, the necessity for some explanation of life's brief but tragic drama becomes ever more insistent. Gripped by this profound problem, neither money nor adventure can lure the thinker; the enigma of life and

its suffering is the bitter goad which urges him on with neither peace nor rest. His time is short. He must devote it to the comprehension of this fleeting, suffering, astounding phenomenon of life!

Here we have the explanation why the "three warnings" of life are regarded as being so profoundly significant by the third type of men; whilst, to the other two types, they are something so common, and of such everyday occurrence, as to be scarcely worth mentioning:

"Did you never yet see among you a man or a woman, eighty, ninety, or a hundred years old, decrepit, crooked as a gable-roof, bowed forward, supported on a staff, staggering along with tottering steps, wretched, young long since fled, toothless, bleached hair hanging in wisps over the blotched and wrinkled brow? And did the thought never come to you then: 'I also am subject to Decay; by no means can I escape it'?"

"Did you never see amongst you men or women who, laden with grievous disease, twisted with pain, wallowed in their own filth, and when they had been lifted up, were obliged to lie down again? And did the thought never come to you then: 'I also am subject to Disease; by no means can I escape it'?"

"Did you never see amongst you a corpse that had lain for one, two, or three days, swollen up, blue-black in colour, a prey to corruption? And did the thought never come to you then: 'I also am subject to Death; by no means can I escape it'?" (Anguttara, III. 85.)

Can any thoughtful person contemplate this procession of Decay, Disease and Death, eternally repeated through out infinite Time, without re-echoing those solemn words of the Buddha: "*Idam pi Dukkham*"!—This verily is Sorrow!

Now the average man regards with aversion this emphasis

laid on the sorrows of life, because he deliberately closes his eyes to the real nature of life, and endeavours to ignore and forget those unpleasant facts which he not merely dislikes but fears. Thus the sublime teaching of the Buddha is frequently condemned, in the West, as absolute pessimism, solely on account of its refusal to advance comforting theories and its fearless and frank recognition of the facts.

Nevertheless, dislike and fear it though men may, it is this outlook on life which distinguishes the genuine thinkers of all time, and which constitutes the source of effort of the real Buddhist, that is, the Buddhist by nature—not merely in name. The Buddhist merely in name will differ little, if at all, from the adherents of other religions, whose faith is largely the product of custom and habit; whereas, it is the reality of the Buddha's teaching which impresses and grips the true Buddhist. He finds that it absolutely confirms his own experience of life; and his confidence rests not merely upon veneration for the Teacher, but upon personal recognition of the agreement of the Teaching with things as they really are.

Then, taking the Buddha as his Guide, he traces to its source that primordial factor which determines the arising of life's fleeting phenomena—*tanha*, craving. Again, for himself, he realises the agreement of the doctrine with fact. And now one thing alone remains to be investigated and realised.



King Ajatasattu goes to learn wisdom from the Buddha.

Illustration by George Kept

namely, the way laid down for the eradication of *tanha*—the Noble Eightfold Path; which, being a mode of conduct and not a philosophical speculation, requires to be practised and not debated. But the stimulus which urges the true Buddhist to follow the Noble Eightfold Path is not the prospect of worldly gain or heavenly bliss, but his own profound insight into the real nature of life: its brevity, its suffering, its emptiness—*Idam pi Dukkham*!

Having thus traced religious effort to its sole genuine source in right understanding (*Sammaditthi*), we will revert for a moment to the three types of individuals into which we divided humanity, in order to emphasise an outstanding trait of character common to both warriors and genuine thinkers.

We found that courage and dauntless determination are characteristics which distinguish alike the thinkers and the warriors: the warrior firmly faces danger in pursuit of adventure; the thinker, in pursuit of wisdom. It is the danger and persecution a man will calmly face for his beliefs and ideals that arouse the respect and admiration of others and not the mere theories or doctrines he may hold. It is the steadfastness and unflinching heroism of the Saints of all times that have perpetuated their memory and teachings down

the ages. And thus we find the Blessed One repeatedly insisting on the necessity of courage and fortitude in his followers. He himself reveals this supreme characteristic in the vivid description given in the *Bhaya Bhayana Sutta* (Fear and Terror, Majjhima, 4.), of how He purposely sought out "places of horror and affright"—the lonely tombs and burial grounds in the hills and forests—on the nights of evil omen. And He goes on to relate, with the sincerity of the brave, how fear arose in Him and how it was overcome by iron resolution and self-control; and how, investigating the cause of weird sounds which occurred in the dead of night, He discovered—a deer, a wood-hen, the rustling of leaves! The very simplicity and candour of the narrative reveal the heroic earnestness and inevitable determination of the Blessed One. Only the Teachers of humanity speak so.

And what is the goal to which, even in this life, the thinker who takes the Buddha as his guide, attains?—"mindful of Transiency, Dispassion, Cessation and Renunciation, he clings to nothing whatsoever in all the world and, undeling, he does not fear or tremble. Unfearing, untrembling, he attains to his own Deliverance, and he knows: 'Re-birth is ended; lived out is the Holy Life; done all that was to do; for me this world is no more,' (Majjhima, 87.)

MAHA BODHI.

[By DR. C. A. HEWAVITARNE.]

"The place, Ananda, at which the believing man can say:—'Here the Tathagata attained to the supreme and perfect insight' is a spot to be visited with feelings of reverence."



N the Mahaparinibbana Sutta are mentioned the four holy places which the devout layman should visit with feelings of reverence. These are the spots where the Blessed One was born; where He attained to Supreme Knowledge; where He preached the first Sermon at Isipatana and where He finally passed away—Kusinara. These four sacred sites while Buddhism lasted in India were the goal of the Buddhist pilgrims from the distant lands of Asia bringing with them their priceless offerings and carrying away with them as mementoes of their pilgrimages the symbolical plaques of these sacred spots made of clay or beaten metal. Such a symbol of the Maha Bodhi temple I have seen dug up from a ruined Vihara in Southern Ceylon at least a thousand years old. Till the Muslim invasions eight hundred years ago, Isipatana where the Buddha preached the *Dhammacakkapavattana Sutta* was a centre of Buddhist activity, since which time all its Buddhist associations have been lost and its origins obscurely merged in Sarnath, or Saranaga Natha the lord of the deer. Kusinara and Lumbini had been but names to reverence mentally till recent archeological research rediscovered the sites through the descriptions left by the famous Chinese monk Hsüen Tsang.

The sacred spot where the Lord Buddha attained His Supreme Enlightenment—*Anuttaram Sammasambodhi*—is so profoundly associated with the personality of the Compassionate One and His undying Doctrine that the heart of the Buddhist world throbs in unison at the mere mention of Maha Bodhi.

The Bodhi tree under which the Supreme Teacher received His Enlightenment (Bodhi) sprang into existence on the day Prince Siddhartha was born, at the spot where all past Buddhas had obtained their wisdom and where Maitriya the future Buddha will receive his. Known as the Bodhi Drama it has stirred the imagination of the devout and has brought hope and consolation to countless millions of Buddhists. For it is said in the *Maha Parinibbana Sutta*:—

"And there will come, Ananda, to such spots believers, brethren and sisters of the Order or devout men and devout women and will say:—'Here was the Tathagatha born' or 'Here did the Tathagatha attain to the supreme and perfect insight' or 'Here was the Kingdom of righteousness set on foot by the Tathagatha, or 'Here the Tathagatha passed away in that utter passing-away which leaves nothing whatever to remain behind.' And they, Ananda, who shall die while they wish believing heart are journeying on such pilgrimage shall be reborn after death, when the body shall dissolve, in the happy realms of heaven."

The story of the Enlightenment is the story of the Buddha's victory over evil and the greatest epic known to humanity; the struggle of Knowledge against Ignorance and the proclamation to the world of the Four Noble Truths.

The *Bodhi mandai*, the seat on which the Buddha sat in ecstatic meditation till he burst into his paeon of the world conqueror:

Anekajati Sansaran
Sangavissan Anibbhasan
Gahakaraka Gavesanto
Dukkajati Pannappunan,

became in later ages the *Vajrasana* or the diamond throne, the immovable centre and foundation of the universe. And the Symbol of the the Bodhi Tree truly represents the spirit of the Buddha doctrine; in as much as the Bodhi Tree which is transient, subject to death and decay, still persists in the memory of the devout follower, and proclaims to the world by its very transiency the immutable Law that the Buddha preached: "Everything that is passes away."

The Bodhi Tree however is so closely associated with the Enlightenment of the Buddha that in gratitude he offered it for full seven days His unwavering gaze, (*asimissa locana paja*), and at the foot of the Tree after seven days' ecstatic meditation He breathed forth the solemn utterance:

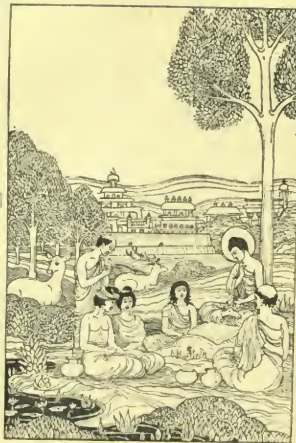
"When the conditions of existence dawn upon the strenuous meditative Brahmana,

When he understands the nature of cause and effect,

Then all doubts depart."

And in the spirit of that supreme gratitude his countless followers up to this day honour with reverence and worship with all humility that Sacred Tree as the emblem of the Holy One's great struggle for emancipation and final victory.

Historically, the Bodhi Drama in this Buddha Cycle is the *Avasthavana*, but in other dispensations it might be the *Nigrodha* or *Patali*. Throwing away as a worn-out robe His six year's renunciation and extreme ascetic penances at Urvula the Bodhisatva proceeded to the *Avasthavana* tree and sat at



Drawing by George Keyl
The Buddha and His First Disciples.

its foot with the determination never to rise till He had reached emancipation, and defeating Mara, in the third watch of the night He attained to Samma Sambodhi. It is clear from the *Mahaparinibbana Sutta* that it was held in reverence even during the Master's life-time, and according to Fabian there was a Vihara built soon after His *Parinibbana*.

It is with Asoka, 218 A. D., that we get a historical record of the Tree in the Singhalese Mahavamsa wherein is described the severing and dispatch of a branch to Ceylon, with his daughter the Theri Sangamitta. This branch, planted with great ceremony at Anuradhapura by King Devanampiya Tissa, 287 A. D., exists even today and is held in the same reverence as the parent tree itself.

The legends of its destruction first by Asoka in his unregenerate days and later by his queen Tishyarakshita are not current in Ceylon though they are graphically described by Hionen Tsiang, who further describes its destruction by Sasanka circa 600 A. C. and its revival by Purua Varma a few years later.

From that date the Bodhi tree had suffered no damage at the hands of opponents of Buddhism but was cared for and worshipped by Buddhist kings till the Moslem invasion. In the eleventh and the fourteenth centuries Arakanese and Burmese embassies visited the Maha-Bodhi.

In 1876 according to Cunningham the old tree died, and the present tree is from a seed taken from the parent tree. Another planted at some distance was reserved for the use of the Hindus. With regard to the Temple at Buddha Gaya, Asoka built a temple over the Vajrasana which fell

into decay and was rebuilt according to Hionen Tsiang by a Brahman about the first century before the Christian era. During the Gupta period Buddha Gaya was filled with *Sangharamas* and in the reign of Samudragupta (circa 330-375 A. C.) an embassy came from Ceylon from the King Megavarna (350-375 A. C.) and obtained permission to build a *Sangharama* at Buddha Gaya to the north of the Sacred Tree. This *Sangharama* contained about a 1,000 Theros when Hionen Tsiang visited it in the seventh century. An inscription recently discovered mentions a Singhalese Bhikshu by the name of Mangala Swami as the head of this *vihara*. The day is supposed to be the 12th or 13th century.

Buddhagosa the great commentarian came to Ceylon from near the Maha Bodhi in the 5th century about the time of Fabian. The contemporary Singhalese records describe the high state of Buddhist culture in India at the time.

The Burmese embassies of the 12th and 11th centuries repaired the Great Monastery ascribed to Asoka and it is possible that during this time there were Singhalese Bhikshus; anyhow in the deciphering of this inscription the services of Ratnapala, a Singhalese Pali scholar, were used.

An inscription of about the 10th or 12th century is left by a Singhalese Buddhist Bhikshu, Ratna Sri Jnancharya, the author of Chandra Punchika. The name is spelt through a clerical error as Sri Jana in "Buddha-Gaya" where Rajendra Lal Mitra assigns the date to the 10th century.

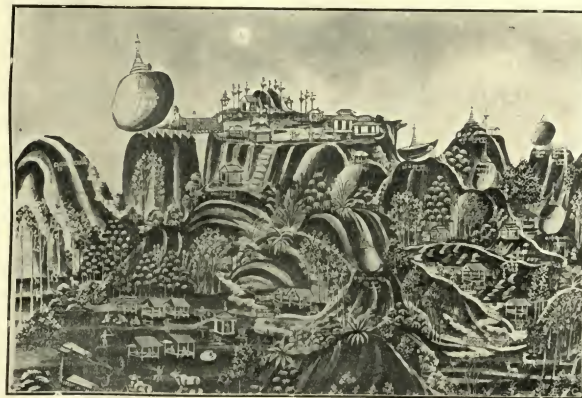
The Buddhists of Burma have been visiting the temple through the ages and in 1875 a Burmese embassy visited Buddhagaya and in 1876 began restorations. The British Government then undertook the restoration for the King of Burma which was completed in 1881.

So although four sacred spots are mentioned in the Maha Parinibbana Sutta, Buddha Gaya with its sacred Bodhi Drama and the associations with Buddha's seven weeks of meditation under the Bodhi Tree, the Ajapala tree, the hood of Mucalinda Nagaraja, and the offering of Sujata have endured it, more than any other place in India, to the Buddhist heart and has found ultimate expression more than any other spot in satisfying the needs of the ardent and devout Buddhist. There is some doubt among foreign scholars about the meaning of the word "Urvula" especially as it is called in *Lalit Vistara* "Urvilva." The Buddhists have no hesitation about the matter. The commentary on the *Udana* by Dhammapala Thero says "Uruvelaganti Maho Velayam Mahanto Valikarasimhi ti'attho dattabboti." Large heaps of sand are to be understood, it says. In the Pali explanations no reference whatever is made to a tank or *vivra* trees.

Though Buddhists have disappeared from the neighbourhood, the spirit of Buddhism still lingers in the neighbourhood

of Buddha Gays, just as its name has been handed down through countless generations in contradistinction to Brahma Gaya which still considers its sanctification not complete till it seeks its final worship under the Bodhi Tree.

Dr. Grierson writing on Gaya in the *Encyclopaedia of Religion and Ethics* says:—"At the present day the district is composed of two tracts—a northern and a southern—with very distinct characteristics. The northern half of the district together with the present district of Patna is still known as Magah, a corruption of Magadha and is well irrigated and fertile. The southern half which locally bears the name of Ramgarh is imperfectly irrigated and covered with forest.



A ROCK TEMPLE IN BURMA.

Magah or Magadha received its Aryan civilisation from the North and West and was the area from which Buddhism spread over India. Ramgarh has received such civilisation as it possesses from the South and South-West. Although the religion has long disappeared Magah to the present day is a Buddhist country. It is covered with ruins of Buddhist shrines and Buddhist images are frequently turned up in the fields by the plough."

So among its Hindu surroundings Buddha Gaya has absorbed Buddhist influences, just as the Maha Bodhi temple has remained, throughout the ages, Buddhist in spirit, in spite of the fact that the Buddha image has been marked with a red tilak. Writing in "Buddha Gaya," Rajendra Lal Mitra says: "The place was never thoroughly converted to Hindu usage, and none thought of dedicating Hindu images there." Else-

where he says: "The lingam established in the centre of the square area in front of the throne is not an ordinary figure of the kind, but a big votive Stupa which has been made to do duty for it. It is still worshipped by the Mahanth of the Math." With regard to the images in the Maha Bodhi Temple in 1863 Rajendra Lal Mitra saw a Buddhist image placed by the Burmese embassy of 1831, which was replaced by another Burmese image which he describes as "hideously ugly." O' Maloney writing in 1906 in the Geyser Gazette describing Maha Bodhi Temple says:—"In the sanctum is the principal image, a large medieval statue of the Bodhi. On an upper floor another chamber contains a statue of Maya Devi, his mother."

There has arisen a certain amount of controversy that the Temple is a Hindu temple and that the image is an image of Shiva; but it is evident from the authorities quoted that the

Maha Bodhi Temple was never a Hindu temple and that there was never a Hindu image. Owing to ignorance or carelessness any image was used to represent a Hindu deity and in the Great Temple it is the image of the Lord Buddha that is being used with the *ilak* mark. The Buddhists of the world require the Temple and the Bodhi Tree for their free worship and soon the time will come when the Mahant who has enjoyed the possession of a Buddhist temple, not as a Hindu Temple but as a Buddhist Vihara, will be obliged by force of Hindu public opinion to hand over the temple to its rightful owners the Buddhists of Asia. And may that day be soon, and may the glorious doctrine of the Blessed One, glorious in the beginning, glorious in the middle, glorious in the end away and uplift the hearts of the millions in India to seek again the long lost Amrita of the Holy One and taste again the life-giving energy, that is the soul of the Buddha Doctrine.

GOTAMA THE MAGICIAN AND HIS SPELL.

[Rendered from the Pali of Anguttara Nikaya by A. D. JAYASUNDERA.]

ONCE upon a time, the Exalted One was sojourning at Vesali, in the Gable-roofed Hall of the Great Wood. Now then, Bhaddiya, the Licchavi, came to the presence of the Exalted One. Drawing near he made obeisance to the Exalted One and took a seat at one side. So seated at one side Bhaddiya, the Licchavi, addressed the Exalted One thus:—

"Lord, I have heard this: 'Gotama the recluse is a magician and knows a spell, whereby He entices the adherents of other sects.' Lord, those who say this: 'Gotama the recluse is a magician and knows a spell, whereby He entices the adherents of other sects'—perhaps, Lord, are sayers of what has been said by the Exalted One and do not misrepresent the Exalted One by saying what is not (true), and they are explaining according to the truth of the Norm, so that no one, who is of His doctrine and a sharer of His views, would render himself liable to blame (by mistaking what the Exalted One says). Indeed, Lord, we ourselves do not desire to misrepresent the Exalted One."

"Come you, O Bhaddiya, accept not on hearsay, nor by tradition, nor by what people say,* accept not because it is in the scriptures,† nor by mere logic, nor by inference, nor by consideration of appearances, not because it accords with your views, nor (because you think it must be right) out of respect, with the thoughts 'one must revere a recluse.' But Bhaddiya, if at any time you know of yourself—these are immoral conditions, these are wrongful, these are reproached by the wise and these when observed and fulfilled conduce to loss and pain"—then Bhaddiya eschew them."

"What think you, of this, Bhaddiya? When greed arises in oneself, is it to his well-being or disadvantage?" "To his disadvantage, Lord."

"Bhaddiya, this greedy person overcome by avarice and with mind overpowered by it, kills living beings, steals, commits adultery and tells lies, also he urges others to do likewise to their loss and pain, for a long time."

"It is so, Lord."

"What think you, Bhaddiya? When thoughts of ill-will, and confusion of mind and of vindictiveness, arise in oneself, is it to his well-being or disadvantage?"

"To his disadvantage, Lord."

"Bhaddiya, this vindictive person overcome by desire for vindictiveness, kills living beings, steals, commits adultery and tells lies, also he urges others to do likewise to their loss and pain, for a long time."

"Yes, Lord."

"What think you, Bhaddiya, are these conditions meritorious or demeritorious?"

"Demeritorious, Lord."

"Are they wrongful or blameless?"

"Wrongful, Lord."

"Are they reproached or praised by the wise?"

"Reproached by the wise, Lord."

"When observed and fulfilled do they conduce to loss and pain or not? What is your opinion?"

"O Lord, when observed and fulfilled they do conduce to loss and pain—this is my opinion."

"Of a truth, Bhaddiya, that which I said: 'Come Bhaddiya, accept not on hearsay Then Bhaddiya eschew it.' It has been so said, and this is why it was so said."

"Come, Bhaddiya, accept not on hearsay..... (as above). Bhaddiya, if at any time you know of yourself—these conditions are meritorious, these are blameless, these are praised by the wise, and these when observed and fulfilled are conducive to advantage and happiness'—then Bhaddiya, you should act abiding therein."

"What think you, Bhaddiya? Do thoughts free from greed, arising in one-self tend to one's advantage or not?"

"To his advantage, Lord."

"Bhaddiya, this person who is free from greed and not overcome by avarice, and his mind not being overpowered, neither kills living beings, nor steals, nor commits adultery, nor tells lies. Also, he urges not others to do likewise (thus conducing) to their advantage and happiness, for a long time."

"It is so, Lord."

"What think you, Bhaddiya? Do thoughts free from anger and ignorance and vindictiveness arise in oneself to one's advantage or disadvantage?"

"To his advantage, Lord."

"What think you, Bhaddiya? Are these thoughts meritorious or demeritorious?"

"Meritorious, Lord."

"Are they wrongful or blameless?"

"Blameless, Lord."

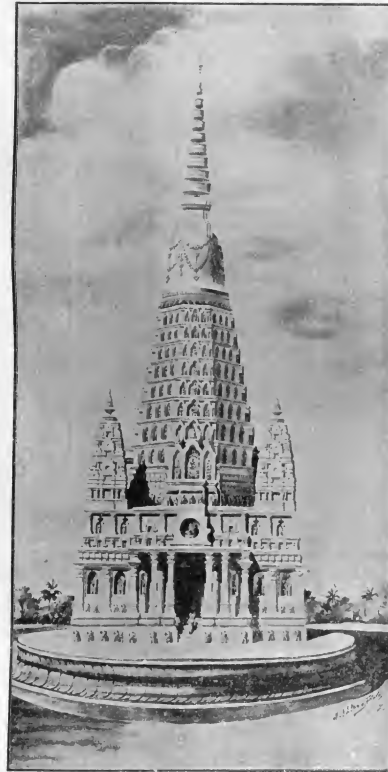
"Are they condemned or praised by the wise?"

"Praised by the wise, Lord."

"When observed and fulfilled do they conduce to advantage and happiness or not? What is your opinion?"

"When observed and fulfilled they do conduce to advantage and happiness—this is my opinion."

Of a truth, Bhaddiya, that which I said: 'Come you, Bhaddiya, accept not on hearsay..... Bhaddiya, if at any time you know of yourself: these are meritorious conditions, these are blameless, these are praised by the wise, and these when observed and fulfilled conduce to advantage and happiness. Then, Bhaddiya, abide you performing them. It has been so said, and this is why it was so said."



DIPADUTTAMARAMAYA, COLOMBO.

Now, Bhaddiya, some good and generous men, the world exhort their pupils thus: 'Come you, my dear men, dwell ye controlling (thoughts of) avarice, and so dwelling with avarice

* Commentary says: Speech marked by angry report.

† cf. Anguttara iii. § 65, where similar advice is given to the Kamalas.

‡ The *Tipsaka* were not yet in existence, but the word *Pitaka* was in common use for Brahmanical collections learned by rote, so Buddhistic also.

controlled, you will not commit acts born of avarice, either by body, tongue or mind, dwell ye controlling ill-will and ignorance, and dwelling with ill-will and ignorance controlled you will not commit acts born of ill-will and ignorance either by body, tongue or mind.

When this was uttered, Bhaddiya, the Licchavi, spoke thus to the Exalted One : "Excellent, O Lord ! Excellent, O Lord !May the Exalted One accept me as a lay-disciple who has taken Thee as guide from this day forth as long as life lasts."

"But, Bhaddiya, have I said thus: Come you, Bhaddiya, become my disciple, I shall be your teacher?"

"Indeed not so, Lord."

Then, Bhaddiya, those recluses and Brahmins do indeed accse me, who speak and declare thus, with what is not true, empty, false and fictitious when they say:—

"The recluse Gotama is a magician and knows a spell, whereby he entices the adherents of other sects."

"A lucky thing, O Lord,—a fair find indeed is this alluring spell! Lord, would that my beloved blood-relations were enticed by this alluring spell! It would indeed conduce to the advantage and happiness of my blood-relations, for a long time. Lord, would that all the warrior clans were enticed by this alluring spell; it would indeed conduce to the advantage and happiness of the warrior clans, for a long time. So also would it tend to the advantage and happiness of the Brahmins and *sudras*, for a long time."

"It is so, Bhaddiya, it is so, Bhaddiya! If all the warrior clans, likewise if all the Brahmin clans and also the people of the lower castes, enticed by this alluring spell were to eschew immoral conditions, it would be to their advantage and happiness, for a long time."

"Of a truth, Bhaddiya, if this world and the world of *dévas*, *Maras* and *Brahmas* with the host of recluses and brahmins, including gods and men, enticed by this alluring spell were to eschew immoral conditions and promote meritorious conditions, it would be to the advantage and happiness of *dévas*, *Maras*, and *Brahmas*, with the host of recluses and Brahmins including gods and men, for a long time."

"Verily, Bhaddiya, if these two" great *Sala* trees, enticed by this alluring spell, were to eschew immoral conditions and

produce meritorious conditions, it would indeed conduce to the well-being and happiness of these *Sala* trees for a long time, if (of course) they could only think! Needless indeed to speak (of the well-being and happiness that will accrue) to one who has become a human.



By kind courtesy of the Mahatodhi Press.

"MINAR CHAKRI,"

A BUDDHIST PILLAR AT KABUL, AFGANISTAN.

* P. T. S. Text or but Sinhalese text and commentary read *die* (two). It appears there were two *Sala* trees in favour of the Teacher at the time of speaking.

† Shorea robusta

‡ See *Ceteyu* : "If they were conscious", probably refers to the *Maha Sala*. If so, P. T. S. edition places the full-stop in the wrong place.

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati.
"The Gift of Truth Excels All Other Gifts."

Buddha-Gaya.

We appear this year at a time when the burning question in the Buddhist world is how to get back Buddha-Gaya into Buddhist hands. We are sure that most of our readers are aware what Buddha-Gaya means to Buddhists. For the benefit of those, however, who may wish to know something about this sacred spot in India, let us hasten to explain that Buddha-Gaya is to Buddhists what Jerusalem is to Christians or Mecca to Moslems. And more. Whereas Jerusalem and Mecca are important and sacred because they are associated with the physical life of Jesus Christ and Mohamed, Buddha-Gaya owes its sanctity not only to the circumstance that the Buddha actually dwelt there for a considerable period, but to the infinitely more important circumstance that it was there while sitting in meditation beneath the shade of the Peepul tree that He realised final Enlightenment—the result of which was dual: the presentation of the most profound and fascinating philosophical explanation of Life and its many attendant phenomena, and the propagation of at once the simplest, the soundest, and the most humanly possible of all ethical systems. All the varied ethical doctrines of previous and subsequent thinkers appear absurdly one-sided compared with this wonderful religious philosophy discovered, nay felt—for it is something that has not merely to be thought but lived—by the Lord Buddha two thousand five hundred and fourteen years ago. This is it then that entitles Buddha-Gaya to the world's homage, it is important not merely to the professed Buddhist but to all whose ideal is not only to live and die but to feel that they have lived well and done their duty by their fellow-beings. It is not our purpose here to dwell on the varied excellence of Buddhism but rather to draw attention to the fact that Buddha-Gaya, the scene of the Buddha's final victory, is today in the hands of a Hindu Mahant (Arch-priest).

There at Gaya in the hallowed precincts of the temple of the Blessed One daily rites are performed by the Hindus which are repulsive to the Buddhist mind. In the temple of Him who preached *Metta* (Loving-kindness) for all living things, today we learn that animal sacrifices by the Hindus are not unknown. Those moreover who have made the pilgrimage to Gaya testify to the filthy condition in which the place is kept. It will interest our readers to know that eminent Hindus like Mahatma Gandhi, C. R. Das, and Rabindranath Tagore are united in their opinion that Buddha-Gaya should certainly be in the hands of Buddhists. As early as 1878 Dr. Rajendralal Mitra LL.D. wrote in his book on Buddha-

Gaya (published under the orders of the Government of Bengal) "From an obscure position as a small village of no interest Unruvra rose to high distinction as the hermitage of one of the greatest religious reformers of the world—of one who exercised the most unbounded influence on the mind of man. For over 1,600 years it was held to be the most sacred spot on earth by at least one-fifth of the human race. For centuries the stream of pilgrims flowed towards it without intermission. Princes from all parts of India dwelt with one another in enriching it with the highest treasures of art that they could command. Every spot where the Saint had rested or taken his meal, every pool in which he had laved his person, or washed his scanty raiments, every nook and corner connected in some way or other with his long protracted meditations and self-torture, once had its recording stone; and nothing was left undone to produce an uninterrupted page of monumental history for the period he devoted to the acquirement of perfection in the knowledge of good and evil. The hand of time has, however, obliterated nearly the whole of this page and what little remains cannot be deciphered without some idea of what the whole probably was."

The above is what one of the leading lights of the Hindus wrote so far back as 1878. Has anything been brought to light since that year to warrant our Hindu friends to lay any historical claim to the ancient fane? If an officer of a Christian Government had through an error of judgment made over the sacred temple to a Saivite Mahant for safe-keeping, surely that right of custody must end when the rightful owners have come back to claim it. We ask our Hindu friends whether it is morality to prop up their claims with false hypotheses and theories in the face of such indisputable historical antecedents as the holy temple enjoys.

But it may be objected that there is no moral principle involved in the question of the recovery of Buddha-Gaya; that if the Buddhists want to regain Buddha-Gaya they should pay for it. Then we would advise our Buddhist brethren to collect the money necessary for buying up the temple from the Mahant; and in any case to convince the public in the Buddhist countries of Burma, Siam, Tibet and Japan as well as in India itself that Buddha-Gaya is the heritage of Buddhists and should properly be under their control. Lastly we would remind our readers that the Maha Bojhi Society was formed for the very purpose of regaining Buddha-Gaya, and that it is that body which should primarily spend and be spent in the attempt

to recover the sacred temple. Therefore we would suggest that Buddhists all over the world irrespective of whether they belong to the Northern Church or the Southern should combine and assist the Maha Bodhi Society to fulfil its purpose. If it shirks the responsibility then it will be time for some other association to be formed for the purpose.

The Sangha

In his address at the Conference of Living Religions held in London last year, the Hon. Mr. W. A. De Silva referred with a gesture of self-satisfaction to the presence of 7,000 Buddhist monks in Ceylon. We, however, do not share in this self-conceit. On the other hand, we view with concern this alarming increase in the number of monks who ultimately have to live on the charity of the land, idling away the live-long hours, not fulfilling either their duty by their family or their obligations to the Order to which they have dedicated their lives. It may be argued that education among them has made good and rapid progress, and that that alone is an asset to the country. But we urge that the education now imparted leads a monk nowhere so far as his true mission is concerned.

From the very inception of this Journal, we have emphasised the necessity of effecting a change in the present state of things. Today the monks have forgotten their ideals and what justified their existence. They look to the Order as an easy opening in life and not as a calling. Of course we refer to the average monk and not to the exception. It is manner and wiser by far to diagnose the case and discover a remedy rather than to confound the true issues with a cloud of words.

It was, therefore, with great expectations that we welcomed the news that the Anagarika Dharmapala was proposing to found a new School or Seminary for Buddhist Bhikkhus. And we naturally thought that the Anagarika, who, in and out of season, used to inveigh against the present unsatisfactory state of things, would make an effort to prescribe a practical remedy. But, sooth to say, his remedy is likely to prove worse than the disease. With Mrs. Foster's funds, the Anagarika has purchased a house on Victoria Drive, Kandy, and has installed there a few young Samaneras who have not even arrived at years of discretion, without any preliminary inquiry as to their capabilities or ability to bear the burden of the task to which they have been called. What is, however, wanted is quite a different state of things. Indeed, we must put a stop to the robbing of young boys except in extraordinarily deserving cases and reserve this new School for the purpose of training young men, (as in Catholic Seminaries the world over), who have already attained a fair measure of education, and who volunteer to lead the life of a Bhikkhu realising the heavy responsibilities that attach to life in the Order. Such an institution only is called for. And such an institution, if properly conducted under the guidance of a Board of Studies, will attract the best type of men not only from Ceylon but from other parts of the world as well, and will become the nucleus of a modern Nalanda or Taxila.

Buddhist Activities in Ceylon

The year under review has witnessed an appreciable revival of interest among lay Buddhists all over the Island. A most remarkable feature of this enthusiasm has, in our opinion, been the opening of Sunday Schools for boys and girls in the villages and the growth of the secular educational movement. We hope that this wave of enthusiasm will sweep all over the country and that every village will in the near future have its own girls' school. To our minds the education of girls is even more important than that of boys, for as long as the mothers of the nation remain true to the religion of their forefathers and try to realise in their daily lives the highest womanly ideals—gentleness and chastity and courageous devotion—so long is our safety as a nation ensured.

The Congress of Buddhist Associations, Ceylon.

The fifth annual sessions of the above Congress took place at Padurath on December 26, 27 & 28 last year. The Hon. Mr. C. W. W. Kannangara presided and delivered an instructive address. Several resolutions on different questions were passed. It was we ourselves who first mooted the idea of a Congress of Buddhist Associations, but whereas it had been our object to harmonise the work of different Buddhist Associations in the Island, and thus prevent much overlapping and waste of energy, what we actually do find is, that year after year the programme has become less and less practical until last year it was purely a matter of passing resolutions.

The International Buddhist Brotherhood.

We welcome the establishment in Colombo of this Association. The exuberant enthusiasm of one youth is evident in all the activities of this new society. For it has taken on its not over strong shoulders the great question of how to recover Buddha Gaya, and already much solid work has been done. By delegating Dr. Cassius A. Pereira, the President, and Mr. A. E. Gunasinghe, as spokesmen of the Ceylon Buddhists to vindicate the Buddhist claim to Buddha Gaya at the Indian National Congress last year the Brotherhood has shown that it is determined to tackle this difficult problem of regaining Buddha Gaya. We suggest that the Brotherhood should, in the first instance, create an interest among other Asiatic nations in this Buddha Gaya question, and then demand the restoration of the shrine with a united and no uncertain voice.

Revival of Buddhist Art.

Last year we observed how the rapid growth of a number of modern Viharas, grotesque in design and hideous in their detail, marked the decadence of Buddhist art. To-day, we are in a position to state that real Buddhist art is slowly but surely trying to re-assert itself. At Kotalena, in Colombo, there was recently completed a Dagoba built in main on the lines of the Stupa at Buddha Gaya. And now the news that the foundations have been laid of a Vihara at Vimaladharmasaya also in Colombo which is to be an exact replica of the Thuparama Vihara at Polonnaruwa. We would advise the organisers closely to follow the ancient style of

architecture and painting and decoration within and without the building, and not mar the idealism of the ancient designers by a blind imitation of the pseudo-art which seems to characterise most of the Viharas built in Ceylon to-day.

Buddhist Activities Abroad: Germany.

The most outstanding event of the year has been the successful completion of the "Buddhist House" in Berlin by Dr. Paul Dahlke, to whom the Buddhist world is indebted not only for this beautiful structure, a place where the increasing number of German Buddhists can retire for the purpose of meditation and of reading Buddhist literature but also for his valuable contributions to Buddhist literature. We understand that the Buddhist House has been welcomed by German Buddhists, and the newspapers have published photographs of the buildings and otherwise made known its existence to the Buddhist world. Perhaps it is not known that the good Doctor has had to labour day and night in order to find the whereabouts of the buildings. It is not yet too late for the Buddhist East to show its appreciation of the Doctor's good and noble work. May we suggest to our readers to send the Doctor what financial help they can and thus win for themselves some of the good Karma which he has earned. Elsewhere we publish two photographs of the Buddhist House and also a list of contributors from Ceylon to the Buddhist House Fund.

The First Fifty Discourses of the Buddha from the Medium-length Collection.

Again it is to Germany we have to direct the reader's attention for a work of rare merit in the field of Buddhist literature. Herr Oskar Schloess Verlag of München-Neuberg has published a second edition of the English translation of the first fifty discourses of the Majjhima Nikaya by the Bhikkhu Silacara. The first edition was published nearly fifteen years ago in two volumes and was greatly appreciated by students and scholars of Buddhism all over the world. The present edition has been issued in one volume of convenient size, which is an improvement on its predecessor.

We quote the following from the Prospectus issued by the Publisher. "Here in this collection are to be found purely doctrinal expositions of the subtlest and profoundest points in the Doctrine set forth with masterly clearness, interesting conversations between the great Teacher and some questioners who had come to him to learn from his own lips the Doctrine he taught, such conversations eventually issuing in an explanation of the Buddha's tenets, richly illustrated with parables and similes, and now and again a discourse shot through with that delicate ironical humour which marks the man who is completely master of his knowledge, whose knowledge has not mastered him. All these are to be found in this Collection, so that it can fairly be said that whoever has read and pondered over this part only of the vast total of all the Buddha's recorded words, knows the Buddha's doctrine—so far as its practical purposes are concerned. He can here learn all he means to know of the Way to Nibbana, that is, the Way to the unconditional deliverance of the mind from all bondages, which was the goal of all the Buddha's Teaching.....Perhaps after reading these dis-

courses they may do even as others have done, and come to the conclusion that they have made the acquaintance of the world's greatest mind in the domain of religious and philosophical thought. But at least they can be sure of this, that they will find they have enlarged and enriched their minds in a manner not to be compassed by any more geographical travel, in making this excursion into the mental and spiritual domain of the greatest of the sons of that ancient land of never-ceasing interest, India."

So to all those who look to the Dhamma for their spiritual evolution and to all lovers of ancient India we commend this volume of the Buddha's discourses.

Due to lack of foresight on the part of those who were at the head of the society which was known as The Buddhist Society of Great Britain and Ireland, the movement has died away with the depletion by death of its original members. When it was suggested that a piece of land should be acquired wherein to build a Temple and Head Quarters, the scheme was turned down by those who should have known better, and to-day inside of all the money spent, the only land-marks that this society has left behind are the old numbers of the Buddhist Review. Since then Mr. Francis J. Payne started a Buddhist Association and organised and delivered two series of lectures on Buddhism and gathered round him a number of students. But as to what Mr. Payne's movement is now doing we have had no information whatsoever.

The Conference of Living Religions within the Empire.

This took place at the School of Oriental Languages in London in September last, and Buddhism was ably represented by Dr. W. A. de Silva and Mr. G. P. Malalasekera, B.A. The addresses of both were highly interesting and instructive and the latter, we understand, created a very favourable impression on the audience by his masterly and eloquent address.

In America.

It's a long way from Germany and England to America, but our excuse for passing over nearly another country in Europe and over the Atlantic to America is because it is in America that we find an increasing demand for and an interest in Buddhism. Already there are several missions at work. In San Francisco, the Rev. Dr. and Mrs. Clark are at the head of the Buddhist Temple there, a photograph of which appeared in our last issue. They are also responsible for a Buddhist study centre in Oakland.

In Los Angeles, California, there is a growing body of Buddhists with their own Temple with Rev. Louise Grieve at the head. The foundation for a larger temple has been already laid.

At Honolulu, in Hawaii, there is another Temple where Rev. M. T. Kirby, late of the San Francisco Temple, continues to do good work. There are other missions scattered all over the Pacific coast, with which we shall deal on a later occasion.

We would respectfully suggest to our co-religionists of America to drop all Christian nomenclature such as Church

Cathedral, Ministers-in-charge, Bishop, etc. and revert to Buddhist substitutes, e.g. Vihara, Arams, Bhikkhu, Monk, Thero, Maha Thero, etc. The American movement is pregnant with far-reaching results. On the one hand, there is the primary function of conserving the interests of the Japanese Buddhists and keeping them within the fold, and on the other of disseminating the seeds of the Dhamma far and wide over the country and especially in large industrial centres with poor and working class populations, who are the real backbone of the country and whose welfare, both physical and spiritual, ought first to be looked after.

Reviews and Notices of Books, Periodicals, &c.

The Supreme Human Tragedy and Other Essays. By A. Brodrick Bullock, M.A., London, The C. W. Daniel Company.

The Triumph of Ugliness and Other Essays. By A. Brodrick Bullock, M.A., London, The C. W. Daniel Company.

These two volumes of essays by the Professor of English Literature at the University of Rome have been written with the distinct ethical purpose of driving home to men's minds the truth of the time-old doctrine that all sentient beings are closely inter-related, both physically and spiritually. It is clear that the author has been strongly influenced by the religious systems of the East, by Hinduism and Buddhism in particular. The doctrine of the oneness of all life, which he here presents in defence of his plea for mutual understanding and common aspirations among mankind, is found exhaustively dealt with in books like the Bhagavad Gita. Nor has Buddhism overlooked the fact that all sentient beings are fundamentally one; indeed the Buddha emphasised as one of the chief points in His teaching the view that all life is subject to the same vicissitudes and disabilities; and that the differences we ordinarily observe in the phenomenal world are not so much differences of kind as differences resulting from the particular degree in evolution that each form of life has reached.

To pass on, however, to the more important aspect of his work, namely his remedy for the growing callousness apparent in modern life, both among individuals and among nations. As he himself says in the Preface to *The Triumph of Ugliness and Other Essays*, "The change from darkness to light is not necessarily impossible. It may be effected, not.....through any new-fangled counsel of perfection, but through the continuous, patient and devoted training of the young for many successive generations, by those who see, beyond the veil of

phenomena, into the heart of things, into the metaphysical unity of life, and who are filled with the inspiration which that vision of deliverance brings." Here the writer strikes a true note. We have seen how little has been the value of moral precepts alone in the formation of character, and no wonder, for he to whom those precepts are given, especially if he be young and intelligent, questions their authority, and it is rarely indeed that this is successfully explained. But once teach the young, if possible with illustrations from actual life, how much in the same circumstances all life is placed; how much the same as myself my neighbor is, and all those precepts which formerly were barren counsel of perfection clothe themselves in a new significance. Thus it is that in the education of the young principles of goodness are always to be preferred to precepts of goodness.

Space does not permit us to make a deeper analysis of the essays themselves, much as we would like to do so, but we assure anyone who cares to read them that they afford very stimulating reading, written as they are in an arrestingly lucid style. *The Supreme Human Tragedy and Other Essays* contains among others an essay entitled "The Need for a New Ethical Motive", a biographical and critical sketch of the German philosopher Arthur Schopenhauer, and a very interesting study of *The Parsifal Legend* in Wagner's Music-Drama. In this Opera Wagner wants to point out, in the words of Prof. Bullock, that "It is not the warm heart alone that enables a man to

help his brothers, nor yet alone the open eye with which he sees their sufferings. If he is really to be their deliverer, he must devote all his strength and energy to their service, and with toil and trouble he must search for the cause of the evil, through sympathy gaining knowledge and wisdom, and thus, and thus only, able to cope with the ill." How much in accordance with Buddhism? Did not the Buddha address Himself to this very task of finding the cause of the evil, and did He not succeed pre-eminently? Again in Parsifal "love is shown to be an essential principle of life in relation to suffering; it has no sex conditions, and being purged of every trace of self-seeking, rises from the individual to the universal." "Love," says Wagner, "is the renunciation of myself, and in the beloved I find myself again." Is this not the principle of Metta, of universal loving-kindness, taught so long ago by the Buddha? This study of Wagner's Music-Drama ends with a statement of the true function of Opera. It is, according to Prof. Bullock's analysis of Wagner and according to the estimates of the ancient Greeks, "to fill 'the growing life of man' with an ever higher conception of the Good, the True and the Beautiful."

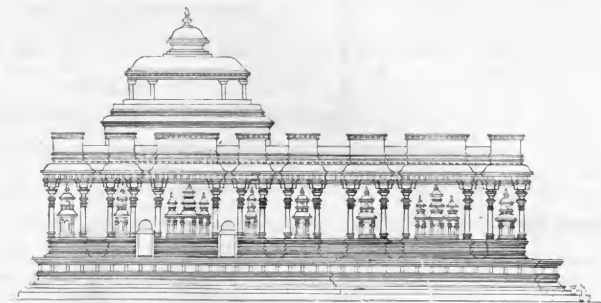
S. A. W.



FRONT ELEVATION OF THE PROPOSED MULAGANDHI KUTA VIHARA AT SARANATH.

The Blessing.

We have received the first number of a neat little yellow-clad magazine of some thirty-eight pages called *The Blessing* which, for all its modest dimensions, if its initial promise is maintained, ought to prove one of the most useful of its kind in English, that have yet appeared in Ceylon. Its object, as declared in an admirably tempered, well-written Foreword, is to make known the Dhamma through translations from the Pali, the textual reliability of which translations is guaranteed by the fact that one of the two Bhikkhus concerned therein is a Singhalese, born and bred in the Religion; while the smoothness of the English rendering is assured by his collaborator in the work being an Englishman who, to judge by the two Suttas given in this number of the magazine, is a thorough master of his own tongue.



THE PLAN OF THE PROPOSED THUPARAMA VIHARA, COLOMBO.

Nothing better could be conceived for the dissemination of an accurate knowledge of the Dhamma than the project upon which the editor and managing committee of this magazine have embarked. The only way to secure a thoroughly sound, and at the same time, not too harsh and forbidding, translation of an Oriental religious Scripture into an Occidental language is by just such a work as is here broached. We can only hope that it will be steadily continued until a substantial part of the last hundred Suttas of the Majjhima Nikaya has been turned into good, readable English. And if the promise of the two Suttas here given, the 51st and 52nd, is fulfilled, that hope is fairly certain to be realised in full measure. The style of the English is flowing and dignified; and the notes, drawn largely from the Commentaries of Buddhaghosha, tell the reader all he needs to know concerning an occasional doubtful word as to why the translators have translated it in the way they have. The brief introduction to each Sutta is also a useful thing, explaining the circumstances under which the Sutta was first

spoken, and giving the reader an idea beforehand, of what to expect in it.

The plan of sending out a hundred copies of the magazine to different libraries throughout the Western world is a good one; and if any of our readers wish to share in the good Karma which comes of a spreading of the knowledge of the Good Law, they cannot do better than send something to the Committee to assist them to make the hundred two hundred and then three and four hundred, and still more; so that this *Blessing* may be spread as widely as it ought to be, for the benefit and advantage and welfare of men.

It may be added that the magazine is printed on good paper in clear pleasant type and we have found no more than two unimportant printer's errors in all its thirty-eight pages.

We wish the Servants of the Buddha, with whom the idea of its publication has originated, all the Blessing that belongs to, and, we are sure, will accompany, a magazine of such a name and such a purpose.

SILVABARA.

We acknowledge with thanks the receipt of the following books and periodicals:—

THE NEW BOOKS.

Buddhaghosha by Dr. B. M. Barua, M. A., Ph. D.

A review of this volume will appear in our next issue.

Foreign Connection of Buddha by Arie Akkiris Uma-kanta Vidyasekera Pandit, Madras.

Nibbana, a dialogue in Singhalese by J. M. Wickramanayake, Kuruwagalle.

THE PERIODICALS.

The Aquarian Age, published monthly by the Aquarian Ministry of Santa Barbara, California, U. S. A.

The Blessing for January, February, March and April 1925: published by The Servants of the Buddha, Colombo. Editor: Dr. Cassius A. Pereira. It contains translations of Buddhist Scriptures with introductory notes and explanations.

Die Brockensammlung for 1925, being an Annual published in German by Dr. Paul Dahlke. It runs into 136 pages, and the printing and get-up leave nothing to be desired.

The Eastern Buddhist, Vol. III, No. 1 contains interesting articles dealing more particularly with Mahayana Buddhism. It is edited by Dr. D. T. and Mrs. Suzuki and is published by The Eastern Buddhist Society of Kyoto.

The Maha Bodhi College Magazine, issued by The Maha Bodhi College, Colombo.

Narodha Starina.

The Opportunity, a Negro Journal.

The Rays, edited by Dr. and Mrs. Clark of the Buddhist Temple of San Francisco, California.

The Sanskrit Bharati.

Self-Culture, being a Quarterly published by the Indian Academy of Science.

The Shrine of Wisdom for Autumn 1924.

The Theosophical Path, an illustrated Monthly published by the Theosophical Society of Point Loma, California. It is the best Theosophical Journal we have come across. Its get-up speaks volumes for the enthusiasm of the Editor, Mrs. Katherine A. Tingley.

The Visva Bharati Quarterly published by the University of Shantiniketan. A splendid journal, containing articles of permanent value: easily the equal of the best English and American periodicals.

We have also received:—

Laien—Buddhismus in China by Von H. Hackmann.

Zen Der Lebendige Buddhismus in Japan by Von Ohasama Faust.

THE BUDDHIST ANNUAL OF CEYLON 1925.

THE BUDDHIST ANNUAL OF CEYLON.

Vol. II.

No. 3.

COMPETITIONS.

Essay:—The Best Essay on Buddha-Gaya and How to Recover it.

Prize Not Awarded.

Poem:—The Best Poem on Buddha-Gaya.

Prize Not Awarded.

Story:—The Best Story with a Buddhist and Historical background.

Prize of Rs. 20

Awarded to GEORGE KRYT, Esq., Kandy.

Donor:—D. WILMOT ATTYGALLE, Seremban, F.M.S.

Cover Design:—The Best Cover-design with Buddha-Gaya in the background.

Prize of Rs. 50

Awarded to A. GEORGE ALWIS, Esq., Agricultural Dept., Peradeniya.

Donors:—The Publishers.

Photographs:—The Best Photograph of ancient Viharas, etc.

Prize of Rs. 15

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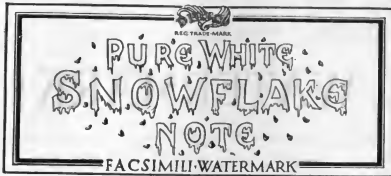

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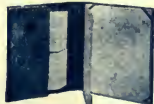


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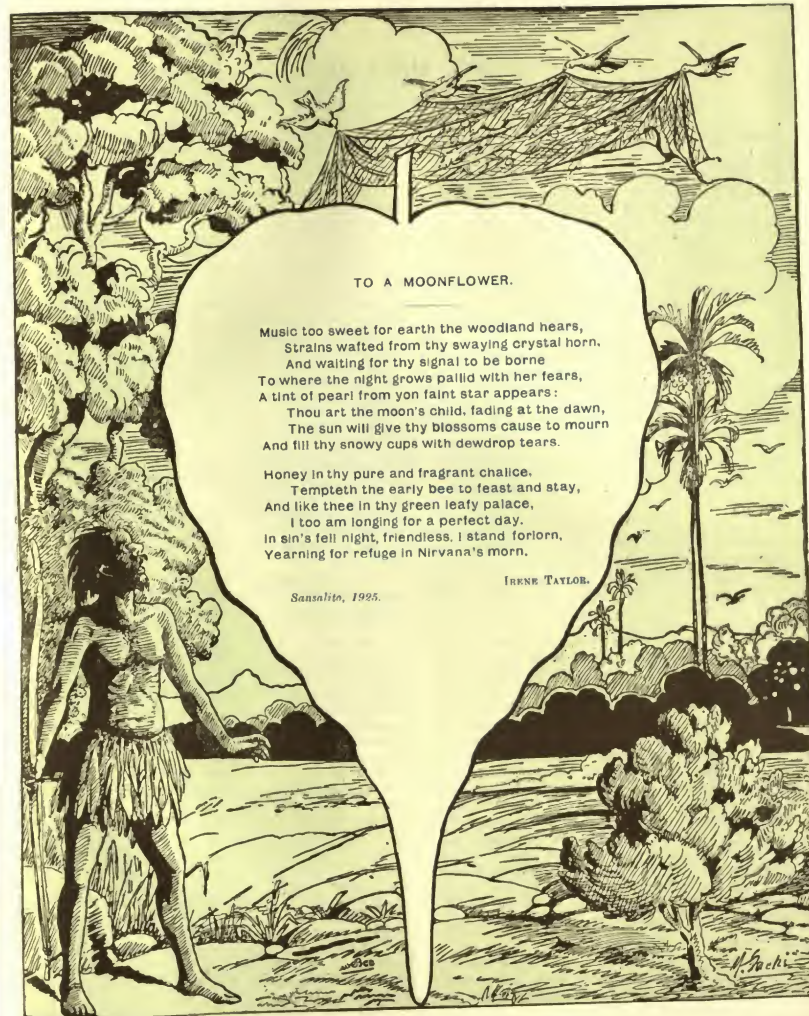
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EDITED BY
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TO A MOONFLOWER.

Music too sweet for earth the woodland hears,
Strains wafted from thy swaying crystal horn.
And waiting for thy signal to be borne
To where the night grows pallid with her fears,
A tint of pearl from yon faint star appears:
Thou art the moon's child, fading at the dawn,
The sun will give thy blossoms cause to mourn
And fill thy snowy cups with dewdrop tears.

Honey in thy pure and fragrant chalice,
Tempteth the early bee to feast and stay,
And like thee in thy green leafy palace,
I too am longing for a perfect day.
In sin's fell night, friendless, I stand forlorn,
Yearning for refuge in Nirvana's morn.

Sanskrit, 1925.

IRENE TAYLOR.

GOING UPSTAIRS.

[BY J. F. Mc KECHNIE]



HERE was once a man who lived in the basement of a big house. He had lived there a long, long time; indeed, he had never lived in any other part of the house, so that he did not quite believe there was any other part of the house to live in. And it was not very light down there in the basement; things were always half wrapped in shadow. Neither could much be seen from the low window; through it, indeed, he could see very little of all outside that was to be seen. But the man had lived there so long, and was so ignorant that there was anything better than the half-lights of his semi-underground home, and the scanty view of the outside world obtainable from its window, that he had grown accustomed to its darkness and narrow outlook, and desired nothing more than to have improvements made here and there in the furnishings of his basement. This was all he wanted. Indeed, he was almost unable to conceive of any other wants. All possible happiness for him lay in being able to make these improvements; and in the search for, and the pleasure of discovering, likely ways of making them. And most of his misery just lay in not being able to improve his basement dwelling, in being defeated in his attempts to find some method of improving it.

Thus, all his happiness and misery was bound up with his basement abode, and with what he was able to do or not do therein. And naturally the misery was greater than the happiness; for the number of things in the way of improvement which he was not able to do there was much greater than the number of those which he was able to do. At nearly every turn he discovered how unable he was to alter things according to his liking. He discovered how weak he was; and found out that to be weak is to be miserable. Thus the man's plight was an unhappy one, though he did his best to keep himself from despair in his dim abode by hoping that somehow as time went on, he would become a little stronger and a little stronger, and then some day at last, become strong enough to arrange everything there in the way he wanted it to be. But this was only a hope. He did not really see any clear prospect of ever being able to order things as he wanted them; and lived on in his basement trying this, that, and the other thing, to improve it, just because there was nothing else that he could do. In short, his position in his basement was rather a hopeless one although he did not know it. Things there were, and always would be, much stronger than he was, no matter how strong he became. Yet, as already said, he lived on there in the hope that some day he would be stronger than they, for he had nothing else to hope for there in his basement.

But why did not this man just leave his dark basement, alone and go upstairs where it was lighter, and where he could get a much better and fuller view of the outside world,

see out of the big windows that looked out unobstructed upon that world?

Ah! why indeed do we not leave the dark basement in which we live our lives, and go where there is more light, more to be seen? For this man, this basement dweller, good reader, is just you and I and all mankind!

Yes, we are little better than basement-dwellers in the house of life; and all we think about, most of us, is only how to make things a bit better in that twilight abode. For this is the only notion we have of what happiness is,—to improve the basement dwelling in which our lives are spent. Yet all the time, if we would only see it, happiness for us can only lie in one for all leaving behind us the basement and everything belonging to it, and—going upstairs! For, disguise it from ourselves by all sorts of devices as we may, it is a dim, dark world that we live in in our ordinary consciousness; and in it we can see but very little, peer about us as desperately as we will. And when, with the little vision we have, we make attempts to improve things in it, we find that it has its own laws that care not at all for us and our plans and desires, and, working inexorably on, calmly and completely crush us as often as they find us standing in their way, hardly even noticing that we are there as they crush us!

Why then should we stay in such a dark, narrow, uncomfortable place when there is a way out of it, a way upstairs? For there is a way upstairs! And the whole duty, nay, the imperative necessity, laid upon man is to find that way and take it. Truly this has been the only object of mankind's long travail upon earth, whatever at different times men may have thought was their object, whatever varied projects they may have pursued in their basement life. At the end of all, what mankind has really been looking for, what it needed to find, and the only thing it needed to find, was just *how to get upstairs*, how to get out of the basement. And behold! the way to do this is known, has been made known these last twenty-five hundred years and more.

Why, then, do not men go upstairs out of the basement by this way, by this staircase, and in such simple obvious fashion, get out of all their troubles? Why indeed, do they not? It can only be, as already said, because they do not believe, they are not wholly convinced, that there is an upstairs. Life in the basement seems to have an uncanny power over the great majority of mankind of making them incapable of believing in any other kind of life but basement life. They do not believe in a staircase leading to it, even when this is pointed out to them. A strange state of affairs; but it is the state of affairs that prevails among the vast majority of men.

What is to be done then? Clearly nothing can be done but just to go on calling men's attention again and again to the stairway, and asking them to try it, to try going up it only a few steps and see what happens,—see if they are getting into a place of more light, where their eyes perceive things more clearly, and they find themselves less uncomfortable, more free from the distresses and the miseries of the basement.

This is all that can be done. And this is all that the Buddhas do for us. For it is the Buddhas who have found this stairway out of the twilight basement of existence to the upper story; and who call men's attention to it, inviting them to walk up the stairway and find themselves brought out of darkness into clear daylight and an expanded vision, into a deliverance from the distresses of basement life. And this, their stairway, they call the Noble Eightfold Path; and the upper story of light and vision abundant to which it leads, they call Nibbana.

Why do they give this stairway such a fine name as Noble Eightfold Path? Because, at bottom, it appeals to the noble part that lies sleeping in every man's breast, if only it can be got at and aroused. Next to the actual experience of the more intense miseries of basement life, the most deep-seated feeling that will drive a man to try to get up these stairs is the feeling of the ignobility, the contemptibleness of grovelling for ever on the lower levels of

life. When this feeling is thoroughly awake in him, he becomes tired of his basement condition in life, weary of it, disgusted with it. He wants something better. And when he is shown how to get it, he starts upon the way to get it that is shown him: he begins to go upstairs upon the Eightfold Path of the Noble.

Yet even those who have not their instinct for the noble sufficiently awakened to induce them to leave the basement, may be induced to start doing so by the personal feeling of reverence and love which they may feel for Him who invites them to do so. These, in the first instance, may well constitute the great majority of those who try to take the Noble Stairway leading upstairs, since, as lying nearer the surface of our nature, reverence and love for a personality are more easy to rouse, and so more readily produce corresponding action, than the deeper-seated feeling for what is worthy of a man, for what is noble. Yet it remains true that the latter feeling, as being more deep of root, once it is roused, will lead to a sturdier, more intense and sustained effort than the other. But whatever it is that leads men to try the way upstairs, whether love of Him who has shown that Way, or disgust for the paltriness of basement life, as they mount that stairway, all alike will rise into regions of greater and greater illumination and clearness of seeing, till the great open sky, the fair wide landscape of Nibbana vision lies clear and open before their gaze, never again to be lost.

THE WORLD'S PERENNIAL MALADY.

[BY PROFESSOR BRODRICK BULLOCK]



HERE is a time which comes to almost all thoughtful persons when the dense veil of illusion, which from their infancy onwards surrounded their path, is lifted, sometimes slowly, sometimes suddenly, and they see their dwelling-house, the earth, no longer bathed in the roseate hues of their dreams, but sharply outlined in the cold grey light of reality.

Hitherto the world had seemed to them, if not "very good," yet on the whole, a fairly pleasant place. Preachers had told them of victories won, of conflicts ended, of trials past, and poets had sung of happy consummations, of better days to come, of the

"one far-off divine event"

To which the whole creation moves."

Hitherto the Fortune-goddess had graciously allowed them a little space wherein to build up blissful fancies, so that they had been only theoretically acquainted with the unending suffering, crimes and follies of mankind. Hitherto a light as from afar had seemed to guide them towards a sure haven of peace, where the inexplicable would at last

be explained, where storms and shipwrecks would be unknown, and where all living things would be healed of their grievous troubles: till as the grey realities pressed ever nearer, and, growing more and more distinct, hardened into ugly, pitiless forms, the lodestar faded quite away, and with it the glamour in which all things were wrapped.

But if suffering is the inalienable attribute of all sentient life on this planet, and doubtless also on all other globes throughout infinity, wherever the same conditions prevail, to man belongs the odious distinction of having, of himself, brought into being the pernicious malady, which has enormously increased the possible sources of pain and spread a desolating blight over the world. Soon as he emerged from nonconsciousness, and the first gleams of intelligence and curiosity awoke, the gloomy phantom of Theology was at his side, to answer the wondering questions that he put, in utter ignorance of himself and of the world; and from their intercourse arose the dark shapes of Superstition and Mythology, those ill-starred barbers of woes to come. The horrors wrought by this trio of miscreant imaginings are well-known to all students of history:—unnumbered

cruelties throughout all ages, agonies of physical and mental suffering, broken hearts and shattered lives.

Another symptom of this fatal malady is man's misuse of his intellect. In this connection it is important to bear in mind the essential quality of human nature, consisting, as it does, of two wholly heterogeneous elements, the Will and the Intellect: which duality explains the eternal conflict between "heart" and "mind," and why

"Video meliora, proboque;
Deteriora sequor."

The Will is primary, undivided; the Intellect is secondary, derived. The former is the metaphysical Reality which is

objectivated and individualized in all so-called living matter—in plants, animals and men—and which manifests itself chiefly in a blind struggle for life, at all costs, under the best obtainable conditions, and is striving to reproduce itself in countless successions of generations. The latter has been gradually evolved *pari passu* with the increasing complexity of the brain cells, of which it is a function, and from its earliest dawn it has always been, as it were, the handmaid of the Will, obedient to her master's behests, and yielding to his purposes whatever treasures her clear-sighted vision may have brought to light.

Little by little from slow beginnings the Intellect has developed into a great power. It has wrested many a secret from Nature's reluctant hands, and in the realm of medicine and surgery its triumphs are of incalculable value. It has devised many comforts and conveniences for daily use and humoured the whims of mankind with marvellous toys. Yet in spite of all these triumphs, there is not the least approach to a happier state of things. The wearing strain and artificiality of human life have been heightened rather than diminished, while by the aid of chemistry, monstrously misapplied, overwhelming forces of destruction and desolation are let loose from sky and land and from beneath the sea. This degrading bondage of the Intellect, whose activity is exploited by the Will, instead of being exclusively reserved

for the benefit and welfare of humanity, cannot escape the notice of the impartial observer; and as he views the melancholy procession of the ages from bad to worse, from the ridest stone weapons to poisoned arrows, from poisoned arrows to gunpowder, from gunpowder to poison-gas warfare, foreshadowing death-dealing inventions still more fiendish, he is filled with bitter contempt or profound grief for human folly according to the promptings of his inborn temperament.

Ergo hominum genus incassum frustra laborat
Semper, et in curis consumit inanibus aevum,
Nimirum quia non cognovit quae sit habendi
Finis et omnino quod crescat vera voluptas.



From a painting by Achak Barlow Brewster.

A BHIKKHU

Idque minutatim vitam provexit in alium,
Et belli magnos commovit funditus aestus."

There is yet another deeply rooted source of this malignant disease. Hypocrisy, like the tubercle bacillus, is omnipresent; and all human affairs, including, in a very marked degree, the different world religions, are infested with its odious taint. There are numberless persons in all countries and climes who, adhering outwardly to the faith of their fathers, believe but little in dogmas of any kind and attend the rites and ceremonies, to which from childhood they have been accustomed, through force of habit, and as a kind of aesthetic consolation amid the wear and tear of life.

But if theological imaginings touch no responsive chord in their hearts, if they are indifferent to dogmatic assertions, which they do not understand, they cannot fail to understand the precepts and rules of conduct contained in their Sacred Books. They understand them perfectly, but refuse to make any attempt to carry them out. They discard these counsels of wisdom because they are directed against egoism, and because being "ignorant of what they're most assured" they cannot see that egoism and happiness are inversely proportional. Nor are their characters changed from darkness to light by virtue of the dogmas and doctrines which are the foundation stones of the different theologies, yet in fact merely lifeless formulae.

The consequence is that while sacerdotal functions abound, and sermons multiply, while the sound of the "church-going bell" from far and near falls perpetually on our ears, while new and fantastic forms of faith are constantly springing up in the restless but unavailing search after something satisfying, something that should bring healing to the care-worn lives of men, the whole world is poisoned by the desolating chaos of conflicting aims and interests, by bitter jealousy between individuals, between groups of individuals, between nation and nation, the primitive savage animal peering hungrily through the frail veil of our so-called civilisation and threatening to rend it in twain. And to all this barbarism must be added a chronic state of feverish unrest, a morbid craving for sensations and "thrills" of all kinds, and for extravagant sexual excitement.

These unmistakable symptoms of disease are largely due to the absence of education, in the true sense of the word, among the masses of the world's population. It cannot be too clearly recognised that education, rightly understood, is of a twofold nature, and consists in the training of the intellect, and the training of the character, the latter being quite different from the former and enormously more important. Speaking roughly, the vast majority of children throughout the world, as regards their intellectual education, acquire nothing but a smattering of many subjects, a slender stock of ill-digested knowledge which is proverbially dangerous;

while their characters, far from being carefully trained, are only infected by the dense atmosphere of mythology and superstition that surrounds them. They are not taught to consider their neighbours, and for that matter, all living things, as much as they consider themselves; still less is the reason and the vital importance of this golden rule ever explained to them. They are not instructed in the fundamental laws of health, and the inevitable consequences which their infringement involves. They are not required to learn how to act promptly and efficiently in cases of emergency and accident. They are left in ignorance of the reproductive processes common to all living things. There is no one to explain why the sexual instinct, which is only second to



From a painting by E. H. Brewster.

A MONASTERY NEAR KANDY.

that of hunger, is so strong, and what is the sole and only motive capable of moderating its force and of thus diminishing the endless tragedies and pitiful sufferings due to it throughout hundreds of centuries. Their intellects are not trained to use their powers of observation and judgment, and to think clearly, steadily, objectively, independently and fearlessly. To neglect these essentials of true education, and to push forward every variety of instruction in other directions, no matter how useful the knowledge gained may be in itself, is but to sharpen the wits, and foster the nauseous trickery of the original savage. A tree is known by its fruits, and the present system of education both as regards character and intellect stands self-condemned.

Such are the primary symptoms of the age-long malady which afflicts humanity and disfigures the world. Its secondary manifestations as seen to-day need not here be enlarged upon, but some of them may be briefly mentioned, and it will be found that their dominant characteristics are (a) neurotic unrest, and (b) reckless self-indulgence athirst with vain longing to possess the phantom Pleasure. And these characteristics are often intimately blended.

The noisy rush, strain, and stress now everywhere prevailing, the ceaseless round of excitement, sexual and otherwise, by day and night, in the great cities, the recourse which is had to stimulants and drugs by the unhappy owners of jaded organisms in order to urge them on to further effort:—all these things combine to produce a common result, namely, the increase of insanity and crime and of every kind of nervous disease. With these unhealthy signs are closely connected others which, everywhere obtrusive, infect the whole texture of daily life. For instance: widespread extravagance and luxury with all their attendant ugliness; garrulous chatter about every conceivable subject; endless outpourings of empty words which lead nowhere, and do nothing to bring about a happier world; the newspapers chiefly composed of sensational trash, of unavowable and sordid episodes, and of a curious compound of truth and falsehood, the latter delectable ingredient varying as the subsidy received for advocating the claims of this or that party or society; the massing together of individuals like droves of cattle, each herd labelled with some emblem or with alphabetic symbols, and proclaiming with clamorous vociferation, "In hoc signo vinces!" the loss of all sense of the beautiful in artistic expression; the repellent nature of feminine apparel, fashions and whims, allowed and complacently

approved by masculine imbecility; a hoggish disregard for all that is seemly and courteous in human intercourse, the features of both sexes wearing the ugly impress of the narrow little transient self that reigns within; a fierce scrambling up the steep slope of life, the weaker individuals soon pushed down to the bottom, amid harsh shouts of "Every man for himself."



From a painting by E. H. Brewster.

MALWATTE MONASTERY, KANDY.

about, and passing, gaze at it with eyes devoid of all answering intelligence.

And this remedy is at once easy and difficult. It is easy, because it has but one commandment, expressed indeed, as it has been, in many different ways; and it is difficult, because it strikes at the heart of human egoism, and for this reason, though universally known, it is by tacit consent universally shunned and ignored, like some nauseating dish only fit for the table of ascetic fanatics. It is the remedy which in the

Unlike intermittent fever, this world-malady is always subacute, and at certain periods of stress and change, such as the present, it assumes the acute form with strongly marked neuroathetic characteristics pressing a long period of decadence and decay. At last the violence of the symptoms wears itself out, the subacute stage returns, and another so-called civilization is slowly and painfully built up on the ruins of the old. This wearisome process of disease, which pursues its course in endless cycles, is all the more deplorable, in as much as it might have been eliminated long ago, were it not for the blindness, perversity and, above all, the egoism of mankind. For there is a specific remedy, and one only, which has existed for many ages, even as a solitary light shining in the dark night of ignorance, where nocturnal things prowled

course of tens of centuries a few higher natures," endowed with what is called genius, intuitively perceived, and which is now confirmed and explained by modern science. It is the remedy which, apart from all dogma and all mythology—those remnants of man's infantile stage—is enshrined in the precepts of right thinking and right acting which these men left as a precious heirloom to their fellows, and of which the latter were and are wholly unworthy. The pearls of their wisdom fell among herds of self-conceited, narrow-minded beings, who straightway trampled them in the mire of their own ignorance and superstition, and hurried away the princely givers to deaths of nameless cruelty.

If this remedy be not adopted and carried out with earnest, single-hearted endeavour, it is idle to hope that the world will ever lose any of the artificiality and hypocrisy, the crass vulgarity, the bloated egoism and ridiculous vanity with which it is saturated, and reach saner ways of thinking and acting. Furthermore, given the growing achievements of the Intellect which are always placed at the service of the Will, it seems not unlikely that the present order of things is destined to be submerged and disappear beneath an insane

BUDDHISM IN ENGLAND.

[LETTER FROM THE BUDDHIST LODGE, LONDON]



WHEN, in 1924, the Buddhist Lodge set out to revive the study of the Dhamma in the British Isles, it was foredoomed to uphill work. For the English mind is not given to wholesale conversion, or to those emotional outbursts that sometimes sweep over our more temperamental brothers of the Celtic race; its thought can only be changed by the gradual dissemination of an inherently reasonable and commonsense idea. Hence to work for immediate reward was not only contrary to Buddhist teaching but clearly foolishness. Nevertheless we had inherited a legacy of useful spade work done by a previous generation, for which we were duly grateful. The Buddhist Society of Great Britain and Ireland had had its day, but its offshoot, The Buddhist League, was very much alive. The Pali Text Society had provided the wherewithal to study, and *The Buddhist Review* had had a wholesome circulation in its time. Of the old personnel the figure of Mr. Francis Payne stood out as the personification of untiring work well done, and round him and his lectures the Buddhist League was gathered in 1924. By that time a nucleus had formed within the Theosophical Society of persons who desired to study Buddhism in the light of that Ancient Wisdom Religion that we call Theosophy. With this object the Buddhist Lodge was founded, and immediately put into execution a

flood of fratricidal destruction.

It has been said that, from the moral point of view, the world is a nest of sharpeners, from the aesthetic, a cabinet of curiosities, and from the intellectual, a madhouse. This is obviously a judgment which leaves out of account the few who have kept a pure intellectual conscience, who have adored the eternal types of beauty in the poetry of words, of sound, and of form, who have remained honest and truthful even at the cost of personal loss; yet an unprejudiced and objective scrutiny of human society, viewed in its entirety, in all its sordid cunning, in its grotesque ugliness, in its neurotic verbosity, compels us to admit the justice of the verdict.

Nor can it be doubted that as long as this strange little globe is capable of supporting life, while it spins round on its wearisome path of endless revolutions, so long will it be ravaged with hatred, hypocrisy, crime and bloodshed, unless and until the Intellect, illumined by the teaching of the great Seers and freed from the dross of superstition and mythology, gains the ascendancy over the Will.

Cherished dream of the previous generation—a Buddhist shrine room of our own. A previous attempt had failed, but we determined to try again, this time nearer the heart of London. For fifteen months has it now been open twelve hours a day to all who care to use it, and by the time these words appear in print it will have been moved to the new home of the Anagarika Dharmapala, so that all our activities may be housed under one roof.

Our second effort was to re-produce a Magazine to replace the *Buddhist Review* on a humbler scale. We began with two typed sheets a month with a circulation of twenty. In five months it has grown to twenty-seven sheets with a circulation of hundred, and in May we shall blossom forth into print. Our articles have been reproduced in other Magazines, subscriptions are coming in from all over the world, while our Exchange list is steadily growing. Henceforth the name of the magazine will be changed from *The Buddhist Lodge Monthly Bulletin* to *Buddhism in England*.

We have contacted and helped to enlarge groups of Buddhists in South Wales and various towns on the South coast of England, as well as got in touch with prominent Buddhists all over Europe; our members are lecturing widely in all parts of the country as well as in London: and

* Chief amidst this little band appears the gentle Sakya Prince, who most of all the sons of men was filled with the purest and tenderest compassion for every living thing, who with surpassing power of vision saw through, and beyond, the veil of illusion, which is the phenomenal world, and pointed out, as no one else has done, the way of deliverance from its eternal change and suffering.

we have received letters of encouragement from Mr. Suzuki of Japan, Mr. Ernest Hunt of Hawaii, and from various periodicals, Buddhist and Theosophical, throughout the world.

In July we welcomed Miss Gray of Chicago on a world tour on behalf of The Karma and Reincarnation Legion, founded in America by Dr. Weller van Hook.

Visitors to the Lodge have included Mr. Pru, now General Secretary of The Theosophical Society in Burma, Mr. E. E. Power, now working in Colombo, and Dr. and Mrs. De Silva, whose niece Miss Pearl Fernandez was, until she left England last August, a Member of the Lodge.

Finally, on September 24th last, we had the honour of receiving the Anagarika Dharmapala at a full meeting of the Lodge held the night after his arrival in England, an event which was fully reported in the press in England and

America. The Anagarika has now taken up residence in London for two years, and will shortly settle down to a series of lectures, articles, interviews, and all the varied activities of Buddhist propaganda, not least of which in importance is the power of his personal example. Round him the Lodge has rallied, and under his leadership we hope in the months to come to succeed in our work as never heretofore.

Such, then, is our work, and in it we invite the co-operation of all Buddhists throughout the world, for whatever be the differences of viewpoint between the various schools of thought within our ranks, one thing we have in common, far greater than our outward differences—the Master that we serve.

CHRISTMAS HUMPHREYS,
President, BUDDHIST LODGE.

BUDDHISM IN JAPAN.

[BY BEATRICE LANE SUZUKI]



THE Mahayana or Northern Buddhism is prevalent in Japan. Some Japanese prefer to call it Eastern Buddhism to distinguish it from the Northern Buddhism as taught in Tibet.

The Japanese divide the Mahayana in Japan into twelve sects when they study it, but some of these are not existent now; practically there are ten, four of which are quite small, leaving six leading sects. These are:—the Tendai, Shingon, Sen, Jodo, Shin and Nichiren. According to the Mahayana again, the sects are divided according to whether they teach *jiriki* (salvation or enlightenment through one's own efforts) and *tariki* (salvation through another), and according to this classification the sects belonging to *jiriki* are Tendai, Shingon, Zen and Nichiren. These teach that salvation or enlightenment comes through one's own efforts, such as meritorious deeds, moral discipline, ascetic practices, and meditation.

Tendai was founded by Chigi of China in the sixth century. It has a profound philosophy which is based upon the doctrine propounded in the *Saddharma-pundarika Sutra* and is studied by all the other sects. Chigi was one of the greatest minds China has ever produced, but Japanese Tendai differs from Chinese Tendai in this respect, that it is greatly mixed with Shingon ritualism.

Shingon was brought to Japan by the great Kōbō Daishi who learned it in China whither it had been brought from India. Shingon lays great stress upon mystic words and gestures, worship of the Buddhas and Bodhisattvas, and meditation. It teaches that it is possible to attain Buddhahood or Nirvana in this very body and that we human beings are manifestations of, and therefore partakers of, the qualities of Mahavairochana the Absolute Buddha.



TEMPLE AT LOPBURI IN SIAM.

Zen is the *dhyana* or meditation sect and teaches that enlightenment is to be attained through one's own mind and that sutras and teachings, prayers and even deeds, are of little avail. Knowledge must come through the self and to that end meditation is recommended. The Zen sect is

noted for its meditation halls and its practical monkish life. In the Zen sect the strength of Buddhism in Japan is most clearly to be seen. In some sense we can say that Zen inherits the original spirit of the Buddha, which remains not quite expressed in his verbal teaching.

Nichiren differs from all the other sects. It is purely Japanese in its origin, and its founder was Saint Nichiren who resented the worship of Buddhas and Bodhisattvas and wished to have Shakamuni alone revered. However the Shakamuni of Nichiren is not so much the historical Gotama as an idealization of him. According to Nichiren, all Buddhist truth is to be found in the *Saddharma-pundarika*, the lotus sutra. Therefore the sutra itself is revered like a Buddha and worship is offered to it.

Of the Tariki sects the leading ones are Jodo and Shin, and these are pure Japanese. Jodo was founded by Honen Shonin in the twelfth century and Shin by Shinran Shonin in the thirteenth century. They both teach salvation through the grace of Amida Buddha, and the attainment of the Pure Land after death. They declare that nothing is needed except faith in Amida and his will to save. They advocate the repetition of the holy phrase, "Namu Amida Butsu."

The chief difference between the two is that in Jodo, the Pure Land is to be attained after death, but according to Shin the Pure Land can be attained by one act of faith in this life. In Shin nothing but faith is needed, but Jodo still accepts practice, especially the repetition of the sacred name, although its main emphasis is on faith. Shin casts everything away except this faith and welcomes sinners as well as the meritorious. Believe once with a pure whole-hearted faith in Amida and you shall be saved and be born in the Pure Land. Another difference is that the Jodo priests do not marry, but Shinran Shonin refused to consider himself a monk and insisted that Buddhism was for laymen and set the example to his followers by marrying and eating fish and meat and living the life of an ordinary family man. Shin lays great stress upon this and claims that it has been the means of reviving Buddhism.

Another *tariki* sect is the Yodzu-Nembutsu which historically precedes both the Jodo and the Shin and is the first Japanese Buddhist sect that taught the invocation of the name of the Amida as the means leading to salvation. Its philosophy is greatly tinged with that of the Keron (Avatamsaka) and is not so individualistic as the other Amida schools, for it upholds the Keron doctrine of mutuality and interpenetration. When one man invokes the name of Amida, its merit goes over universally to all the rest of existence—this is the chief teaching of the Yodzu-Nembutsu.

There is another Nembutsu school which comes on the stage, last of all the Buddhist sects in Japan: this is the Ji sect. Ji means time and its teaching is: now is the time to say your Nembutsu; don't wait until your end draws near, but let us this very moment run towards Amida and be taken up to his Infinite Light. The peculiar feature of this sect is that its abbot spends all his life wandering all over the country, persuading everybody to invoke the name of Amida.

The Southern Buddhist will no doubt feel that the Japanese Buddhist sects have gone very far afield and have departed very much from the primitive Buddhism of the Pali texts. The chief differences seem to be that in the Mahayana the Buddha is not regarded as an ordinary human being but as a manifestation of the Dharmakaya, the Absolute. The Southern school does not believe in any Absolute, but in the Mahayana there is a spiritual reality underlying the universe, the Dharmakaya Buddha, which is a being of thought and action, of will and intelligence, and the universe is an expression of this Dharmakaya. Again the two schools differ in the doctrine of the Arhat and the Bodhisattva, for the Mahayana holds out as the goal to be reached, not that of

Arhatship for oneself but that of Bodhisattvaship when one gives up individual enlightenment until all other beings have also obtained it, and in the meantime renounces Nirvana in order to help others. While there are differences between the two schools in their interpretation of Buddhism there are plenty of similarities. Both of them teach the impermanency of all things, karma, rebirth, the law of cause and effect, the middle path, the prevalence of sorrow and ignorance.



TEMPLE AT PIMAI IN SIAM.

the possibility of attainment, and the reality when obtained, of Nirvana.

The Buddhists are very active in Japan to-day. They support schools and colleges, they send out missionaries to foreign countries, they maintain many preaching halls and Sunday schools, give many lectures, and write and publish many books and magazines. In their temples and monasteries many earnest men are found. Some people, especially Christian writers, say that Buddhism here is deteriorating and Buddhist priests degenerating. There may be some instances of the latter, but those who really know the Buddhists well will find earnest and devoted priests and enthusiastic worshippers in all the sects here. If anyone doubts this, he has only to witness one of the great celebrations in Kyoto when thousands upon thousands of devotees from all over the country congregate at the temples to reverence the Buddha and listen to the sacred sutras. Only the other day, I read in a Christian magazine that Buddhism is dead in its former

stronghold of Japan. This statement is absolutely untrue. Buddhism is very much alive and of late there has been a reaction from the former attitude of agnosticism on the part of many and a return to Buddhism.

In the temples there are many fine priests working for the good of Buddhism and in the colleges and universities there are many earnest scholars striving to extend Buddhist knowledge.

The Eastern Buddhist is trying in a small way to foster the study of Buddhism and present to the Western world the Buddhist teachings. There is so much ignorance in the West in regard to Buddhism that it certainly needs enlightenment in this respect. We hope that the good work undertaken by *The Buddhist Annual of Ceylon* will long continue that it may aid in teaching the world the Dharma of the Buddha.

DHANANJANI.

(Freely rendered and abridged from the Pali of the 95th Sutta of the Majjhima Nikaya.)

[By J. F. Mc KECHNIE]



At one time while the Blessed One was sojourning at the Squirrel's Feeding-place in the Bamboo Grove at Rajagaha, the venerable Sariputta, wandering about with a large following of bhikkhus, tarried at the South Mountain.

And a certain bhikkhu who had passed the rainy season at Rajagaha came to the South Mountain to the venerable Sariputta, and after exchange of courteous greetings sat down at one side. And the venerable Sariputta spake thus with him:

"Well, friend, is the Blessed One hale and well?"

"Hale and well, friend, is the Blessed One."

"And is the company of bhikkhus hale and well?"

"Hale and well, friend, is the company of bhikkhus."

"Here at Tandulapalsavana, friend, there lives a brahmin called Dhananjani. Is the brahmin Dhananjani hale and well?"

"Hale and well, friend, is the brahmin Dhananjani."

"Is brahmin Dhananjani strenuous, friend?"

"How is brahmin Dhananjani not strenuous! Brahmin Dhananjani, friend, to the king speaks evil of the brahmin householders; and to the brahmin householders speaks evil of the king. His good pious wife that he brought home out of a good pious family has died, and he has taken another wife, not good and pious out of a bad impious family."

"An ill hearing indeed, friend, is this that we hear! An ill hearing indeed, to hear that brahmin Dhananjani has

become lax! If only some time or other we might meet brahmin Dhananjani! If only somehow or other we might have speech with him!"

Then the venerable Sariputta having stayed at the South Mountain as long as he wished, departed thence for Rajagaha, and wandering on from place to place, in due time arrived thither, and took up his abode at the Squirrel's Feeding-place in the Bamboo Grove there. And in the morning, duly provided with bowl and robe, the venerable Sariputta went into Rajagaha for alms of food.

Now at that time brahmin Dhananjani, was having his cows milked at his cow-shed just outside the city. And the venerable Sariputta, having returned from his begging-round and partaken of his meal, went where was the brahmin Dhananjani. And Dhananjani saw the venerable Sariputta coming while he was yet some way off, and went to meet him and said:

"Hither, sir! A drink of milk! It will be time for your meal."

"Enough, brahmin! My eating for to-day is done. I shall stay at the foot of this tree here for the remainder of the day. Hither you may come."

"Very good, sir," said brahmin Dhananjani to the venerable Sariputta.

Then, after he had had his meal, Dhananjani went where was the venerable Sariputta, and when he had exchanged

the usual greetings of civility, sat down at one side. Thereupon to Dhananjani the brahmin the venerable Sariputta spake thus:

"Well, Dhananjani, are you strenuous?"

"How, honoured Sariputta, are we not strenuous that have mother and father, wife and child to support, slaves and servantry to feed, friends and acquaintances, relatives and kinsfolk and guests, the gods and ancestors and the king, towards whom to perform the appropriate duties of hospitality and service, and have also this body to nourish and sustain!"

"What do you think, Dhananjani? Suppose that a certain person for the sake of mother and father, or wife and child, or slaves and servantry, or friends and acquaintances, or relatives and kinsfolk, or guests or ancestors or the gods or the king, or for the sake of nourishing and sustaining his own body, is evil and unrighteous, and that on account of his ill-doing and unrighteousness the warders of the hell-world hale him off to the hell-world, would it be fitting for him to say:

"'It was on account of parents, family, servants, friends, relations, guests, the ancestors, the gods, the king, and the support of this body that I was evil and unrighteous. Do not hale me off to the hell-world, O warders!'"

"Or would it be allowable for these others to say:

"'It was for our sakes that this man was evil and unrighteous. Do not hale him off to the hell-world, O warders!'"

"Not so, indeed, honoured Sariputta. However he wept and wailed, the warders of the hell-world would hale him off to the hell-world."

"What do you think, Dhananjani? Which of these two courses is the better,—for the sake of doing one's duty by parents, family and friends, by ancestors, the gods and the king, and one's own body's support, to be evil and unrighteous, or in the performance of such duties to be good and righteous?"

"To be good and righteous in the discharge of these duties is certainly the better part, honoured Sariputta. Righteous conduct is better than unrighteous conduct."

"But, Dhananjani, there are proper, righteous occupations by which one may earn the means to look after parents and family and servants, and do what service is due to friends, relatives, guests, ancestors, gods and the king, and support one's own body, without doing evil, but following the good path."

Then brahmin Dhananjani, pleased, and approving of the words of the venerable Sariputta, rose and took his departure.

And some time after, brahmin Dhananjani became unwell, suffering from a serious illness. And he gave command to one of his men, saying:

"Go, good man, to the Blessed One, and saluting his feet from me, convey this message: 'Brahmin Dhananjani, Lord, is very unwell, and salutes the Blessed One's feet.' And go to the venerable Sariputta, and saluting his feet from me, convey these words to him:

'Brahmin Dhananjani, Lord, is very ill, and salutes the venerable Sariputta's feet.' And say also: 'Good were it, Lord, if the venerable Sariputta, of his kindness, would come to the house of brahmin Dhananjani.'"

"Very good, sir," replied the man, and went where was the Blessed One and did all as he was bidden. Then he



WAT PRO KEO IN SIAM.

went to the venerable Sariputta, and there again did as he was told, requesting the venerable Sariputta to come to his master's house. And the venerable Sariputta by silence gave assent; and attiring himself suitably, went to Dhananjani's house, and taking the seat awaiting him, enquired of Dhananjani:

"Are you feeling easier? Are you feeling better? Are your pains decreasing and not increasing? Is their decrease to be noticed, not their increase?"

"I am not easy, I am not well, honoured Sariputta

Great pains in me are on the increase, not on the decrease. As if, honoured Sariputta, a strong man with the sharp point of a weapon were stabbing at my head, so do the airs beat violently in my head. As if one were lashing me on the head with hard leathern thongs, so do I feel the great pains in my head. As if some butcher with his sharp butchering knife were ripping up my stomach, so do the violent airs rip up my stomach. As if two strong men, taking a weaker man by the arms, flung him in burning torment into a pit of red-hot coals, so is the great heat in my body. I am not as eager, honoured Sariputta, not better. My great pains increase, do not decrease. Increase of pain is to be seen, not decrease."

"What do you think, Dhananjani? Which is the better, —the hell-world or the animal realm?"

"Than the hell-world, honoured Sariputta, the animal realm is better."

"And of the animal realm or the realm of shades,—which is the better?"

"The realm of shades."

"And of the realm of shades or the world of men?"

"The world of men."

"And of the world of men or the heaven of the four Maharajats?"

"The heaven of the four Maharajats."

"And of the heavens of the four Maharajats, of the Three-and-thirty gods, of the Yama gods, of the happy gods, of the pleasuring gods, or the Brahma-world,—of these different heavenly abodes, which, think you, Dhananjani, is the best of all?"

"The Brahma-world, say I, honoured Sariputta. The Brahma-world, say I, honoured Sariputta."

Then the venerable Sariputta, thinking to himself: "These brahmins are all bent upon the Brahma-world. How if I should show brahmin Dhananjani the way to Brahma!" said:

"Listen, Dhananjani, and give good heed, and I shall show you the way that leads to Brahma. The bhikkhu with mind fulfilled of Loving Kindness, and of Compassion, and of Sympathetic Gladness, and of Equanimity, penetrates

first one quarter of space, then the second, then the third, then the fourth, and above and below and all around. All places everywhere, the wide world over, does he penetrate with thoughts of Loving Kindness, Compassion, Sympathetic Gladness and Equanimity, ample, expanded, measureless, free from enmity, free from ill-will. Even this, Dhananjani, is the way that leads to Brahma."

"Very good, honoured Sariputta. Pray convey my salutations to the feet of the Blessed One, and bear him this message: 'Brahmin Dhananjani, Lord, is not well, is suffering from a serious illness, and sends his salutations to the feet of the Blessed One.'"

Then the venerable Sariputta, notwithstanding that there was more to be done, having set brahmin Dhananjani on the way to the Brahma-world, the inferior, rose from his seat and took his departure.

And not long after the departure of the venerable Sariputta, the brahmin Dhananjani died, and made his appearance in the Brahma-world.

Then the Blessed One, addressing the bhikkhus, said:

"Sariputta, O bhikkhus, though there was more to do, has set Dhananjani the brahmin on the way to the Brahma-world, the inferior, and come away."

And the venerable Sariputta came where was the Blessed One, and after reverential salutation, sat down at one side and said to the Blessed One:

"Brahmin Dhananjani, Lord, is not well, is seriously ill, suffering much. He sends his salutations to the feet of the Blessed One."

"But why, Sariputta, when yet more was to do, did you set brahmin Dhananjani on the way to the Brahma-world, the inferior, and then rise and come away?"

"This, Lord, was my thought: 'These brahmins are all bent upon the Brahma-world. How if I show Dhananjani the brahmin the way to the Brahma-world!'"

"Dhananjani the brahmin has died, Sariputta, and has arisen in the Brahma-world."



WAT CHENG IN SIAM.

CONSCIOUSNESS.

[BY LOUISE GRIEVE]

THE dictionary definition of consciousness is, "the waking state of the mind; the knowledge which the mind has of its own acts and feelings; thought." To the Buddhist, this definition is not only inadequate, but inaccurate, as the Buddhist idea of consciousness covers a vastly larger field. The definition of consciousness *per se* cannot be written, but in relation to objective phenomena, we can see the necessity for its all-pervading presence, if we admit the laws of nature to be definite. The mere existence of apparitional beings is proof of, we might say, all-pervading consciousness. Not being awakens no reflection, no image; there is no objective reaction. The mere proposition being without causation, that is, consciousness, is untenable.

Consciousness is omnipresent, but it becomes differentiated and limited in material or phenomenal existence and it can be cognised by our limited minds only when it reaches organised or specialised life forms. Consciousness, as it will be dealt with in this essay, is the urge co-existent with the organising urge, the driving power, which is sometimes called unconscious potentiality, but which, in reality, is the first vague arising of phenomenal consciousness. In time, this vague awareness shapes crude forms, not visible to the human eye, and very loosely formed, so that the form is constantly changing. Consciousness of a sort exists in these lowly forms of life and no study is more interesting than the following up of this consciousness, from the lowliest state up to the vast Super-consciousness of the Arahan.

Consciousness is first manifested as a stirring in *Aviḍya*, then as activity in *Sankhara* and gradually reaches self-conscious, rational, re-action in the self-defining being. The arising of consciousness in *Aviḍya* is due to the inherent, ever-present, impulse which exists throughout time and space—the impulse to manifest; and as it evolves to higher stages it becomes more and more differentiated and individualised.

Aviḍya, usually rendered *ignorance*, does not necessarily mean a lack of knowledge, but rather, erroneous appre-

hension or misconception. In Buddhism, *ignorance* is the assertion of *self*. The idea of *self* is ignorance because it is blind to the truth that all phenomena have only a relative existence, while, in its most abstract sense, *Aviḍya* has the same meaning as *Karma*.

The first awakening of consciousness is the awareness of contact, the sense of touch. *Mind* is the controlling faculty which discerns and exercises government over the associated states by the characteristic of measuring, balancing and judging, mind-knowledge, or the perceptive faculty, called *mano-vijñāna*, the introspective faculty being called *kīṭṭa-mano-vijñāna*, and the ultimate mind-substance, *alaya-vijñāna*.

Consciousness, in the lower order of beings, is not self-consciousness, nor reasoning, nor thought; it is merely awareness, but in the human, consciousness gives rise to thought, and the processes, according to Buddhist psychology, are most interesting. The attributes of consciousness in the material worlds are, roughly, three-fold: subnormal or below the ego-defining state, and pertaining only to the world of desire: this shades, by gradual degrees, into the normal or sense-definitive fields of consciousness, including ghosts, animals, humans and *devas*, in which individual experiences, past and present, mundane and extra-mundane, are stored within the nervous complex of the organism, ready to reach the threshold of conscious self-analysis whenever the necessary stimuli are created or brought to bear; and the super-normal, which has reached

the sublime state, but still functions in the material world, as intuition. Transcendental or *Araṇa*-consciousness is outside the three worlds of materiality and beyond the egotistical realms of consciousness.

In reality, consciousness exists at the very origin of life, though it appears to be evolved only after form arises. The consciousness of the formless and of very simple forms is, of course, very far from self-consciousness and it lies almost dormant in the mineral kingdom, slightly more awake in the



BUDDHA AT WAT BUJAMI COPHIT IN SIAM.

lower forms of vegetable life, slowly evolving in animal life and more rapidly manifesting itself in animals which possess nervous systems, while in the advanced stages of humanity the intensity of awareness corresponds to the complexity of the brain structure. The more simple the construction, the more feeble the manifestation of consciousness. The universe is, in reality, a huge conglomeration of various aggregates of consciousness.

To us who function only in the realm of normal consciousness, the consciousness of a Buddha or even of an Arahan seems astounding, but hardly less astounding is that consciousness, known as instinct, which is so wondrously manifested in animals, birds and insects. The amoeba is the lowest form of life ordinarily dealt with by scientists, but the amoeba belongs to the *fauna* or animal realm of existence, and it is well known that a comparatively high state of consciousness exists in certain forms of *flora*. However, the amoeba is the lowest form of life with which it is advisable to deal in an essay such as this.

The amoeba is simply a mass of animal matter, a unit without stable form, constantly flowing and changing in its search for sustenance. It will wrap itself around a grain of sand as readily as a particle of animal or vegetable matter, but its dim consciousness tells it the grain of sand is useless as food, so it unwraps itself and lets the sand go and continues its search for suitable nutriment, finding which, it again wraps its jelly-like shape around the particle and remains so until the nutriment is absorbed. Thus, this low form of life which is simply a mass of jelly-like substance, possesses irritability, which is awareness, which is consciousness.

This consciousness in the lower forms of life, which manifests itself as instinct, is hardly less marvellous than the high consciousness known as intuition. The difference between instinct and intelligence is rather of degree than of kind. In the lower forms of life, where instinct has full play, the amazing certainty with which it works is beyond ordinary intelligence, though far below it in the stage of evolution. Instinct is reflected in outward movements instead of being reflected inwardly, as in intelligence, and is evolved without self-consciousness, through long ages of failures and successes,

while intelligence is evolved through conscious reasoning. The exact dividing line between instinct and intelligence is almost impossible to distinguish, one leading gradually to the other, the lowest form of intelligence being, apparently, lower than the highest form of instinct.

An astonishing case of instinct is shown in the case of certain varieties of the wasp, which has what is called the *paralyzing instinct*. These wasps lay their eggs in the bodies of spiders, beetles, or caterpillars, first performing what seems to be a wonderful surgical operation, by stinging the different nerve centres in such a manner as not to kill, but only to paralyze the victim, so that it will live long enough to furnish nourishment for the larva. One form of wasp chooses the rosebeetle, which needs to be stung at one point only, the point at which the motor ganglia are situated, but the *spheex*, which chooses a cricket, seems to know that the cricket has three nerve centres, one for each of its three pairs of legs, so it stings its victim first under the neck, then behind the prothorax, then where the thorax joins the abdomen. More amazing still is the *amomphila hirsuta*, which gives nine successive strokes of its sting upon nine nerve centres of a caterpillar, then squeezes the head sufficiently to cause paralysis, but not death. Innumerable instances of this wonderful power of instinct could be adduced, but the foregoing is sufficient to show the wonders of instinct, where there is, as yet, no intelligence or power of reasoning.

It is ordinarily supposed that consciousness exists in the form-world only, but there is, in any defined universe, the operative law, which is all-pervading, not operating as consciousness *per se*, but from which there arise the various states and conditions of conscious being. The *class-defining* consciousness manifests itself in the group prior to that dawning of the ego-consciousness. The motive cell, through the sense of heat and light, progresses upward, as do all forms in the life stream: but they could not do so, lacking that vital urge which, in the ultimate, is consciousness. The arising of the perception of self as separate from other forms comes much later and is dependent upon the cellular growth in the brain and blood stream, deprivation of either of these shutting off self-consciousness.



WAT AT AUTHEIA IN SIAM

Not least interesting of the various states of consciousness is that of the dream. Many of us have had experiences in dreamland which afterward have come to pass in waking life and this has caused many to believe that all dreams are symbols or omens. A dream is a distorted reflection of an experience of some kind, either an actual experience, a thought, something the subject has read or something he has heard. Dreams always manifest in the realm of form but the illusion of form is only illusory to the mind immersed in form. We swim in a vast subconscious ocean of boiling, bubbling forms, writhings of previous shocks and ecstasies of the senses. The insect-eaten corpse that we awake in the horror of the self, or the melody past the telling that is the music of a universe are alike only the touching of the strings of the subconscious, of past experiences in this life or another. There can be no dream consciousness that has not, somehow, sometime, somewhere, been an experience in the waking state. A quotation from the *Introductory Essay to the Compendium of Buddhist Philosophy* may not be out of place here. On pages 46 to 50 we read:

"Dream has been defined by Nagasena as an image coming into the field of consciousness. This definition is incomplete, as it does not distinguish a dream from a waking hallucination. But as the word *supina* (a dream), is derived from the root *sup*, 'to sleep,' Nagasena undoubtedly meant 'consciousness in sleep.'

"The first question: whether dreams are perceived by the senses, or by thought? opens up a line of inquiry into the forms of dream-thought. When scenes are reproduced automatically in a dream with our eyes closed, the obvious inference is that we see them by way of the door of the mind. Even in the case of peripheral stimulations, as when a light, brought near a sleeping man's eye, is mistaken for a bonfire, it is this exaggerated light that is perceived in a dream by the mind-door. The possibility of the presentation of all the six classes of objects to the mind has been referred to, but the dream generally takes the form of a vision. Hence the phrase *supina passati*, to see a dream.

"If these presentations do not come from without, they must come from within, from the 'inner' activities of the mind. That is to say, if peripheral stimulations are absent,

we must look to the automatic activity of mind itself for the source of these presentations; or, to speak in terms of physiology, we must look to the central activity of the cerebrum, which is now generally admitted to be the physical counterpart of the mind-door, the afferent sensory nerves being the physical counterparts of the five-doors in an organized sentient existence. Substituting these physiological terms for their psychological counterparts, cerebrum is the instrument by which we dream, and it is with the same that we go to sleep or wake up.

"Now, when a dream-image is not clear, we experience the thought-forms of the class of indistinct presentations already described, in which the stream of being, after the usual vibration, is arrested by representative cognition. This reflects on the image for two or three thought-moments, after

which the dream-consciousness lapses again into the stream.

"Some authorities are of opinion that apperception never obtains in a dream-process. But this view is now generally regarded as untenable. The author of the *Sarathidipani-Tika* holds that, with a clear image, even retention can follow the apperception. In fact, the mental processes in a dream and in waking life are held to be alike, with this distinction only, that there is but a suspension of volitional control over the current of a dream-thought.

"The second question relates to the classification

of dreams. Dreams are classified (1) dreams due to organic and muscular disturbances, generally seen, according to Nagasena, by the flatulent, the plegmatic, or the bilious; (2) recurrence of the previous dreams, due to previous experiences; (3) spirit influences, dreams due to suggestions from spiritualistic agents; and (4) foregoing signs, prophetic dreams, due to the force of character of clairvoyant dreamers. The first category includes the dreams of a fall over a precipice, flying into the sky, etc., and what is called 'nightmare'; the second consists of the 'echoes of past experiences'; the third may include dream coincidences; and the fourth is of clairvoyant character.

"Now this question opens up another line of inquiry, namely, into the causes of dreams. We have thus four

IN A BUDDHIST TEMPLE A MEDITATION

Inscrutable, immutable, serene;
With all the Wisdom of the hidden years
Outpouring from the crystal jewel between
Thy nobly calm and all-compassionate eyes,
To thee all human hopes and joys and fears
Are as the midnight dew before the rise
Of morning's sun. Man's Immemorial foe,
The burning fetters of depraved Desire,
No longer bind Thee. That the World might know
The way to freedom didst thou teach the Law
By which we live today.....The purging fire
Of suffering lies ahead, until no more
Shall earthly Fetters bind us, and like Thee
We shall attain Nirvan's Infinity.

Christmas Humphreys.

different theories of dreams corresponding to the four classes. The first of these is clearly the physiological theory, which recognizes a source of dreams in the pathological condition of the body. Native physicians have long known that organic disturbances in the regions of the stomach, etc., give rise to dreams, so that they have not failed to diagnose some diseases also from the nature of dreams attending them. The theory of the induction of dreams by peripheral nerve-stimulation, due either to the action of external objects on sense-organs, or to disturbances in the peripheral regions of the nerves, is but a branch of the physiological theory. It recognizes the induction of dreams by central stimulation due to the automatic activities of the mind. The third will, no doubt, be stigmatized in the West as the superstitious theory. But as the deva's, or mythical beings as they would be termed in the West, are, according to Buddhism, but different grades of sentient beings in the thirty-one stages of existence described in Part V of the Mammal, the theory in question merely recognizes the suggestive action of mind on mind, and may therefore be aptly called the telepathic, or telepsychic theory. The last may be called the clairvoyant theory.

"The third question relates to the correspondence of dreams with external events. The first two classes of dreams are never true in the sense of correspondence with present or future events. Coincident dreams correspond with present events, and prophetic dreams correspond with the future. The latter are always true.

The third class is sometimes true, and sometimes not, according as the telepathic agent sends a true or a false message.

"The fourth question concerns itself with the classes of beings who dream. Now Buddhism distinguishes altogether twelve classes of intelligent beings, namely, four of the average ordinary class, and eight of the noble or elect class. As it is of some importance to know this classification for the purpose of understanding the process of higher consciousness, it is just as well that we should consider them here.

"Ordinary beings are living in a woeful life without (good) conditions—i. e., in purgatory, or as Peta, Asura or animal—none of the three good motives (disinterestedness, love, reason) attending their consciousness-at-rebirth: (2) a happy life without (good) conditions—i. e., in the happier realms of Kamaloka, but, as in (1), in the attendant good motives (those born blind and deformed belonging to this class); (3) attended by two (good) conditions—viz., disinterestedness and love—or (4) attended by the three (good)

conditions. Those of the fourth class may be dwellers in the Rupa and Arupa loka's as well as in that of Kama, and all of these four classes may be dreamers.

"Of the eight classes of elect beings—viz., those in the 'stations' of the Four Paths and the Four Fruits—the former cannot dream, because they occupy—i. e., attain to—the consciousness of each Path only for a single thought-moment before they invariably pass on to the corresponding fruitional stations. And of the last four, the first three classes still dream, but the Arahant who is in the final stage is not accredited with dreaming, as he is no longer subject to hallucination."

The reader will pardon me for this long quotation as it gives, in better words than my own, some very interesting data with regard to the various degrees of consciousness in the different grades of being.

"SOME SAYINGS OF THE BUDDHA"

Here, in the compass of these printed pages
Thou hast, O Man, the greatest of thy Sages.
So simple-seeming yet so real-profound,
Stretch as thou wilt, thou canst not fetch this bound;
Climb towards His high, thou shalt not top this summit;
Dive in His deep, not ever shalt thou plumb it,
Till, lost to all, or bound, or depth, or height,
Thy sight as blindness, blindness turned to sight,
Thou art—yet art not!—in Nibbana's Light.

J. F. Mc Kechnie.

Hallucination, delirium, etc., are distorted reflections on the mirror of a mind either permanently or temporarily disorganised, and if the distortion is too great the result will be insanity or release of the aggregate called *self*, in dissolution of the physical organism.

It must be remembered that the waking consciousness of the ordinary man is but dream consciousness as compared with the super-consciousness of the Arahant or the Awakened One, a lazy phantasmagoria, without accuracy of conception.

The step from animal to human consciousness is dependent upon the glandular secretions which enable the brain to grow to a point whereat the self-observing faculties arise; the glimmering question, 'Why do I think this thing?' It would seem that there is no sudden process in nature, yet the changes are relatively sudden in their effects, as when the chrysalis breaks free from the cocoon, or when the first fledgling made its flight on leathery wings. As scientists now well know, there are, in reality, no missing links. A type, improved through ages of time, comes to a point where there is apparently a wavering, an uncertainty, and suddenly a new species appears. So with self-consciousness; the development depends upon the apparatus, as does astronomy upon the lenses used, coupled with the learning that has been accumulated; one being useless without the other. The human reaches conscious knowledge when the organism is properly attuned.

Cosmic consciousness is the consciousness outside the

necessity of forms Consciousness IS. That is, it cannot be said to be an attribute of form, but form is an attribute of consciousness, and with self-consciousness springs individuality. Cosmic consciousness cannot manifest itself as individual consciousness in the phenomenal world without a vehicle of matter, though that matter may not necessarily be visible to our eyes, and so long as our existence is in the phenomenal world we cannot cognise any existence which does not come within the field of the senses, and the only things which appear as real to us are the things which come within our consciousness through the six senses, but as we rise in the scale of development, we find that we have mistaken shadows for realities, and as we progress upward, through a series of awakenings, each advance brings with it the idea that at last we have found reality, but it is only when we have passed beyond the field of individual consciousness into Nirvana that we shall be free from illusion.

The Arahant is beyond individuality, so, in a measure, he has attained to cosmic consciousness, which is the ultimate of all nature. The entire past of every individual is indicated by the present degree of consciousness and intensity of perception. The character, as it now exists, is simply a presentation of the memory of past experiences; that is, the present man is his own memory of the past. His memory brings the past into the present and a single characteristic is the result of, possibly, countless stored-up memories of the past. Each man is but a picture of things past; each cell responding to the throbbing pulsations of the experiences that caused it to be. It is, as one might say, *This soul breathed, and a flower sprang into being; that one exhaled, and a thorn burst forth; this people sings, and roses fill the garden of life with fragrance; that nation weals, and the foul jungle reeds flourish.* Art, music, painting, architecture, sculpture—all express to the observant the consciousness and development of races, nations and individuals; all responding in some degree to each, because experience is universal, all-embracing: the dance, touching the cell-growths of bear, of savage, sybarite and philosopher alike, but in varying degree, as governed by his growth: all have trod the same path. Consciousness rings through the universe in one vast harmony, the individual catching a little of its grandeur in varying degree as the soul of his people allots, subject to the growth of that group. The

Arahant stands, at last removed, so that the music of the flowers, the poetry of jungle and desert, the magic of birth and decay, sound truly, each as but a note in the symphony of the orchestra of the manifested.

The brain is but the instrument which re-acts to impressions of the sensations and psychical influences of the surrounding vital stream which permeates all manifestations in greater or less degree. It is not the brain which originates thought, but it re-acts to the surrounding stimuli carried into activity by the vital functions. The field of consciousness is as a lake from which drops are assimilated by the thirsty organism, in a sense revivifying the organism through karmic continuity, which, in the process of time, written in the form of the organism, closes some of the avenues of instinctive perception, but simultaneously enables the organism to arrest some of the psychical impulses, and in holding these impulses, reason arises, and from reason arises the creative faculty.

Our experiences are not merely memories, tucked away in some corner of the brain. All past experiences are preserved in the present character and no two experiences can possibly be the same, for the reason that every moment brings new experiences and states of consciousness modified by each one, so that an experience apparently repeated is, in reality, a new experience, the character having changed to such an extent that the consciousness is affected differently. Almost the whole of the past is constantly being pressed back and out of the present-moment-consciousness, but each experience leaves its indelible mark upon the character, and in this way character is a consciousness and a memory of all the past.

The character is the condensation of the whole past history of the individual, and this history can be known, to a certain extent, by the impulses and tendencies of the present existence. Even if all the past could be entirely wiped from the brain memory it would still remain in the character. Each moment of life is a kind of creation, which modifies the character, for better or for worse. The self is being constantly re-created by the self, and this re-creation is the more complete, and the consciousness the more expanded, as the individual reasons on his thoughts, words and actions. The present character is the stored-up memory of ages upon ages



1st Prize Photo by A. Mamujee, Colombo.
AT THE SHRINE.

of experience, and the present range of consciousness in any given individual is in due ratio to the knowledge he has acquired through those experiences.

Knowledge, which is an expansion of consciousness, comes about through the eternal push and urge which drives ever to higher and higher states. The tendency of phenomena is always to evolve to something higher, and the life-clutching sense, the desire for existence, overcomes obstacles which would seem to be almost insurmountable, but each separate organism is goaded on by this will to live and, as obstacle after obstacle is overcome, the consciousness expands through the inherent memory of experiences and reflection on these experiences. The character is modified by every changing state of consciousness. In subliminal consciousness the changes are very slight as the emotions are not yet strong enough to create much karma, but in man, and especially in the intensely emotional man, every act and sensation is indelibly imprinted on his character, while, in the Arahán, the changes are imperceptible because he has risen above causal consciousness. The volition of an Arahán or a Buddha does not modify his character because he is no longer subject to desire, thirst, greed, ill-will, etc.

Nothing in the phenomenal world can be really unconscious, as all is ultimately of, and thus an aspect on the phenomenal plane, of Absolute Consciousness. Nirvana is the field of Absolute Consciousness, not individual, but the essence or ultimate of consciousness which is not related to conditioned consciousness, and, as we cannot picture it in our thought, subject and object being one, it is to us Absolute Negation.

We can only think in terms of duality, subject and object, but subject, consciousness, and object, materiality, are in reality one. Absolute Consciousness is behind all phenomena, and all that exists in the phenomenal world will, in time, return to the Absolute Consciousness or Nirvana, but only an Arahán is able to even faintly realise this Absolute Consciousness, we being only able to think of consciousness as individualised. Normal consciousness is resolvable into states of varying duration, intensity and complexity, but Absolute Consciousness or Nirvana is entirely without sensation and transcends the ideas of time and space. Nirvana is beyond personality or conditioned existence and is unconscious in the sense of ego-consciousness. Ego-consciousness is conditioned consciousness; Nirvana-consciousness is unconditioned consciousness.

To the Arahán the circle of cause and effect stands forth revealed, not in sharply defined states, but as a gradual series of changes, having in common that factor ignorance, without which their manifestation would not be possible. In other words, the arising of the *opposites* is an essential factor in the sweeping circle of *being; being*, which, through the countless cycles of time, gradually descends to the conditioned limits of a universe and thence to the threshold of life as it comes within our comprehension; life, as yet unawakened to self-consciousness, yet obeying unquestioningly those forces which caused it to emerge as a separate entity. In these the Arahán perceives clearly and comprehends what the lower organisms automatically react to, even in those early stages when instinct can scarcely be admitted as having begun to function.

It is thus that the Awakened Ones are in entire harmony with the life and being of all living things; and indeed, from the larger view, with all manifestations, and yet, the grandeur



A CHINESE BUDDHIST TEMPLE.

of that tide sweeping through the headlands of evolution is, in a sense, the same Consciousness, vaster far than the Cosmos which it forms, as is the realm of consciousness, revealed to the Awakened Ones. That is, the realm of consciousness precedent to the arising of instinct, and superseding it, and without which there would be no life stream, is identical with that realm of consciousness into which the Arahán enters, and it is for this reason that the attainment of Nirvana is possible while one is still in the body.

It is suggested then, that we view consciousness as three-fold: First, the active, but unrealised operation of world-forming consciousness; second, the entire gamut of perceptive consciousness, and third, the entering into the realm of the Super-conscious, in which the Arahán, as it were, returns to familiar ground, but as a traveller strengthened with experience, discernment and knowledge, able fully to perceive cause and effect and the true nature of conditioned existence.

BUDDHISM IN HAWAII.

[LETTER FROM REV. ERNEST HUNT]



I am told that you are interested in, and would like for your *Annual* an account of, the work done by the English Department of the Hongwanji Buddhist Mission among the Hawaiian-born children of Japanese parentage on this island of Hawaii.

It gives me great pleasure to comply with your request for two reasons. I think that it is good for Buddhists the world over to become acquainted with each other, and we would like the readers of your *Buddhist Annual* to know that in the general awakening of Buddhism that is now taking place, Hawaii has its part.

To thoroughly understand the necessity for this work, we shall have to go back a few years. About 57 years ago, to be exact in 1869, the Hawaiian sugar planters, through the Hawaiian Government of that time, brought into these islands the first labourers from Japan to work on the sugar plantations. For some years these labourers had no intention of settling down here either definitely, or for any length of time; they were restless, coming and going, a state unsatisfactory to this country and to themselves. At last, after nearly thirty years, in 1897, the Hon'ble Hongwanji Buddhist Mission of Japan brought the first message of Buddhism to these islands.

Now with this spiritual support, with their own temple to go to, and their own priests to minister to them, the Japanese labourers found something permanent amidst the changing, and gradually they settled down, still with the idea of one day returning to Japan, but that day in the far dim distance. Most of the children of these people had been born in Japan. Now however with a more settled condition children began to be born here. As the years passed the idea of the return to Japan became more and more indefinite, until now it is realized to be only a dream.

In 1898 the islands were annexed to the United States of America, and almost immediately there came into force the "Gentlemen's Agreement" which practically put an end to the flow of Japanese labour to Hawaiian sugar plantations.

With the American annexation came the American Public School and gradually, but surely, the English language has

become the mother tongue of the Hawaiian-born children of Japanese parentage; also their birth here entitles them to American citizenship. Few of the Japanese Buddhist priests from Japan could speak more than a dozen words in the English language, hence an entirely new situation arose. To meet this new condition, Mrs. Hunt and I, being Buddhists, were asked in 1921 to take charge of the English Department on this island of Hawaii. I might explain here that eight of the Hawaiian Islands are inhabited, and there are Buddhist Missions on five of the eight. The island of Hawaii is not only the largest island in the group, but it is as large as all the other islands put together. The Capital of the group, however, is Honolulu, on the island of Oahu.



A CHINESE BUDDHIST TEMPLE.

In 1921 a beginning was made in the city of Hilo by Mrs. Hunt. Some months afterwards, we took up the work together. One of the first things we did, was to get out a card on which were printed the words of a ceremony, or service, consisting of the THREE REFUGES, SALUTATION, sentences from the DHARMAPADA and ADORATION. Mrs. Hunt composed some hymns expressive of the teaching of the Lord Buddha, and these together with the service we set to music. We were thus able to give the young people a regular form of service in English.

The next thing, in large centres where there was a temple, was to divide the pupils into grades, in most places two grades, in some three. In the lower grades the teaching given is in the form of story and picture and a certain amount of

catechising. To the higher grades a more definite teaching of the fundamentals of Buddhism is given.

Rapidly the attendance at the English services and Sunday schools increased, in some cases so fast that the temples were not big enough to hold them all at one time, and we were obliged to take them in two sittings. Requests now began to come in from many other places for English teaching; no requests were ever refused and soon all the large centres were well looked after.

After a while, we began to realize that if Buddhism was to be kept alive on these islands, we must do more than work in the large centres, we must go out into the sugar plantation camps and teach the hundreds of Buddhist-born children who are the future inhabitants, the source of supply for the big centres. In these camps were young people who had hardly heard the name of Buddha, and yet his teaching was their birthright. Starting then in the camps around Hilo, the work was gradually extended to all the plantation camps on the sugar side of the island of Hawaii.

At the date of this writing, we conduct Buddhist services and Sunday schools in 29 camps and nine temples at least once a month, in some twice, in one three times. In order to do this we have to go out five nights a week as well as all day Sunday. In addition, one large temple on the other side of this island is visited for a few days once a year, and two other temples at a distance of 80 miles twice a year. The total number of pupils (young men, young women and children) attending our English services and Sunday schools in thirty eight localities at least once a month, is four thousand two hundred and twenty five. In every locality the attendance has doubled, in some tripled since the teaching has been given in the English language.

Question boxes have been placed in every temple and preaching hall, and in most cases the questions asked are intelligent and shew a strong desire for knowledge.

Lately Mrs. Hunt and I compiled a book which we named "The Buddhist's Vale Meeum". To this book Mr. Zorn of Los Angeles, California, kindly contributed in no small measure.



THE SANDAIBYO SHRINE, NIKKO.

The volume contains a ceremony for public service suitable for grown-ups, also one for children, a marriage service, a funeral ceremony, a method for private meditation and one hundred hymns. Many of the young learn more through singing than any other way. We feel therefore that perhaps the hymnal side of the book is the most important. This desire to sing is a natural one and must be catered for. At the end of the book there is a junior catechism and a catechism for seniors.

In the city of Hilo we conduct a Kindergarten along Buddhist lines. It is called The Kilane Buddhist Kindergarten and is registered as such with the U. S. Educational Department. In this little school we are privileged to sow a little seed, which, though we may never see it, we hope will bear fruit in the future.

In May 1924 the first issue of "The Buddhist World" (Bukkyo no Sekai) made its appearance, one page in English, three pages in Japanese. The English section is in our hands.

Two years ago we organized the "SOCIETY FOR PROMOTING BUDDHIST KNOWLEDGE" (S. P. B.K.). To ensure its being an English speaking society, an article in the constitution prevents any but Hawaiian-born holding office. The aims

and objects of this society are as follows:—

- (A) To enable all those born on these islands of Buddhist parents to obtain a right knowledge of their religion in the English language.
- (B) To spread the Dharma of the Lord Buddha throughout the land.
- (C) To make impossible in the future the prevailing ignorance concerning Buddhism among those in authority.
- (D) To show that the teaching of the Lord Buddha is the best foundation for intelligent citizenship in this republic.
- (E) To work in harmony with all other Buddhist organizations and associations in this or any other country.

The members of the society take charge of visiting the sick in hospital or home, and the giving of sociale and parties in the plantation camps every New Year. It maintains a free library of Buddhist books in the English language. The motto of the S. P. B. K. is "Sabbadannam Dhammadannam Jinati"; the slogan is "Kindness first."

All has not been plain sailing during the past four years. We have had many difficulties, not only from without, but also from within. Many of the Japanese parents were suspicious of us because we were Westerners, many of them thought that because we taught in another tongue, one that they could not understand, we might be Christians in disguise. Because we must have the co-operation of the parents if we are to be successful, we occasionally address them through an interpreter on this subject. The result is that the prejudice is dying out and they are beginning to understand that Buddhism is not the exclusive right of one nation, and though in the West its clothes may be different, the body of the LAW is the same, and that this teaching of the Blessed One, being the Truth, can adapt itself to all nations, all climes and all ages.

Our work then you will see, is entirely among the Japanese young people on this island. Sometimes a European or an American may stroll into one of our temples; when this

happens, he is received cordially, and questions he asks are answered. If such a one should come, as occasionally one does, to a service, he hears the lesson or instruction that has been prepared for the Japanese youth. We believe in putting our own house in order first before attempting to look after the other man. If a Westerner shows more than curiosity, and we realize that he is out after knowledge, we invite him to our house where we talk matters over, often to our mutual advantage.

In 1926 the work of the English Department is to be considerably extended, and we are required to go to the other islands of Maui, Lanai, Kaula and Oahu to organize the English work along the same lines as obtains on this island of Hawaii.

The whole territory of Hawaii (all islands) has a total population of approximately 250,000; out of this number about 120,000 are Japanese, out of whom 60,000 are Hawaiian-born Japanese. In the whole territory there are 48,700 children attending school. Twenty four thousand of these school children are Japanese born on the islands; so there is plenty of work for us to do. We have but scratched the surface. If all those who read this will revive an old Buddhist custom and send out thought waves of Love and Success to our work and to those among whom we labour, Buddhism will never die out in these islands.

Cremation: its History, Methods, and Ideas.

[By EDWARD GREENLY, D. SC., F. G. S.]

[The following article was originally contributed to a journal published in a British City. But as it is of general application, it may be of interest to the readers of this "Annual," most of whom I suppose, have long been cremationists.]



F all the problems with which the modern city, especially the large industrial city, has to deal, none is more serious than the disposal of its dead. For sanitary reasons, old churchyards within the urban area are closed. But the new cemetery must not be far away, so a large tract of land just outside the town is purchased, at an immense cost, imposing a heavy burden on the rate-payers for many years. Then the city grows, until the new cemetery becomes in its turn surrounded by houses, so that the sanitary problem reappears in a worse form than ever. For if the city be populous, the area devoted to the purpose has of course to be extensive.

In fact, given the usual method of dealing with the matter, it is not too much to say that a thoroughly satisfactory solution of the problem is impossible.

Yet, all the while there is a method, ready to our hands whenever we like, which would solve the problem at a single stroke. That method is cremation.

It would solve the problem of space, for a crematorium would only occupy a few square yards. It would also solve

the sanitary problem. The sanitary superiority of cremation over earth-burial is, indeed, so obvious as hardly to need even pointing out, let alone argument. We may, however, note in passing that, whereas the modern town expends with the one hand large sums upon drainage, water supply, and other departments of sanitation, with the other hand it pollutes, in the worst way possible, several acres of land in its immediate vicinity. Convention blinds us to the enormity of such a proceeding.

HISTORICAL.

In spite of the obvious advantages of cremation, the movement in its favour still encounters a dead weight of prejudice, heavier than that which usually obstructs progressive movements. It seems to be regarded as a "newfangled" innovation, or as the "fad" of a small number of persons, belonging to a restricted circle. Both ideas are illusions. Modern cremation, far from being an innovation, is really a revival of a practice which is of immense, indeed of unknown, antiquity, and of world-wide extent.

Even written records take us very far back. In ancient Greece it was in use at the time of the compilation of the Homeric poems. Turning to early Rome, we find it mentioned in the code of the "Twelve Tables," which is ascribed to the fifth century B. C. In Aryan India, documents which

describe events of the same century, and must, themselves, be older than the time of King Asoka (third century B. C.), mention the cremation of kings and other distinguished persons as an established custom. Whether the practice is alluded to in the (still older) Vedas I have not ascertained. But when we come to unwritten records, we find that the dead were cremated as far back, at any rate, as what is known as the "Bronze Age."

In ancient Greece and Rome, earth-burial and cremation were in contemporaneous use for centuries after the early records which we have quoted. But cremation appears to have been regarded as a privilege, for, curiously enough, we find that in Greece it was denied to children so young that they had not cut their teeth, to suicides, and to persons who had been struck by lightning. In Republican Rome, from the time of the Twelve Tables onwards, cremation seems to have steadily grown in favour. For instance, the celebrated Silla, who died in B. C. 78, was cremated, and it is mentioned that he was the first of the Cornelian gens whose funeral was conducted in that manner. Under the Empire, cremation became general, and so continued for several centuries. The funeral of a distinguished Roman was a great and solemn pageant. At the cremation of an emperor, the soldiers of the legion or of the Praetorian guard marched three times round the pyre. The ashes were placed in an urn, sprinkled with perfume, and the urn deposited in a family tomb, or in a building called a columbarium, an inscription being usually cut above the niche. Many of such buildings still remain in Rome and in Pompeii.

On the continent of Asia the practice of cremation was never interrupted, and is in use in large and populous countries to the present day. In the ideas of Buddhism there is nothing whatever to conflict with it. In fact, it is in full harmony with the *Anicca* and *Anatta* principles. In Europe, on the contrary, there has been an interruption of some 14 centuries. With the spread of Christianity (Minucius Felix, cited by Smith, Dict. G. and R. Antiq., "Funus") the custom gradually declined, and with the triumph of that system it became extinct. According to Macrobius (cit. Smith), it had fallen into disuse by the end of the fourth century.

At length, after this age-long interruption, it began to be discussed again in 1797 and a definite movement for its re-introduction set in about the middle of the 19th century. By the public spirit of the distinguished surgeon Sir Henry

Thompson and a group of eminent men, the Cremation Society was founded in 1874. For some years the Home Office threatened prosecution, but as the result of a test case brought before Mr. Justice Stephen, the practice obtained legal sanction in 1884, and its position was defined by Act of Parliament a few years later. In Great Britain there were 18 crematoria (several of which were municipal) in 1907, at which 6158 cremations had been carried out. In Paris, up to the year 1906, there had been 86,962 cremations, and the movement had made much progress in the United States of America. In Japan, the city of Tokyo alone contained recently no less than 22 crematoria. Since these statistics were compiled, the practice has gained still more ground.

ANCIENT AND MODERN METHODS.

In ancient times, cremations were conducted in the open air. A Roman was borne to the pyre upon a couch, that of Cæsar being carried thither on the shoulders of the magistrates. In ancient Aryan India the body (at any rate of a king) was



BELL-TOWER AT THE BUDDHIST SHRINE AT NARA.

laid upon the pyre in what is called "a vessel of iron." A modern European cremation is carried out in a closed furnace at a temperature of some 2000 degrees F. At such a temperature the more perishable parts of the body are dissipated in four or five minutes into innocuous and inodorous gases, mainly carbon-dioxide and water, which, of course, are among the ordinary components of the atmosphere, and in about half-an-hour nothing remains but some three per cent of clean, white mineral ash, which can be disposed of as may be desired.

One of the considerations which at the present time usually determine a choice of earth-burial is probably convenience. The mere machinery for earth-burial is always at hand, whereas in most places (as at Bangor) the nearest crematorium is many miles away. Also, few people have

made themselves acquainted with the mode of procedure for cremation (which is very simple and easy) till the moment comes, and then there is no time. The remedies are, of course, more crematoria, and dissemination of knowledge concerning the procedure. The necessary information can be obtained at any time from the Cremation Society in London, or from the secretaries of the Crematoria in Liverpool and Manchester.

THE DEMANDS OF SENTIMENT.

In so far as sentiment is mere adherence to convention, reasoning will be of no avail, and we can but work towards a loosening of the grip of that convention. Where, however, the sentiment is a natural emotion in regard either to one's own body or that of one whom we have loved, the question can, with no misgiving, be put: Which method is better able to satisfy the demands of that emotion?

In the first place, it must be remembered that preservation of the body—the body as we have known it—is impossible. Even the skilled embalming of Egypt hopelessly failed in that respect, as anyone may see in the British Museum. In earth-burial the body is, after a period which varies according to circumstances, dissipated into mineral matter and into a few simple gases of the atmosphere, just as completely as it is in cremation. In ultimate results, then, the two methods are the same. The question, therefore, for love and for self-respect is: How about the respective processes whereby that result is brought about? Why is that question rarely asked?

Because only a small number of persons have ever witnessed either process. For those who have seen both, not a moment's hesitation is possible. But here we suffer from another disability, for in earth-burial the slow process of destruction at ordinary temperatures involves stages which are so repellent to our feelings that no one can venture to describe them, so that by the great majority of persons they are never realised. Now, these dreadful and indescribable stages are intermediate stages, and their products are intermediate products of decomposition. The essential difference between earth-burial and cremation is that at a temperature of some 2000 degrees F., these noxious intermediate products have no opportunity to form at all. The final term of the process is reached at once. And with that, the last memories are purified and relieved in a way that cannot be expressed in words.

Finally, there is a higher aspect of the matter. So long as the body of a loved one is pictured in the mind in continuity, pictured as still remaining the identical body which we knew, no mental effort will dissociate the idea of *feeling* from it. It is prisoned; it is cold; it is deserted. With the fire, on the contrary, the mind expands at once to a sense of the great transformation:—

*Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.*

BUDDHISM AND RELATIVITY.

[BY ERNST L. HOFFMANN]



THE RELATIVITY OF THE BUDDHIST TEACHING finds its most powerful expression in the *Anatta* idea. The negative formulation of this idea is neither a simple denial of the brahmanical principle, nor yet a higher potentialising of the same in the sense of a final refinement thereof. Just as, in Kant's *Critique of Pure Reason* there lies neither a denial nor an affirmation of God, in precisely the same way the *Anatta* idea is to be understood neither as a denial nor as an affirmation of the transcendental. It lies beyond all individual views.

If the Buddha had taught: "The Holy One is (continues on) after death," he thereby would have supported the theory of the existence of an Ego-substratum (faïman). If he had said: "The Holy One no longer is after death," thereby he would have declared Nibbana to be complete annihilation. "He is undefinable, indeterminate, immeasurable as the great Ocean. It were false to say 'He is'; it were equally false to say: 'He is not'..." (Majjhima Nikaya 72). "For him who is extinguished there is no standard of measure. That whereby one distinguishes him is no longer present. Where all appearance is done away, there all possibility of naming is also done away." (Sutta Nipata, 1076.)

If any one asserts: "There is nothing but what lies within the field of my experience," there lurks within him an unprovable belief, view, just as much as in him who maintains that there are transcendental things which exist "in themselves." Buddhism, however, which again and again insists that it is not a religion of revelation but a doctrine of knowledge, of cognition, which does not say to men, "Believe this, believe that," but, "Come and see!" confines itself to the sphere of knowledge accessible to experience, without setting up conjectures, or any kind of beliefs or views.

The Buddha laid it down that we can perceive and apprehend things, as also ourselves, only by means of our organs of sense, among whose functions is also to be ranked thinking; and hence, that neither the question as to whether an "in itself," a transcendental, exists or not, is to be answered, nor yet, supposing it to exist, how such a thing is fashioned. What the Buddha sets forth, simply and solely, are the relations of things, that is to say, the connections, governed by law, that exist between phenomena, including also those that exist between them and us. Consequently the Doctrine of *Anatta* imports neither the denial nor the affirm-

ation of a transcendental subject, but simply and solely the fact that for our powers of comprehension such a thing does not exist: that is to say, that of *everything*, whatever it may be, we have to think: "That am I not; that does not belong to me; that is not my self." In a relative sense, of course, we can speak of "I," as in fact the Buddha also did. But it goes without saying that that is not what we are dealing with here.

Yet in spite of all, there are many who believe they can arrive by the path of logic at a positive result with regard to the Anatta-doctrine. In doing so, however, they forget that the laws of logic cease at the domain of the world of the senses; and that with these laws the domain of metaphysics is no longer at all to be got at. Logic is only applicable in the domain of the knowable, of what can be represented in thought, or experienced.

In the domain of the supra-sensible, of the transcendental, of metaphysics, logic fails us and becomes fruitless speculation. If this were not so, man must long since have arrived at some positive results. But how could we look for the like in such domains from a logic which already in the empirical world leads to the most contradictory results. On the path of logic we can prove and deny one and the same thing without violating any of its laws, and without one of our two results requiring to be false: each of them can be relatively true. Thus do optimism and pessimism, theism and atheism stand opposed to each other, whilst actuality lies beyond these contradictions, on the other side of Yea and Nay,—or perhaps, also in the middle, between them. Just as circle and parabola are only the limiting accidents of the ellipse, so are Yea and Nay merely the limiting accidents of actuality. To be sure logic can be applied to actuality: but, if we apply actuality to logic, which appears to us only too self-evident (logical!), then we make the exception the rule.

Nothing better exhibits the limitations of logic than mathematics. So long as we find ourselves within the domain of concrete numbers, and quantities that can be represented

temporally and spatially, we arrive at simple definite results. At a higher stage we already get two results, each an equally valid solution of one and the same problem. And the higher we rise into the domain of irrational quantities, all the greater is the number of results possible, until the highest mathematics dissolves into a system of relations removed from all possibility of representation, and loses itself in the cosmic.

Even if logic were to lead to unambiguous results in the domain of the transcendental, we should have no use for them, for we should not be able to represent to ourselves anything about them. They pass beyond the powers of comprehension of our mundane understanding. Not without reason have the great seers kept to themselves their deepest cognitions. They have known that there is no form in which to give expression to the final, the highest vision. And if they were to seek it out, it would become paradox, that is to say, it would seem to contradict all logic. Time, space, and causality are the forms of our powers of thought. Logic, however, is nothing else but causally ordered thinking, and therefore applicable only in the domain of mundane concepts.

On these grounds the Buddha formulated his teaching, not as a stiff body of dogma but as a relativity system, which on one side is conscious of the limits of the nterable and their relative value with regard to actuality, and on the other hand is conscious of actuality itself which has for its essential substance only relations, but not polar opposition.

(Translated from the German
by J. F. Mc Kechnie.)

Dhammapada



Photo by W. H. Bastian.
"Natta Deviya," the Future Buddha, as carved
in stone at the Isipathanamaya,
Bambalapitiya, Ceylon.

Whoso deprives creatures of life; whoso uses lying speech; whoso takes to himself what is not his own; whoso leads astray his neighbour's wife; whoso is addicted to intoxicating liquor, and gives himself over to gluttony; by such actions already in this life he undermines his own well-being.

The Status and Influence of Buddhism in Ceylon.

Address by Dr. W. A. de Silva, Colombo, Ceylon at the Conference on
"Some Living Religions within the Empire."



HE term Buddhism is now used as a substitute for the Law or Dhamma as taught by the Buddha. (The new term however creates a limitation of the true significance of the teaching). The religious ideals of a people are formed from actual experience. The tendency to interpret the religious experience of others by an investigation of the terms in which such experience is recorded, in many instances has led to a misunderstanding of the view-point held by those who actually profess the religion itself.

We have, as far as Ceylon is concerned, sufficient material to understand the significance of the fundamental ideas of Buddhism as they appeal to Sinhalese Buddhists. The writings in the Pitaka (texts) and Athakatha (commentaries) are supplemented by a series of interpretations in Sinhalese written from time to time. These are still preserved in Ceylon. They are not translations of the Pali, but are expositions and explanations.

A modern critic who tries to interpret a fundamental idea expressed in a Buddhist text, often confines himself to the significance of the words as they appear to him from his line of thought. He naturally comes to the conclusion that if the words are to convey any other point of view, they should have been expressly explained in the original text or its commentary, or should have been repeated with some emphasis.

The present status and influence of Buddhism in Ceylon is due to the fact that among the people of the country, the fundamental ideas of Buddhism which came to them originally were accepted, and a strong tradition was created that stabilised the teaching in a practical manner incorporating it in the lives of the people. The significance of the religion came to them unimpaired, and their environment favoured its stabilisation.

Before proceeding further, it will be useful to consider the scope of the religious ideas that found a permanent place in the social economy of the Sinhalese. The practical application of Buddhist teachings can be divided into two main categories. The first of these is the realisation of the truth of certain laws of Nature. The second is the application of these truths to the advancement of society. There was here no question of an ethical reform movement. To a Buddhist, Nature (Loka) expresses the idea of what is existent or is in being, whether animate, non-animate, material, non-material, and what is conceivable. There is Nature (Loka), and beyond-

Nature (Lokautara), being and non-being, conceivable and non-conceivable, limitation and non-limitation.

We are concerned with Nature (Loka) and its limitations and the characteristics that keep us bound to it. There are three characteristics of Nature, viz, ANICCA, DUKKHA, and ANATMA. ANICCA—changing, DUKKHA—disharmony, ANATMA—non-independence or non-absoluteness. These pervade both "matter" and "mind." Everything conceivable in Nature is characterised by a continuous state of mobility and change; there is not a moment's stability anywhere. If we speak of a stage or an element, it is merely an expression, is incorrect, and is used in order to illustrate some explanation. The same law pervades the largest as well as the most minute group or aggregate. The most minute component imaginable is pregnant with the same phenomena to infinity.

DUKKHA—disharmony is a continuous vibration; the degree may be less or more; it increases and decreases in response to activities,—Kusala, that which lessens vibration; Akusala, that which does not lessen vibration.

ANATMA—the state of non-independence. No group or material is absolute or independent of others; the very fact of continuous mobility makes an absolute state impossible in Nature.



LOUISE GRIEVE OF LOS ANGELES, U. S. A.

TANHA—the desire to possess (acquisitiveness, attraction) is the energy that keeps the state of disharmony in being. When Tanha is reduced, disharmony is reduced and with its complete elimination, harmony results.

From these fundamental ideas the whole of the teachings of Buddhism starts. The elimination of Tanha or acquisitiveness, is the ideal. The process and means through which this can be effected becomes a part of the social life of a Buddhist. The application of the process or the training, has to start in consonance with the character possessed at a given time in an aggregate or being. "Everything is not suitable in every place." The avoidance of extremes in our life—extreme asceticism and extreme self-indulgence—the following of a noble path included in the Noble Eightfold Path and the training for eliminating conditions that feed Tanha (acquisitiveness) such as an attachment to passionate desire, jealousy producing ill-will and hatred, lethargy of mind and body, unsettled state of mind and worry, state of perplexity and inability of discrimination. The method and process of training form the essential part of Buddhist literature, in texts, commentaries, and explanatory works which are known to us.

A community which has accepted these teachings constructs its social code accordingly and therefore charity and tolerance, virtue that protects the neighbours, meditation, reflection, and concentration that trains the mind, service to the community, recognition of merit in others, rejoicing at other's good deeds, kindness and love, form the ideals of a Buddhist community.

It now remains for consideration whether a community can live up to these ideals and practise and incorporate them in their lives. It is also interesting to consider whether the acceptance of such ideals can permanently affect their lives, or whether it will merely form an incident of a temporary character likely to be dropped when the novelty of the experience disappears. These questions can be answered from experience and the history of countries where Buddhist teachings influenced the lives of the people. Independent observers have noted the "attractive gentleness and kindness of disposition, dignified and courteous hospitality and a cheerfulness and friendliness which bear witness that the influence of an outstanding character and personality (Buddha) lives and works for good and is unaffected by the flight of time," even among some of the most backward races that have embraced Buddhism, and "The silent and perhaps scarcely recognized influence which the teaching of Gautama (The Buddha) has exercised upon the conduct of mankind."⁸

Buddhist teachings, wherever adopted, in spite of adverse influences such as aggressive propagands of creeds and the

contact with civilizations that use exalted wealth, power and dominion as instruments of superiority, have remained firm for thousands of years.

I shall now confine myself to the particular country I have selected for consideration in this address.

The Island of Lanka (Ceylon) was a prosperous colony at the time of the Buddhist King Asoka of India. The land had been colonized about two hundred years before this period by the warrior tribes of Vanga (Bengal) who invaded the island under the leadership of Vijaya. These pioneers were followed by adventurous chiefs and princes of the Sakya race. Within a hundred years of their arrival they formed a stable government, conciliated the aboriginal inhabitants, constructed cities and tanks, and opened up large areas under cultivation. On account of its situation and its trade connections from the West and the East, and the mainland of

India, Ceylon became noted for its wealth and influence. The King of Ceylon at this period—Devanampiyatissa—desired an alliance of friendship with the powerful Emperor Asoka of India, and sent him an embassy with numerous presents from Ceylon. Emperor Asoka extended his friendship to the King of Ceylon and sent him return presents. The Sinhalese King celebrated his coronation under the auspices of the Emperor's influence. King Asoka was full of enthusiasm for the establishment of the Law of Piety which the Buddha had taught, and accordingly sent a message to the King of Ceylon. "I have taken refuge in the Daddha, Dhamma (Law) and the Order of Disciples (Sangha). I have avowed myself a devotee in the religion of the descendant of Sakya. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." Then followed the arrival of the Buddhist Elders led by Mahinda Thera, a son of King Asoka. On his exposition of the Law or Dhamma, the King and nobles and the inhabitants accepted the teachings with enthusiasm. The daughter of King Asoka, Princess Sanghamitta, a member of the Order of Nuns, arrived subsequently and enabled the women of the island to join the Order. She brought as a token of good-will from King Asoka, a branch of the Bodhi-tree under which the Buddha sat when he attained to wisdom. The venerable tree still thrives in the ancient city of Anuradhapura, and is treasured with veneration and respect to-day by millions of inhabitants in Ceylon as a tangible mark of the great gift they secured over two thousand years ago. A period of prosperity and culture followed. Cities and irrigation works, houses and palaces, religious monuments and works of art rapidly rose up; hospitals for men and animals, convalescent homes and meeting houses were established all over the country. Education became universal;



Jodo Fuso
Photo by R. Hencourt-Larue.
JAPANESE BUDDHIST STATUE
AT CALCUTTA VIHARE.

arts and sciences were cultivated; literature was produced which has taken a permanent place in the literature of the world. The Pitaka Buddhist Texts were revised and committed to writing in Ceylon. Important commentaries in the Sinhalese language on the Buddhist teachings were produced. Scholars from the neighbouring continent and from distant places such as China, came to the island in search of knowledge. Buddhagosa the great Buddhist Commentator came from India and produced the Pali Buddhist commentaries; other scholars produced various works on Buddhism. A large number of the population both male and female joined the Order. They left the householders' life and devoted themselves to the service of the community. They became the custodians not only of religious knowledge but also of secular knowledge.

There had been various foreign invasions and changes in the political status of the country. Dynasties disappeared;

wars, pillage and robbery by invaders and the destruction of material prosperity were seen from time to time. Religious institutions were destroyed; books were burnt; colleges were dispersed; but the civilisation and the ideals of Buddhism had gained such a permanent hold on the people that these devastations did not materially affect their ideals. Hindu practices were introduced at different periods under the influence of invaders, but were all absorbed into the system of life that prevailed in the country.

Next came a period when the West came in violent contact with the East. The Portuguese occupied the maritime provinces of the Island in the sixteenth century. They kept the Sinhalese of the unoccupied country busy defending themselves. In the occupied territory they forced Christianity on the people; they tried to change the habits and customs of the people; they changed their names. The Dutch followed the Portuguese and continued the plan of coercion through which they believed they could destroy Buddhism. Churches were opened throughout the country and children were compelled to learn the Christian Catechism. Adults were compelled to attend church services. Civil rights were denied to those who refused to profess the new religion. After the British occupation of the Island these disabilities were gradually relaxed. Various Christian Mission Societies from England established their agencies and their efforts for converting Buddhists to Christianity were pursued with vigour. Civil restrictions against Buddhists were completely removed only so late as 1850 with the provision for the registration of the marriages of non-Christians.

With the removal of disabilities "Government Christians" disappeared. The people who had hitherto professed their religion with some amount of secrecy found that such secrecy was no longer necessary. Buddhist ideals which had been hardly affected during this long period of trouble were again practised openly and with renewed vigour. Ninety per cent. of the Sinhalese population are Buddhists to-day. The sustained efforts of missionary movements for the conversion of Buddhists have resulted in a marked failure. The Census returns of Ceylon show the following figures which more than confirm the above view. In 1901, 60.1 per cent. of the total population of the Island were Buddhists; in 1911, 60.25 per cent. were Buddhists; in 1921, 61.6 per cent. were Buddhists. And Hindus were 23.2, 22.85, and 21.8 respectively. For the same periods the percentage of Christians were 9.8, 10 and 9.9. The efforts of missionaries it will be seen have not added a single person to their faith during these decades. On the other hand,



DAIBUTSUDEN OF TODAIJI, NARA IN JAPAN.

there are at the present time about 7,000 Buddhist Bhikkhus (monks) in the Island and nearly 400 educational establishments for them where they receive higher instruction in Pali and Buddhist literature. Practically 99 per cent. of the Bhikkhus possess a knowledge of Pali and the higher literature of Buddhism.

What then is the secret of the great vitality that Buddhism has displayed in Ceylon under such adverse conditions of persecution, neglect and continuous and sustained attempts at converting the people to other faiths? The answer to my mind is a simple one. Buddhism is based on certain fundamental, clear and well defined universal laws. There is Nature and Beyond Nature. We are concerned with Nature and in order to attain to Beyond Nature, we have to realize the laws of Nature, continuous change, disharmony and non-dependence or non-absoluteness of all what we can conceive, and that such conditions are due to the energy of Tanha,

⁸ "Lands of the Thunderbolt," Earl of Ronaldsday, pp. 108 & 248.

(acquisitiveness). Tanha is eliminated by training. When it is eliminated, Nature is overcome and beyond Nature, Nirvana is reached. A Buddhist applies these laws to all ideas placed before him, to all creeds and theories and systems that may be brought up. It is not necessary for him to say whether a creed or statement is false or true; his touchstone is whether

such ideas can be examined in connection with the laws of Nature he has realized. Where they agree he has nothing to say; where they disagree they have no place for him. He has realized this through the teachings of the Buddha the Teacher, the Law (Dhamma) and the Order of Disciples that keep the Teaching in being.

BUDDHISM: THE WISDOM OF LIFE.

[By THE BHIKKHU MAHINDA]

AT a time like the present, when the foundations of morality have been profoundly shaken throughout the whole civilised world by the events of the last twelve years, and when the cancer of materialism is plainly manifest in all grades of society, if any form of religion or ethical teaching is to survive, it is essential that its fundamental doctrines be in agreement with the facts of life and, accordingly, be capable of proof by personal experience.

Now, of all the great teachers of humanity, none has ever invited men to make such a ruthless investigation into the truth of his message as the Buddha Gotama. On one occasion the Kalamas of Kesaputta, a small town in the kingdom of Kosala, addressed Him as follows:

"Lord, there are certain Samanas and Brahmins who come to Kesaputta. They expound and exalt their own belief, but revile, despise, treat with contempt, and discredit the belief of others. And, Lord, other Samanas and Brahmins come to Kesaputta. They also expound and exalt their particular belief, and revile, despise, treat with contempt, and discredit the belief of others. Of these venerable Samanas, Lord, we are doubtful and uncertain who speaks the truth and who speaks falsehood." To which the Buddha replied: "It is right of you to doubt, Kalamas, it is right to hesitate. Doubt has arisen in you concerning a matter that is to be doubted.

"Come, Kalamas, do not go by what is reported, nor by tradition, nor by hearsay, nor by what is given in the Scriptures, nor by logic, nor by inference, nor by consideration of appearances, nor by what is in accord with your opinion, nor by what appears likely, nor (believe) out of respect for the teacher. When, Kalamas, of yourselves you know—these

doctrines are harmful, these doctrines are reprehensible, these doctrines are despised by the wise, these doctrines being fulfilled and observed are conducive to harm and sorrow—then abandon them."

Similarly: "When, Kalamas, of yourselves you know—these doctrines are salutary, these doctrines are blameless, these doctrines are esteemed by the wise, these doctrines being fulfilled and observed are conducive to well-being and happiness—then follow and abide by them."

Clearly, one who speaks so does not desire his teaching to be taken on trust. Let us, then, enquire if the Buddha Dhamma is really based on incontrovertible facts accessible to all.

For this purpose, we must—as Plato tells us in "The Laws"—go back to first principles. Most men are content to passively accept and merely repeat what others have thought and said, and, accordingly, never attain to a genuine personal conviction of the truth or fallacy of anything. Such men are mere echoes. But he who aspires to distinguish the false from the true must be prepared to make the necessary personal effort, for it demands a thorough search, investigation and

comprehension of fundamental principles.

If, in this spirit of ruthless but unbiased analysis of first principles, we consider the nature of life, what are the fundamental facts it presents?

We perceive the exuberant joy and enthusiasm of youth. How that early joy and enthusiasm becomes more and more tempered and subdued by the adversities and disappointments of the passing years, though hope still lures with thoughts of better times to come! By middle age, disillusionment has

proceeded so far that men cease to expect anything better for themselves in this life, but now their hope is that their children will fare better. Should it be their lot to see their children make no greater success of life than they themselves have made, then in old age they are left utterly disillusioned as to life's value, and frequently, bitter and cynical.

This, the reader may think, constitutes an unduly black indictment of life. But let us consider, for a moment, the conclusions concerning life of that great and imperious sovereign, Queen Elizabeth, towards the close of her long and glorious reign. Speaking to the French Ambassador, she said: "I am tired of living with nothing to give content or anything to give pleasure." To her godson Harrington, who tried to divert her by reading some of his comical writings, she said: "When thou dost feel creeping time at thy gate these fooleries will please thee less. I am past any relish for such matters." And, at the end, when the Archbishop of Canterbury recalled to her mind her great accomplishments as a monarch, she said in her very last words: "My lord, the crown which I have borne so long has given enough of vanity in my time. I beseech you not to augment it in this hour when I am so near my death." Clearly, whatever may have been the delights of regal pomp and power that she had tasted, life had thoroughly disillusioned her ere its close.

Thus, generation after generation, the world presents the spectacle of youth, with its joy, enthusiasm, and eternal urge, laughing at age, with its soberness and disillusion. For, as the proverb aptly puts it: "Young people think that old people are fools; but old people know that young people are fools." The bliss of ignorance affords a vivid contrast to the quietness born of experience. What, then, produces this remarkable and sorrowful transformation of youthful hope and enthusiasm into the grey outlook of later years? Is it not the ceaseless succession of human experiences and what they reveal to men of life's true nature—its vicissitudes, disappointments, and emptiness? Consider, again, how in old age man invariably looks backward, recalling, with regret, "The good old times"; whilst the eyes of youth are ever on the future, and it cheerily affirms, "There's a good time coming, boys!"

But there is another reason why the Buddha insists on a personal testing and verification of His statements. Between the vital experiences of life and the mere memorising of facts (particularly intellectual cramming of the type which usually passes for knowledge in educational institutions) there is a profound difference. Several modern philosophers have pointed

out and emphasized that "the difference between paper knowledge and personal experience is fundamental"—particularly the late Professor William James, whose profound investigation of "The Positive Content of Religious Experience" conclusively proves that books can never replace the living knowledge acquired only by action, i.e., the intuitive knowledge derived, and inseparable, from life's manifold activities and experiences.

How books may impart facts that are totally false and fictitious is exemplified by the histories of all nations. No country ever honestly chronicles its defeats or the moral wrongs it has perpetrated, but invariably minimises or totally omits its reverses, and correspondingly exaggerates its victories on the grounds that glowing records of continual victory and supremacy are necessary to inspire the youth of a country with an adequate sense of national pride and prestige. Similarly, in all countries the children are brought up in the belief that their particular nation, customs and institutions are alone worthy of respect, whilst all others are to be regarded with more or less contempt, and even hatred. But the experience of life refutes this national bias, and ultimately reveals the fact that human nature differs very little, if at all, in all countries and at all times. It is merely the prejudices, antipathies and jealousies that differ, and these are inculcated and emphasized in childhood by means of ideas, principles and sentiments that are false. This naturally applies with equal force to religious instruction, concerning which, and the unquestioning blind acceptance of dogmas and doctrines by the vast majority of men, Mr. Bernard Shaw declares:

"Every fool believes what his teachers tell him, and calls his credulity science or morality as confidently as his father called it divine revelation."

Thus we see that youth's enthusiasm for life which, of necessity, is combined with almost complete ignorance of its nature, is further moulded by false instruction, both national and religious, into beliefs, prejudices, hatreds and jealousies inimical to youth itself and to others. Slowly and painfully these wrong ideas have to be discarded in later years, as their falsity is gradually revealed by life's stern but true teaching.

Under such circumstances, none but the earnest and dauntless seeker after truth will find it possible to escape from the intellectual miasma of error and falsehood imparted in childhood; for the child-mind is of such a plastic nature that it is almost impossible to eradicate subsequently, whatever has been impressed upon it up to the seventh or eighth year.



WATA DAGOBA, POLONNARUWA, CEYLON.

Photo by W. W. Bastian.



UDAWATTE KELLE TEMPLE, KANDY, CEYLON.

Photo by W. W. Bastian.

Moreover, men naturally strive to forget what is unpleasant and disagreeable as quickly as possible: so that, despite life's repeated disappointments, deceptions and misfortunes, these distressing occurrences—so characteristic of life—are seldom borne in mind. Nevertheless, we saw that even the haughty pride and arrogant personality of the great Queen Elizabeth had been sadly chastened by life as the years rolled by. Similarly, the poet Swinburne summed up his disillusion and disgust with life's false shows thus:

*We have done with the kisses that sting,
With the thief's mouth red from the feast,
With the blood on the hands of the king,
And the lie on the lips of the priest.*

Such is the nature of life—transient, sorrowful, empty—be it monarch, poet, or beggar who seeks to know the truth.

And to what does the Buddha liken this fleeting, deceptive show so deeply dyed with sorrow? To a bare bone smeared

with blood, with which a starving dog endeavours to appease his hunger. To a small piece of flesh seized by a bird, at which other fierce birds are snatching, endeavouring to tear it away. To a flaming torch of dry grass carried against the wind, which, in consequence, severely burns the bearer. To a glowing pit of white-hot embers, into which two strong men are about to hurl a struggling victim. To a dream in which appears a lovely park, grove, landscape, or lotus pond, but of which, when the sleeper awakens, he perceives—nothing! To borrowed goods, proudly displayed by the borrower as his own property, but which must be instantly returned when he encounters the real owner. To a fruit-tree into which a man has climbed to gather fruit, whilst another man—who has approached in the meantime—proceeds to fell the tree at the root. Such are the similes employed by the Blessed One in the *Potaliya Suttanta* (Majjhima, No. 54), to illustrate the true nature of life.

This profound view of life is fundamental, for without it there will be no real inward urge to spiritual progress. It marks the awakening of the mind from the night of ignorance, to the dawn of Right Understanding (*Sammaditthi*)—that is, to say, the right understanding of life's impermanency (*anicca*), of life's profound sadness (*dukkha*), of life's utter emptiness (*anatta*). For whilst *Sammaditthi* is the last to be perfected of the eight divisions of the Noble Eightfold Path, yet no true progress can be made without some degree of Right Under-

standing, which is, accordingly, "the Alpha and the Omega of the entire teaching of the Buddha."

It was the sight of a decrepit old man, of one afflicted with foul disease, and of a corpse being borne by sorrowing relatives to the funeral pyre, that first arrested and gripped the attention of the young prince Siddhattha, who, reflecting on the swift transformation of life's superficial beauty and charm into old age, corruption and death, renounced the glitter and glamour of his princely rank for the ascetic's sombre garb and, in quest of sorrow's cause and cure, went forth from home to homelessness.

Similarly, to-day, whoever—being profoundly impressed by life's deceptive show, miseries, and sorrow—would seek the glorious consolation and freedom of Truth must go alone, relying solely on his own efforts. There is no royal road to Truth; only a path. Hence, each genuine seeker is, of necessity, a pioneer—his search is individual, personal, isolated and alone. And why? Because it is his own ignorance from which he seeks release.

This the Buddhist knows, and realises in accordance with truth that no external assistance or vicarious sacrifice can take the place of his own individual effort; for no man can live the moral life on the truth and virtue of another man, just as he cannot live the physical life on the meals eaten by another. Every man must practise and realise his own truths, even as he must obtain and eat his own meals. Consequently, being convinced of the inherent sorrow of life as a result of his own personal experience, and conscious of the necessity to seek release from that sorrow, the Buddhist turns neither to fossilised dog-

mas nor to mouldering creeds, but to the Noble Eightfold Path—that living, vital system of conduct, embracing morality (*sila*), mental training and concentration of mind (*samadhi*), and wisdom (*panna*).

We now see why the Buddha was so emphatic, when exhorting the Kalmās of Kesaputta, not to believe what they heard, until, of themselves, they were convinced of its truth—for personal experience alone can yield such conviction. And, because the Noble Eightfold Path is pre-eminently a mode of life to be put into practice and not an abstract theory to be mechanically memorised, it follows inevitably that Freedom from Sorrow cannot be learnt; it can only be lived.

If then, we are genuinely convinced that the teaching of the Buddha rests on an unshakable basis of fact confirmed by life's experiences, let us take the Buddha as our guide and fearlessly follow in the footsteps of the Blessed One; knowing that only he who has the courage to practise what he professes can shatter the shackles of Samsara's sorrow, and attain to that supreme realisation of which the Buddha has said: "But this, Brothers, is the highest, this is the holiest wisdom, namely, to know that all suffering has vanished away. He has found the True Deliverance that lies beyond the reach of any change."

Religious Instruction in Buddhist Schools.

[FROM A LETTER TO A FRIEND IN CEYLON FROM BHIKKHU SILACARA.]



HIS is one of the questions that is bothering all educationists to-day of every creed,—how to impress the young with the truths of religion. And in what I have to say, I fear I can only touch it in a general way for I know nothing of Sinhalese customs or manners, or of the atmosphere of the country religiously.

Speaking generally, then, what one notices about children is that they are most impressed by what is brought before them frequently, and by the example of those whom they love or admire or respect. They are not amenable to mere intellectual representations of truth. It is of no use basing religion for them upon the answer it gives to the question: "What is life all about?" For they have never asked themselves such a question. They

have not indeed yet come to a clear consciousness that they are alive, properly; at least, they do not yet realise all that involves. So it is no use making reason the ground of an appeal to them. They will be impressed by what is repeated again and again; and next, by what they see their elders do, especially those of their elders whom they love or admire or respect. Now the elder whom children most love is their mother—or it ought to be so. Hence the most impressive way of getting at children is through her. But to-day mothers are losing a good deal of the influence they used to have over their children because, in a worldly way, these children know more than she does; they are educated, and very often she is not. So, although they listen to anything of a religious nature she may say to them, it is with an untutored feeling in their innermost: "O, that's all very well; but mother doesn't know much about things." So the best way to save the rising generation from complete irreligiosity is, I feel sure, to see to it that the mothers retain their influence over them, by making these latter, at least in some degree, as well educated as their children. In short: Educate the girls well, and at least the next generation of Sinhalese will be provided with good influences of a pretty strong character. However I have wandered from the subject, I see. What you want to know is what can be done now in Kandy with College boys.

Well, here I think we must fall back on the power of repetition, iteration, frequency of appeal. You must give a religious turn to a boy's thoughts much oftener than twice a

week, to produce any real impression on his mind. Children are pretty good natural logicians. If you tell them about religion one hour or so in 25 hours of other instruction, they draw the conclusion—they don't know they are doing it, still, they do it—that religion is just about only one twenty-fifth as important as secular business. Which is an altogether wrong conclusion, but quite justified by the premises they have before their eyes,—24 hours to secular knowledge, and one to religious instruction. So then, there must be more frequency of religious impression. I would suggest that every day, before lessons begin and again when lessons close, all the children should gather, or perhaps, if this is not feasible, each group in its own room should assemble, and along with the teachers (this is important, from the stand-point of the power of example upon children) should go through some simple cere-



THE KARAMON (GATE) TOSHOGU, NIKKO IN JAPAN.

mony of showing homage to the T-ratana. It might be done by having a Buddhara installed in each room, on a fairly high shelf or niche, so that no disrespect would be shown it during the day, behind curtains; and at the hour of worship (beginning and close of day) the curtains should be reverently drawn aside and all present, teachers and pupils together, do homage to it, and, all together intone the Three Refuges, the Five Precepts, and may be the "Mirror of Truth" sentences (Iti pi so Bhagava Araban Sammasambuddhassa, etc.) This would impress the young mind with the idea of something worthy of reverence higher than himself. To this, next, for the youngest might be added some simple lessons on the life of the Buddha and of the Bodhisattva in the Jataka stories. These should be simple and appeal to the side of a child's nature that is strongest, his emotional nature. The Buddha's kindness, compassion and heroic determination to

help and save men should be shown. And in the Jataka stories selected, the qualities displayed of constancy, truthfulness, and so forth, clearly brought out. All this should be done in Sinhalese, of course. I am not sure if it would not be better, in all classes, little ones and big ones, to use their mother language in giving religious instruction. Things said to one in one's own mother tongue get closer to one's heart than what is said in an alien language. And as it is difficult enough to impress religious truth on people, it should not be made more difficult by putting it in a foreign tongue.

For the older boys, (still in Sinhalese, I think,) they should read and receive lessons in the Sigalavada Sutta. (Here, of course, the difficulty is to have teachers who can give such lessons, and make them impressive to their pupils.) And these readings and lessons should certainly be more frequent than twice a week to make any impression on the pupils: they ought to be given every day, before other lessons begin. To the Sigalavada Sutta might be added the Byangghapajja Sutta (in Sinhalese) and some appropriate Jatakas. Lists of questions bearing on every point in the text should be drawn up, and the children expected to answer them, either orally, or in written examinations held from time to time.

For the oldest boys, some selected Suttas from the Majjhima Nikaya, and the other Nikayas, might be read and studied in Sinhalese lessons. I don't know the other Nikayas so well as I know the Majjhima; but in this last alone, quite a number of very good Suttas might be turned into Sinhalese—good, impressive language, as befits the dignity of the subject matter, something like my English version, if I may say so,—and made the subject for a number of questions that might bring out practically the whole Teaching of the Buddha, without going into abstruse questions. (The Christian's 'Bible Lessons' might well be imitated here, I think; at least to some extent, as far as adaptable to Buddhist Sinhalese ways.) Here if you think it would be of use, I am quite agreeable that you translate into Sinhalese anything I have written in whole or in part. But I really think, that it is the job of a Sinhalese who knows the mind of his own people, to draw up courses of religious instruction for his youthful co-religionists. Sinhalese and Burmese must know their own people's mind much better than any foreigner like me ever can know it, and so be able to say what is best for them, much better than I can.

My advice, then, for the little it is worth, is that children should be impressed first with the greatness of the Buddha, the first figure in the Tri-ratana, by a twice-a-day showing of reverence to Him represented by an image (or better, may be, by a respected Bhikkhu, if such can be got to come twice a day to a school) and then the Dhamma impressed on them by lessons and readings on it, in their own mother tongue.

As for the third member of the Tri-ratana, the Sangha, I am grievously aware that in many of its representatives there is little to command respect, and that this is no small reason for the decay of respect for the Religion that is current. So, in the older boys' classes at least, who may be able to comprehend this idea, I think it should be taught them that there are really two Sanghas. There is the ordinary Yellow-robed person who may be a *Puthujana* just as much as they are, notwithstanding that he wears that Robe which once the Master wore. But that there is the real *Dakkhineyya* Sangha, the Sangha that for ever is worthy of all honour and reverence, since it is composed of those who have really begun to be masters of Life and its delusions and weaknesses and sins, namely, of those who

are really on the Higher Eightfold Path; and that when they show reverence to the Yellow Robe they are showing reverence to this true Sangha that is always worthy of reverence, whatever may be the weaknesses and failings of the particular member of the visible Sangha who is before their eyes at the time. They should be taught that this invisible Sangha is the body or company of those who are the helpers and saviours of the world from going completely rotten, and that their unseen influence is on the side of all that is best in the world, and holding in check all that may be not of the best. It is, in fact, the Company of the Arhats, past and present, wherever they may be. This, I think, should be taught the older boys; but of course, the problem is: Where are the teachers to teach this, and make it impressive for the pupils so that they will see this and believe it? The whole problem of education today, secular as well as religious, is to get the right men for teachers. And this again, is a question of paying them a decent living salary, and providing for their old age with a pension, so that they may make teaching the one business of their life, and not a mere stop-gap till they see a chance of getting something better-paid.

So finally, then, well-educated mothers, and sound principled teachers are the root requirement for making lasting impressions of a religious nature on the young. Get these, and you have got everything. The rest is a matter of detail, which those on the spot can work out better than anyone else. Still, I hope I have said something here that may be at least a little help to you in that direction.

O, by the way, I have had lying beside me for a year or two, a duplicate copy of a life of the Buddha which I wrote at the request of a prominent Burman, which he intended to have translated into Burmese for the benefit of the new-style young Burman who is growing up almost entirely ignorant of his religion, being so busy in acquiring an English education. He told me that he wanted the miraculous, wonder-working element in the story of the Buddha passed over as lightly as possible, because the N. Y. B. aforesaid is getting precocious, and will not accept wondrous stories as true. So I did this. But when finished and submitted by him to some trustworthy compatriots for their opinion on it before sending it out for translation, they did not approve of it at all, on the ground that it did away too much with the wonders. So I have heard no more of the scheme of translating, and do not even know what has become of the original MS. So now I send you the duplicate copy, for you to make use of it in any way you like in drawing up a scheme of youthful instruction in Ceylon, with additions, alterations, emendations, or only extracts from it—anything you please. It is couched in very simple English, and yet good English; and would, I think, make a good reading book in English, for seventh standard classes; but you can see for yourself what is good about it, and what defective, and make use of it in any way you think best,—that is, if you can make use of it at all. At any rate it is of no use to anybody lying here idle and unseen on my book-shelf; but may be of some chance of use in your hands. I do not myself like the part where I expound the Eightfold Path; but I was trying to be simple enough to be comprehended by the minds I supposed myself addressing, not answering questions for a doctorate in Abhidhamma. Accordingly this part is somewhat faulty, and can be corrected into something more orthodox if you should decide to print it.

[This book, printed and published at our request by Messrs W. E. Bastian & Co., is now widely used in Buddhist schools and is greatly appreciated by both teachers and pupils. The second edition, with illustrations, is now in the press.—Ed. B. A. C.]

PRIZE STORY.

THE MAGIC SPELL.

A STORY

[BY GEORGE KEYT]



OR long had Mrinalini ceased to associate with her village friends—the sight of people brought her no pleasure now—and the dreary months passed by tardily, filling her lonely life with a dull monotony. That time had for ever gone, it seemed, when the fire of hope still blazed within her, when she would sit out every morning by the threshold of her house, watching the village street with eager expectancy.

Her sole care now was her little son, Ajita, the sight of whom was the one thing in all the world that continued to convince her with cruel persistence that the romance which once brightened her life was not a dream of her girlhood days but a thrilling reality. And then, just when her resignation threatened to fill the rest of her days with irremediable apathy, just when it seemed that her existence henceforth would hopelessly continue to be a mere memory of the now sterile and neglected garden of her soul that was once so much alive with the alluring and fragrant blossoms of love, an event occurred which with great suddenness rekindled in her smouldering heart the pristine blaze of her former passion.

It was late one morning when Mrinalini arose from her bed, and the sun was bright within, and the whole village was astir. She was aroused from a heavy slumber by the laughter of her child, whom she discovered seated on her bedroom window-sill, very much amused at something outside. When she clasped him to her bosom and reproached him lovingly, he laughed saying: "O mother, you should have seen the Sramana who came for alms this morning!"

"But what is there so unusual in that, dear Ajita? Have you not seen the ascetics come here frequently?"

"Not Sramanas like this one," said Ajita, "he looked so angry and fierce, and he stooped so, that the children from the Brahman's house began to jeer at him and Rama mimicked him behind his back. I laughed like mad!"

"And who was this Sramana?" she asked beginning to get interested in spite of herself.

At that moment the cow-herd's daughter, Kumma, passing by Mrinalini's window and over-hearing their talk, cried out: "O Mrinalini, it was Goliha."



BUDDHIST CATHEDRAL AT LOS ANGELES, CALI., U. S. A.

Had a thunder-cloud suddenly discharged its fury by the window that moment, Mrinalini could not have experienced a more violent shock than that produced upon her by Kumma's words. It seemed as if a mighty gale had unexpectedly been loosed upon the ocean of her mind, so still and leaden for many years, and the fierce animation that followed was for some time intolerable to her, unaccustomed as she had grown to any mental disturbances. Pushing aside the child who

was now by her she arranged her hair with trembling hands.

"Godhika!" she exclaimed, and with the mentioning of his name she was surrounded by a clamorous host of wonderful memories which, like the sweet magic of music, brought tears of ecstasy to her eyes.

"Alive! And come back!" She found it difficult to believe anything so joyous. "And he must have looked for me. O fool that I was to be asleep!"

As she paced the room, endeavouring in vain to suppress her great agitation, she was aware of her child staring up at her with bewildered eyes and a face of anxious amazement. She ran to him and embraced him saying, "O Ajita, why did you laugh at him?"

The child looked perplexed.

"That Sramana is your father," she whispered, kissing him. But the child displayed no emotion beyond looking astonished.

"And which way did he go?" she asked.

"He turned to the right near that clump of pipal trees," said Ajita, pointing out the place from the window. "He walked so slowly, and with such a limp!"

"O Ajita, hasten after him and see which path he takes from the village road!"

The little boy, who loved to be out of the house, was only too willing to go, and in a moment he was wildly running down the narrow village path.

Mrnalini stood out and watched him eagerly as he reached the clump of pipal trees and was swiftly lost to view among the distant cottages and flowering bushes. Breathless with impatient excitement she stood by the threshold of her house awaiting Ajita, and it seemed long before he returned to her, panting and wild-eyed.

"Where?" she cried excitedly.

"He took the forest path that leads to Black Rock, on the slopes of Isigilpassa. I clapped my hands and shouted to him, but he would not look. He mistook me for Rama, perhaps."

Mrnalini shuddered at the mere thought of that fearful place, which was wild and lonely and surrounded by a dense jungle. It was with horror that the villagers ever regarded that range of hills known as Isigilpassa, visited not only by ghostly men who subjected themselves to the severest and most repellent forms of ascetic torture, but also, it was whispered, by the dread asuras, or demons, at night.

Mrnalini, who knew next to nothing about ascetics but had only beheld many members of that unprepossessing class of humanity, failed to regard them with feelings other than those with which she casually regarded all the people who did not intimately come into her own life, and who were, in consequence, not real to her. She found it almost impossible to remember Godhika as anybody other than the elegant, though somewhat temperamental, young man she knew so well; and she therefore marvelled at his courage in staying alone as he did in such a wild and deserted place as Isigilpassa. She rapidly began to lose herself in a labyrinthine wilderness of reflection, and wandering deeper into dense intricacies of exasperating bewilderment, she ultimately found herself beseeching an imaginary Godhika to give her his reasons for having deliberately deserted a blissful Chaitaratha, a veritable Nandana, for such a bleak region of misery as Isigilpassa.



INTERIOR OF THE LOS ANGELES BUDDHIST CATHEDRAL.

What a ghostly, what a fruitless existence was the life of the homeless Wanderer!

"But why has he done this?" she kept asking herself. "Have I not always loved him as no one else could love any man in all the world? What have I done to be thus abandoned?"

Mrnalini was the only daughter of a great Sreethi in the neighbouring city of Rajagriha, and she was to have married into a princely family, when, acting on impulse, as her wont was, she made a sacrifice of the worldly ambitions thrust upon her by her father and responded to the love of Godhika, the young craftsman, whom she discovered one morning in her father's pleasure-park, decorating a summer-house. And now she recalled that time. It was in the magical Vāsanta season, when the spirit of life, like a young bride on the flower-bedecked and fragrant couch of the world, laughs softly with the realization of a blissful dream, and is thrilled in the clasp

of the love god. Mrnalini, full of the mysteries and indescribable happiness of vague and lovely longings, was returning with some of her maidens from the secret grotto where the fountain of the marble parol continually played. She had been disporting herself there, and her wet hair, dripping with gem-like drops of water and with little jasmines strewn on her by one of her maidens, was loosened and lay coiled on her bare shoulders and hung down her back—thick black tresses that brought into luminous relief the clear golden freshness of her young face. As she walked slowly through the sun-dappled avenue of blossoming Na trees, the sunbeams played upon her beautiful hair and her naked arms and her little breasts, and the gentle breezes caressed her diaphanous draperies; she was full of graceful loveliness.

They were passing by the summer-house when Mrnalini's attention was arrested by a young man, who, chisel in hand, had suspended his labours and was intently watching her. He had a faint smile on his betel-red lips, and his narrow eyes seemed to glow as he looked upon her. How well she recalled him! Mrnalini was amazed to see how much he answered to the descriptions she had heard sung of the celestial youths attending on the lord Sakradevendra: his intensely black hair was beautifully interwreathed with a bright yellow silk turban, above his ears were flaring red kinsuka flowers, and his naked limbs were perfectly fashioned. He stood there motionless, spell-bound, unable to take his eyes off the wonderful apparition confronting him. And then it seemed to Mrnalini that the vague and mysterious longings in her strangely enraptured soul that morning at last assumed a definite shape, and her whole heart went out to that young craftsman. An overwhelming passion surged within her, so that she passed on with an effort. But that night sleep vainly sought to overcome her, maddened as she was by an irresistible desire; and she gazed longingly out of her window into the starry darkness, inhaling the fragrant breath of the Vāsanta season. And then the youth appeared! She flung aside all restraint in her tempestuous joy, and embraced and kissed him, well-nigh swooning with ecstasy. "Come with me," he whispered excitedly, "Come with me to my village—now!" And through the silent night they fled from the city never to

return. Thereafter they seemed to dwell in the charmed woodlands of Brindaban where the loveliest dreams never fade when slumber departs, and where the movements of life are as music. Wonderful to Mrnalini was Godhika's village, with the wide surrounding fields, and the little river to which the village girls went to fetch water in the morning. That purity and freshness so alien to cities filled not only all the atmosphere and the clean-coloured scenery, but the hearts of the people, the simple and kindly villagers, whom Mrnalini took to loving as she began to understand them. Nor was her life monotonous when the novelty of merely being in a village was over, for Godhika, who would leave the village from time to time, being renowned for his art throughout the kingdoms of

Magadha and Kosala, would frequently have visitors, fellow craftsmen usually, who came from distant countries with store of interesting talk; and there were strolling players and miracle-mongers who delighted Mrnalini with their skill and magic. And then, one day, all unexpectedly, this hitherto uninterrupted dream-world existence began to lose its charm, the common light of day began to supersede the moonbeams that created such a thrilling illusion. At the invitation of some of his friends who had joined a caravan journeying towards Kasi, Godhika set out for the city of Benares, where, by the sacred Ganges, among the wonderfully terraced palaces and the lofty towers and the glittering temples, there was never a dearth of work for skilled craftsmen. A whole year

HEART OF THE BUDDHA.

*Heart of the Buddha, Fount of Compassion,
Refuge of mortals in sorrow and woe;
All they who seek Thy divine consolation
Comfort and blessing in fullness shall know.*

*Heart of the Buddha, Love All-embracing,
Ever Thou yearnest mankind to release
From sin and error, from strife and delusion,
On all bestowing Thy freedom and peace.*

*Heart of the Buddha, Thou too hast suffered
Grief and despair, tribulation and pain.
Yet over all Thou hast risen triumphant;
Thy love shall aid us Thy bliss to attain.*

*Heart of the Buddha, Gate of Nirvana,
To all who ask Thou dost entrance assure
Unto existence immortal, transcendent,—
Realm of the Infinite, holy and pure.*

A. R. Zorn.

went by before Godhika returned to the village, and when he came back Mrnalini beheld that a change had come upon him, a change so great that not even the sight of her infant could succeed in reviving his former self. Mrnalini, as much infatuated as ever, lay awake one night, and feigning to be asleep, saw that Godhika stealthily left her side and strode out of the house. A swift suspicion flashed across her troubled mind and set it ablaze with anger. She pressed her hands upon her hearting bosom, so clamorous was her heart. For the first time in her life she felt all the bitterness and anguish of jealousy; she was as unendurably angry as she was profoundly sad. Before the imminent tears could overcome her, she left her bed and noiselessly followed Godhika—but only to discover him seated out

in the garden. She paused for a moment, utterly shame-faced, and then, shivering in the cold night, she crept closer to Godhika, softly calling out his name. He turned round with a start. "Dear Godhika," she said, "why do you wear such a troubled expression? Have I caused you any sorrow?" Godhika gave a forced laugh. "I could not sleep," he said, "and so I came out here." Mṛnālī put her arm round him. "Let us return to bed, dear Godhika," she said. "You might as well keep awake inside. It is not good to shiver outside here." When they went in she observed that while speaking, Godhika would turn his face away from her with a worried look. The next day he set out on a journey to distant Sravastī, and never returned to the village.

The sadness brought upon Mṛnālī by the recollection of all this was powerless to diminish the fire of passion rekindled

in her heart with such intensity. Many times during the day she thought of going to Isigilpassa, but eventually decided to stay till the morning, in the hope that Godhika would come again for alms to the village. She accordingly rose early the next morning, prepared a sumptuous banquet, and sat waiting for Godhika. But she waited in vain. Intermittently the maddening hours seemed to follow one another, and Mṛnālī waited and waited, even until the whole village was silent and appeared to be deserted. Then she realized that it was high noon, the siesta time, and that it was useless expecting Godhika any longer.

For a moment she was exceedingly vexed, just as if Godhika had not deserted her, and his delay to come home was unusual. Her mind was alternately confused and vacant; and she strove to recollect herself. What was it all about? Why was she not at Rajagriha, happy and secure as of old, in her father's house? Like a dark and immense rain-cloud that gradually begins to spread out upon a clear sky, stealing away the colour and warmth from the sunny landscape beneath, the old feeling of abandonment began to creep over Mṛnālī, and she felt wretched. Swift and vivid memories illumined her mind, and

the tears stood in her eyes. She tried hard to suppress that weakness of hers, that tendency to weep, but she could not. "How stupid of me!" she kept on repeating to herself as she broke into a paroxysm of grief and sobbed like a child.

She felt ashamed of herself when she recovered, and little Ajita, returning from his play in the fields, discovered her looking intently at nothing, with her hair dishevelled about her forehead, her eyes red and swollen, and her cheeks wet with tears.

"O my mother," cried the child running to her, "you are not well!"

"Not well?" said Mṛnālī as she rose with a forced smile, "What makes you think so?" And she went to her room saying: "Get yourself ready, Ajita; we are to go to Isigilpassa."

Mṛnālī never paid such attention to her toilet as she did that afternoon, and when she left her room she was marvellously beautiful to behold. Her eyebrows were pencilled with lamp-black, her lips were slightly painted, her fragrant dark hair was elaborately arranged on her head and interwreathed with little starry jasmīns and pearls, and her neck, bosom, and arms were brilliant with costly and ornate jewellery.

She also wore tinkling anklets on her little feet, and smeared the soles with red sandal-paste. Gorgeous Kasi silk draperies with golden borders swathed her fragile and graceful body. She dazzled the eye, and her delicate beauty was alluring.

Thus she dressed herself in all the best things given her by Godhika. A strange elation began to supersede her tearful despondence; feeling assured now, she ceased to hope any longer. Never before was she so much aware of her own beauty. How could Godhika fail to realize her worth any longer? She had never dressed with such care before, never since she met Godhika. He would be amazed at himself for not having prized sufficiently such a treasure of a woman. So she thought, and laughed for sheer joy as she took little Ajita by the hand and set out for Isigilpassa.

TO-DAY AND TO-MORROW.

*If you would dream of beauty, then quit the busy throng,
And wander for a little space the river bank along,
And see the wild things at their play, and hear the blackbird's song.*

*If you would banish worry, and rest your weary brain,
Go watch the graceful seagulls that circle o'er the main,
And you will feel the joy of life rise in your heart again.*

*If you would find contentment and peace beyond belief,
Befriend your furred and feathered kin, who know so much of grief,
And in their gratitude and love, your soul shall find relief.*

*And thus, when thoughts and actions are gone beyond recall,
And when you gaze no longer at the writing on the wall,
You'll pass into the greatest, most-longed-for Peace of all.*

Geraldine E. Lyster.

THERE IS A LIGHT.

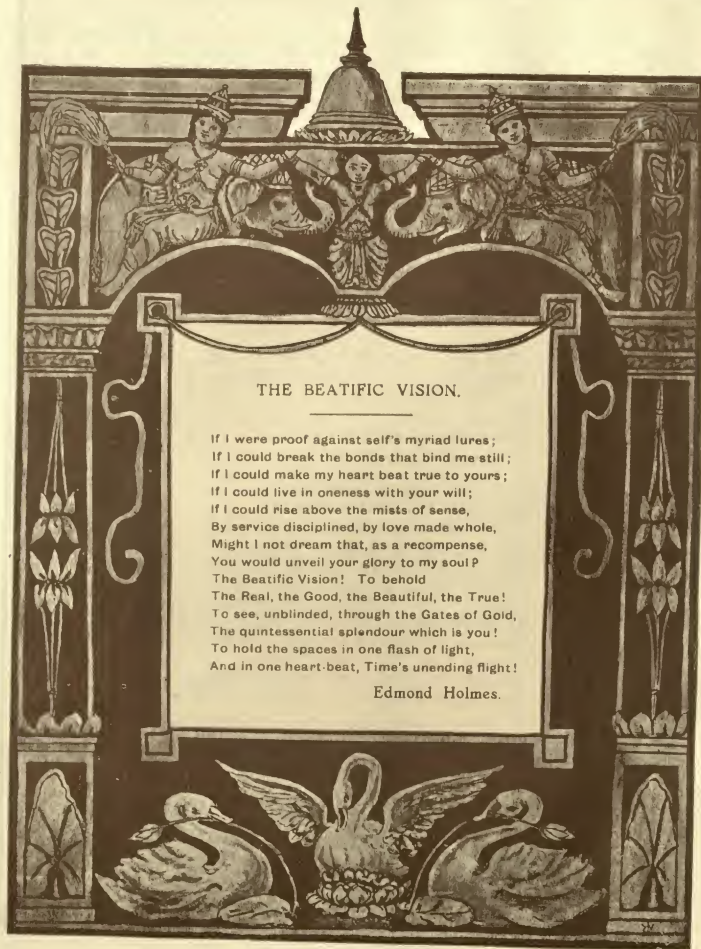
There is a Light, a wondrous Light,
It shines from Buddha's temple bright,
Setting the Path aglow.
There is a psalm, a holy psalm,
That tells of One so wise and calm
In India long ago.

There is a Law, a perfect Law,
Taught by the Lord on Ganges shore,
Who understands is blest.
There is a Way, a Way of peace.
Who follows it will find release
From self, and be at rest.

There is a Love, a perfect Love,
That spans all Life, below, above
Within its arms so wide.
This love shall drive all hate away.
And turn the darkness into day,
And all our footsteps guide.

O Buddha, Lord of Love and Light,
Teach us Thy Law so pure and bright,
And Love that cannot cease.
Through Thy Sangha we'll learn of Thee,
All we should do, all we should be,
How to attain true peace.

Ernest Hunt (Shinkaku).



THE BEATIFIC VISION.

If I were proof against self's myriad lures;
If I could break the bonds that bind me still;
If I could make my heart beat true to yours;
If I could live in oneness with your will;
If I could rise above the mists of sense,
By service disciplined, by love made whole,
Might I not dream that, as a recompense,
You would unveil your glory to my soul?
The Beatific Vision! To behold
The Real, the Good, the Beautiful, the True!
To see, unblinded, through the Gates of Gold,
The quintessential splendour which is you!
To hold the spaces in one flash of light,
And in one heart-beat, Time's unending flight!

Edmond Holmes.

II

Those who saw Mṛnālī thus attired and leaving the village with her child, were not long in arriving at the cause of her strange behaviour. They had seen and recognised Godhika come round for alms. Mṛnālī's childish happiness was observed by all who saw her pass through the village, and some of the sympathetic women said to one another: "He is to come back at last." But Kumbhika the cow-herd, strolling back from the grazing grounds of the village, shook his head sadly. "I know better," he said, "Isn't my poor little Kuma with me still, deserted for ever by Arjuna? The ascetics have strange mantras, full of potent magic." Rupasari, the Brahman's wife, was seated by her window when she saw the radiant Mṛnālī, splendid in the bright sunlight, deliberately taking the path that led to the jungle. She wondered for a while, and then remembering about Godhika, she smiled contemptuously. "The foolish woman," thought Rupasari, "she should have consulted my husband before doing anything rash."

But blissfully unconscious of all these remarks, Mṛnālī joyously traversed the ascending path that led to the lonely slopes of Isigilpassa, the hill of the Soers, and the little village was soon left far behind her.

Ajita was happy to find himself in the wild jungle where the lofty trees and the intricate creepers, dense and sombre, rustling and swaying in the fitful gusts of wind, seemed to be alive and in a continual struggle for the sunlight. A keen fragrance pervaded the forest air, and there was a never-ceasing medley of strange and wonderful sounds. Bright blossoms flamed through the dark heavy foliage—large exotic flowers, weirdly beautiful. The ground was entirely concealed from view by layer upon layer of dry leaves, and hidden snakes would occasionally rustle out to glide away from the path of the travellers. Strange animals, too, there were that looked at them for a moment and leapt into the jungle. The monkeys chattered and ran along the swaying branches of the trees, amazing Ajita with their careless skill, and vividly plumaged birds shrieked and flew past quite close to them.

So joyous were they, and so pleasant was the walk, that when they came to the lonely sides of the great range of Isigilpassa they did not feel exhausted. Seeking for Black Rock, they came unexpectedly upon a host of filthy ascetics, miserable jaundiced men in various positions of self-inflicted torture, the sight of whom nauseated Mṛnālī and terrified Ajita. There was something inhuman about these ascetics, and Mṛnālī's disgust changed to horror as she became accustomed to the nakedness and flit around her.

Except for some thorny shrubs and a few isolated trees, the jungle-growth had ceased unexpectedly, even as it had begun, and a sterile, bare place was the encircling range of hills, assailed continually by strong winds. Mṛnālī, after much strenuous gazing, was at last able to discover Black Rock standing lonely and little in the dim distance; and it was some time before she could faintly distinguish a yellow-robed

figure seated on a side of the great square rock by what appeared to be a cavern. Her excitement increased with every step she took. Ajita could walk no more, and he had to be carried. (Mṛnālī was not aware of what a feat she performed in running up the steep side of the hill with her child on her hip). And then when it seemed that her energy was strained to the utmost, when it seemed that her legs would break down and be lifeless under her, with a last effort she succeeded in reaching Black Rock and, flushed and breathless, she stood confronting the yellow-robed Sramana.

But was this Godhika? For some time she found it difficult to recognise her husband in this cadaverous-looking ascetic, with his shaven head, his knitted brows, his sunken eyes, and his compressed lips. Mṛnālī looked with amazement on what was once a healthy body. Those perfectly fashioned limbs of his, the mere sight of which used to give her such happiness, were wasted almost to the bone, and the veins stood out on his emaciated hands. He was scantily clothed in a dusty and tattered robe, and beside him lay his alms bowl, his razor, and his water-strainer. The rock on which he sat was an immense black slab extending a great way to his left; and on his right was the cavern which Mṛnālī had perceived, a dark noisome place for ever full of the screeching of the little bats that lived in it. The place, in every respect, was unpleasant, even though the afternoon sun was there; and the presence of this strangely altered man made it all the more terrible. But Mṛnālī's all-absorbing passion not only blinded her to the undesirable nature of her surroundings, but very soon dispelled the amazement brought upon her by the sight of Godhika's altered appearance. So great had been her attachment to this man, and so much did she feel that his existence had become a host of stars in the otherwise dead night of her life, that the many years of separation, wherein Godhika had changed, did not seem to have existed at all; and gazing on his face she now became accustomed to his changed expression in a very short time.

When Mṛnālī put Ajita down, the child trembled with fear.

"O mother," he said in a terrified whisper, "let us run away!"

"Hush," said Mṛnālī, "what frightens you, my child? This is your father."

Godhika, who had been looking down the whole while, raised his eyes, and Mṛnālī again felt an overwhelming excitement take possession of her. But she was at a loss for words, and she stared helplessly at Godhika. "But is there any need for words?" she asked herself, as she led her child up to the Sramana. He did not appear to notice them, however, and he continued to sit in a stiff motionless position with a distant look in his cold eyes.

"Dear Godhika," Mṛnālī began to say, but she could not proceed any further when she saw what an effect the sound of her voice had on him. His breathing became spasmodic and his face assumed an agonized expression which alarmed her.

The Magic Spell.

He clenched his fists and frowned furiously, biting his lip till the blood trickled down his chin. A great struggle was taking place within him.

"O foul and malodorous body!" he cried suddenly, and his voice was harsh and cracked. "O tool of Mara! O glittering spire!"

Ajita was too terrified to cry; clutching at Mrinalini's cloth, he ran round and hid behind her.

"Mad, mad surely," he continued, "to seek thus to seduce the sons of Bhagava. Doomed to decay and exuding filthy moisture, she nevertheless seeks to tempt me with her vile body! Know this, O amorous woman, that the high heavens and the celestial nymphs therein fail even to lure us; how then should wretched mortals give us delight? O fool, your mind is enveloped in darkness. Hasten to those who revel in the pleasures of the world, such as are bound fast with the chains of Mara! Untouched by lust and ignorance are the sons of the All-Enlightened; you have no attraction for them."

Godhika's harsh voice echoed in the clamorous cavern near him, and his words sounded unreal. As he stopped speaking, he resumed his former statue-like position and forthwith became dead to everything but his own interrupted thoughts. Beyond example was Mrinalini's dumb amazement as she stood there staring at him, stunned by the greatest blow she had experienced in her life. Then, sudden and blinding like a lightning flash, an all-consuming blaze of uncontrollable anger flamed up within her, and her face seemed to be on fire. She strove to speak, but the words would not come to her trembling lips. The sound of her wildly throbbing heart seemed to deafen her. Not in her most miserable moments of despondence did she anticipate such an attitude on the part of Godhika. In her hysterical condition she thought of haring

her bosom and asking Godhika to perform the one and concluding act he had forgotten to perform in his cruel treatment of her—to slay her where she stood; but she dared not utter a word because of the fast approaching tears. And then it was as she foresaw: her eyes began to fill. Covering her face with her hands, she turned and fled.

By that lonely range of hills, while the day was fast declining, and the winds were growing colder and more boisterous, poor Mrinalini, almost blinded by the tears in her eyes and with bruised and bleeding feet, fled as in an evil dream.

HYMN TO BUDDHA.

Oh, may the Lord compassionate,
Whose mercy overflows,
Be like unto the tranquil wind
The dawn of morning knows.
His precepts rare within the heart
Shall ne'er forgotten be,
O Buddha Lord; O Pity's Fount,
Thou Refuge dear to me,
Thou solace for life's griefs and pains,
Thou source of ecstasy.

All hail, the Lord Sublime, the One,
Whose love for sinners here
Made Him renounce the earthly pomp
The world doth hold so dear.
As lucent moonlight floateth down
O'er woodland, vale and sea,
So waft thy blessings on the hosts
That trust, dear Lord, in Thee.
On those who shed affliction's tear,
Bestow balm tenderly.

All hail the Lord Adorable!
No jewel in the sky,
Can shed the Light—the Purity,
That His truth doth imply.
Not great Antare's orisons
At altars in the South,
Can breathe the wisdom that did fall
Like rich pearls from His mouth,
The one who banisheth the sigh,
Like dew in desert's drouth.

Praise ye the Lord, the Welcome One!
Though Suns be swept from sight,
Trnth's taper shall forever burn,
Regardless of Time's flight.
O Lord of Peace—O Rose of Rest,
Reign on, Hope's bells doth ring.
Like fruitage at life-giving rain,
Thine ancient glories spring.
A golden morn awakes to chant—
"Buddha, our Lord and King".

Irene Taylor.

Sausalito, California, 1925.

The Magic Spell.

IV

When the Vāsanta season had again transformed the world after the heavy gloom of the rains, and the village landscape was fresh and fragrant, Mrinalini, whose ill-health had departed with the sultriness and the drouth of summer, went one morning to Kasyapa the Brahman. She discovered him seated out with his wife in the garden beneath a flowering mango tree, and he was in a joyous mood, as most people were in the Vāsanta season. The old Brahman was glad of Mrinalini's visit; nothing pleased him more than to be asked to talk of celebrated people, great saints and warriors, and his chief pleasure in life was to narrate interminable stories about kings and robbers. So that when Mrinalini desired to know something concerning the Sramana Gautama, Kasyapa settled himself in a comfortable position, and bidding her be seated, he smiled saying, "There is none in Jambudipa like to this lord Gautama, and I, O Mrinalini, have beheld him."

He paused, still smiling, and raised his eyebrows and nodded his head. His wife looked at him approvingly and said, "This foolish woman sought sorrow and ill-health in going to Isigilpassa before coming to you."

"What is that you say, dear Rupasari? She went to Isigilpassa? The Blessed One is not there," he said, turning to Mrinalini. "He is somewhere near the city."

"I did not seek the Sramana Gautama," said Mrinalini. "That is another story, O Kasyapa. But tell me now of the Blessed One."

Rupasari was about to interrupt him again, when the Brahman, who was eager to speak about the Sramana Gautama, turned away from her, and lifting up his eyes to the mango branches above him, began to grow enthusiastic about the Buddha. Mrinalini, full of awe, sat listening like a child.

"It is said, O Mrinalini, that this Sakyan Prince, upon renouncing his great wealth and all the pleasures of his three palaces, encountered Mara the grisly demon who assailed him with the whole of his terrible army, those infernal hosts of darkness; and weaponless and without the slightest exertion of his body did the great Sakyan utterly defeat them. Not even a Universal Monarch in the days gone by could lay claim to such a victory! When I was at Sravasti, O Mrinalini, I beheld how Prince Jeta's beautiful grove was offered to lord Gautama. Such splendour and such majesty have I never beheld. That diadem kings, great rulers of men commanding mighty hosts of warriors, should bow down before an empty-handed ascetic, amazed me. Not only the Kosalan king, whom I saw doing obeisance to lord Gautama, but, it is said, the kings of Ujjeni and Magadha, and the Licchavi princes, and renowned captains and chieftains and statesmen together with their retinues, have all prostrated themselves before this Sramana Gautama."

Kasyapa paused for breath.

"It is because of the magic power," said Rupasari.

head was throbbing with pain and her eyes seemed to scorch her. Collecting her fever-ridden thoughts with difficulty, she remembered everything.

During Mrinalini's illness Kuma was her constant companion, and she not only nursed Mrinalini all the while her fever lasted, but she also attended to little Ajita. The cause of Mrinalini's illness was delicately avoided in Kuma's conversation, and would never have been touched upon at all had not Mrinalini herself spoken about her abandonment. It happened incidentally one evening when, reflecting on the kindness and unselfishness of her companion, Mrinalini asked Kuma why Arjuna had deserted her. Mrinalini was surprised to observe how serene Kuma was when she spoke about the man who had left her in the rosy morning of their wedded life.

"At that time, O Mrinalini," said Kuma with a sad smile, "our little son, whom Arjuna loved as his own life, died of a snake-bite, and whilst Arjuna was lamenting over the child, it was rumoured in the village that the renowned Gautama, who was a Buddha with super-natural powers, had come into the neighbourhood of Rajagriha. Arjuna had vainly sought assistance from the ascetics in Isigilpassa. He was now fired with new hope, and he sought out the Sramana Gautama. But he never returned to me, O Mrinalini. He became a wanderer from that day. I went seeking for him in vain. They say that the ascetic Gautama possesses great powers of magic and that he casts a spell on certain people who come to him, so that they forthwith hate the things they previously loved—the things of the world."

"But why, dear Kuma?"

"To prevent them leaving him."

"Ah!" said Mrinalini rising from her bed. "It is clear to me now. It is quite clear. What else but a magic spell could have wrought such a change upon Godhika? Dear Kuma, you should have seen him! The vicious poison of that spell not only destroyed the love in his heart, and all his memory, but it also shrivelled up the flower of his youth, so that he was not so pleasant to look upon. But from whom did you hear concerning this magic spell?"

"Kasyapa the Brahman told me of it, O Mrinalini. He has seen the Buddha."

And then for the first time since she adorned herself and journeyed to Isigilpassa, Mrinalini smiled; and her eyes brightened as she said:

"O Kuma, Kasyapa shall surely tell me all he knows concerning this Sramana Gautama; and great and potent though his powers of magic may be, I will nevertheless go seeking for him, and when I meet him I will cling to his feet and beseech him to release Godhika from the magic spell."

"That is so," said Kasyapa. "Verily this Buddha is invincible, both in the field of battle and in subtle argument. At one time with a few words he prevented a war being waged between the Sakyans and the Koliyans. His powers of magic are great. As easily as we would walk from house to house in this village of Nalaka, the ascetic Gautama departs from our world and traverses the high heavens where the shining gods abide."

Kasyapa then proceeded to tell Mṛnālī how the Buddha even when speaking in an undertone, could cause his voice to be heard throughout the ten thousand world systems, and how, emitting from his body the six rays of light, he could illumine the darkness of space, putting the sun and the moon to shame. When Mṛnālī remarked that the very gods in heaven must dwell in terror of this Gautama, Kasyapa told her that Maha Brahma himself admitted the superiority of the Ascetic and that Sakradeventra, surrounded by his celestial retinue, would frequently come down to earth to listen to the word of the Buddha and seek his counsel.

"On one occasion," said Kasyapa, "the King of the Thirty Three Gods brought with him the divine musician, the Gandharva named Pancha, who played upon his soft-toned lyre of yellow vilva wood, delighting the heart of the Buddha."

And thus the Brahman continued to talk, and he seemed to be able to talk on for ever. Overhead among the mango blossoms the bees hummed and the birds twittered, while the sun patches on the ground began to spread and the shadows lessened. When he had nothing more to say about the Gautama Buddha, he began to relate the legends concerning the Buddhas who had preceded Gautama. But as the fleeting hours lured away the morning, Rupasari, beginning to feel bored by this incessant monologue, frowned from behind Kasyapa and signed to Mṛnālī to depart, and in order to give her an opportunity to rise, she interrupted the Brahman.

Mṛnālī rose reluctantly. The interest Kasyapa had awakened in her caused her to be oblivious of everything else but his entrancing talk. She could have sat there listening to him the whole

day. Utterly unsophisticated, Mṛnālī was impressionable. Hers was that attitude of wonder, which, though childish, made it possible for her to feel and comprehend inexpressibly so many things in life which sophisticated people imagined they understood but which they never felt and always ignored. She did not for a moment doubt the truth of what she had

heard concerning the Sramana Gautama, and sitting alone in her room she visualised the Mighty Being, the World Honoured One, being worshipped by gods and men. Her imagination pictured something very much after the style of a temple fresco: a colossal figure with god-like and awe-inspiring features enthroned, and emitting from his brightly draped and elaborately jewelled body a dazzling halo of many pulsating colours. She saw him surrounded on every side by humiliated kings and nobles and a dense throng of adoring acetics and lay-followers; and descending from above—in various attitudes of reverence and scattering Mandarava blossoms—the great gods from heaven.

"The might of the Buddha is beyond reckoning," said Mṛnālī to herself. "It will not be difficult for him to spare Godhika. Of what use can Godhika be to him whom the very gods are willing to serve? It was, perhaps, unwittingly that Godhika fell a victim to the magic spell."

And then she grew terrified at the idea of meeting this Buddha. Kuma, whom she took into her confidence, dissuaded her from going, especially with such an object. Mṛnālī debated with herself a great way into the night, and before retiring to bed she had resolved again to go to the Buddha. "How can I suffer more?" she asked. "And as to dying, it will be a release. There is nothing to fear."

"But, dear Mṛnālī," said Kuma, "You do not realise. It is easier to utter words than to undergo torment. How can you think of asking the great Buddha to give you one of his disciples to be your husband?"

"Why not, Kuma?" cried Mṛnālī angrily. "You forget that Godhika was my husband, and that he is the father of my child. What right had the Sramana Gautama to take him away from me?"

WESAK-TIDE.

Hail glorious day, when o'er the world
The Sun of Truth in splendour rose.
For mortals lost in error's night
The Path of Freedom to disclose.

Slaves under Karma's rigid law,
Self-bound by unquenched desire,
They found in death but birth anew
To life accursed by bondage dire.

Thus fettered in Delusion's realm,
They sought deliverance, but in vain.
Till Truth's bright radiance pierced the gloom
And bade the prisoners hope again.

And all who rose with purpose firm
To task in that resplendent beam.
Their bitter woes and servitude
Beheld as figments of a dream.

Before them in that Wesak dawn
They saw the Path of Full Release,
Where all who tread shall find at last
In bliss immortal, endless peace.

Forward they pressed along that Way,
Guided by Truth's eternal light.
Till, persevering, they attained
The blessed goal—Perfection's height.

And life for them no more implied
Confining limits, time and place;
But pure existence, boundless, free,
Duration in itself, and space.

Viewed as release from bondage here
To Karma, ego, sense-desire,
Nirvana's endless calm is called
Their state—to which we too aspire.

Millions have followed in their train,
And millions more that Light shall guide.
With them in blissful unity
And peace eternal to abide.

Thy quickening ray, Supernal Light,
Likewise on us hath sight bestowed,
And we with fixed intent have set
Our feet upon Thy shining road.

And ye who yet in darkness lie,
In servitude, heed Karma's away,
Thrice welcome ye to us to share
The blessings of this Wesak day.

Lord Buddha, Thee our hearts acclaim,
Thou art the Sun of Righteousness.
In Thee was Truth in fulness shown
Man to enlighten and to bless.

Thy Doctrine is the radiant glow
Which evermore proceeds from Thee
And marks the Way that upward leads
To freedom and felicity.

O may mankind Thy light receive,
Self and its bondage cast aside,
That all, in love and peace, may share
The joy divine of Wesak-tide!

A. R. Zorn.

When her anger subsided she was seized by superstitious fears. A gust of wind blowing into the room that moment extinguished the lamp, and the sudden darkness that followed seemed to be a sign of wrath from the Buddha, so that Mṛnālī nearly cried out in terror. But the next morning her resolution was as strong as ever, and despite the discouragement of the whole village, she gave Ajita to Kuma's care and set out on her journey towards the city.

V

Mṛnālī well remembered that steep road leading down to the valley wherein shone the vast city of Rajagiriha, made beautiful by the good king Sainya Bimbisara. Although the distance from Nalaka to the city was not great, there were little summer-houses built along the road, and there were pleasant groves with fountains, all of which had many saddening memories for Mṛnālī. The country from the city to the encircling hills seemed to be a carefully planned out pleasure-park, except where little cottages and rice-fields were seen. It was early morning when Mṛnālī began her journey, and the cool breezes and the dewy foliage around filled her with such a feeling of inexhaustible energy that she was surprised a few hours later, when the sun was high in the heavens, to find that she was rapidly becoming hot and fatigued.

Arriving at one of the summer-houses, she went in and reclined on the long stone seat that was let into one of the low walls. "How deliciously cool!" she thought as she slipped her silken shawl from her shoulders, and lying down, felt the smooth stone on her bare back and stretched out arms.

Outside was the sunlight, brighter because of the recent rains, and the trees, vividly green and many of them blossom-laden, rustling in the wind. Looking away from the low walls of the summer-house, through the entrance Mṛnālī saw in the distance, across the road, a flashing stream, and a little leaf hut, on the threshold of which sat a peasant girl stringing a necklace of wild jasmins. On a hillock close by, a cowherd, careless of his straying cattle, was playing upon a flute and watching her. Mṛnālī felt envious of the peasant girl, and turning away her eyes, she fell into a deep reverie.

A lethargic drowsiness gradually took possession of her, and she kept her eyes open with an effort. In her somnolent state she thought she heard footsteps, and imagined she caught

a glimpse of some human figures loitering about near the summer-house; but it was all very vague and dream-like. And then she was roused up of a sudden by a peal of deafening laughter just near her head, and rising in alarm, she saw the face of a little old man peering down at her from over the low wall by which she lay. He climbed up and sat on the wall in a moment. Mṛnālī surveyed him with terrified amazement, and imagined she was in a dream, so strange looking was this old man with his wizened appearance, his quaint face, his long nose and his beady twinkling eyes. His grey hair and beard were wispy and looked artificial, and his great solid earrings dragged down the lobes of his ears almost to his bony shoulders. He was very scantily clothed, but so generously adorned with beautiful jewellery that his whole body scintillated. Dangling his reedy legs, he smiled at Mṛnālī.



THE Rev. NYANATILOKA.

"You know me?" he asked. "Of course you do! Yes, I am King Ajatasatru's chief minister. Not in state matters though." He became wildly hilarious. "He became wildly hilarious." "In something very much better," he continued through his laughter, "In amorous matters, my dear!"

There was suppressed laughter behind the wall and much whispering.

"Yes," said the little old man, glancing down behind him, "I did not come here alone. I have my own little retinue; and we are such happy people, my dear! Quite the happiest people in all this flourishing kingdom of Magadha. But you must be anxious to see my retinue. Well, here they are."

He clapped his hands, and a company of young men suddenly leapt over the low walls. They crowded round Mṛnālī and began to scrutinise her with eager eyes. Sleek young men they were, highly perfumed and extravagantly dressed.

"Well," said the old man stepping down from the wall and looking proudly at his companions, "What did I tell you?"

The young men were effusive in their response. "You see," said the old man, beaming on Mṛnālī, "the king is very fastidious, my dear."

"He will have a new palace built entirely for her," said one of the company.

"That is so, dear Nanda," said the old man. "This rare treasure has surely fallen into the hands of a great connoisseur."

I would be the last person to go scouring the country for rare treasures were my royal master not a great connoisseur. I have to tender a regard for lovely things."

He sighed and looked at Mrinalini with sentimental eyes.

"What of your dancing girl now?" triumphantly said one of the youths to another, who thereupon shaded his eyes with his hands and cried, "I agree with you, dear Vimala. This goddess of a woman truly dazzles me. I shall go blind if I stay here much longer!"

Mrinalini, quite convinced now that this strange occurrence was no hallucination, realized with increasing alarm the danger of her position. Summoning up as much dignity as she could, she amazed all the company by telling the little old man that he evidently failed to recognise her.

"I am Mrinalini," she said, "the daughter of Gavampathi Sresthi from the city of Rajagriha, and at present I seek the Ascetic Gautama."

The little old man raised his eye-brows and opened his mouth. He then frowned and jerked his head to a side like a bird.

"Oho," he said, "I remember."

His retinue turned on him and laughed in his face. "Well, what of it now, dear grandfather?" asked the youth who had discovered the dancing girl.

The old man looked contemptuous.

"A respectable woman!" he said. "Is it not better, dear children, to be free and happy like us? But we cannot force her—not in accordance with our rules."

"And the king's laws," said one of the young men laughing.

"Let's away, my children," said the old man turning his back on Mrinalini. Then looking in the direction of the stream he paused suddenly and cried, "But behold how Kamadev takes compassion on me and—"

"Yes, yes," cried the young men, "we see! It is that beautiful peasant girl."

"A flower of the countryside nowise differing from the chaste blossoms on her lap!" said the old man.

And clamorous with delight they rushed out of the summer-house, leaving Mrinalini as abruptly as they had come upon her.

When that strange company was out of view, having gone down the slope on the other side of the road in order to get at the distant leaf-but, Mrinalini again imagined that their arrival at the summer-house was a dream. The road was quite deserted and still, and she felt as secure as when she entered the summer-house. "I will not break my journey again," she said, as she partook of some of the refreshment she had

brought; and having drunk from the great earthen water-jar in the summer-house, she was again on her way to Rajagriha.

Evening drew on as she approached the city walls, and she felt sick and weary, having carried out her resolution not to break her journey. Sitting down on a side of the road by a bamboo clump she reflected on her strange mission.

"I am alone," she said to herself, "far from Nalaka and the kindly village folk. I know not where the Blessed One is, And how can I enter the city?"

The cool twilight was fast extinguishing the glorious conflagration in the sky, and the glowing walls of the city were fading into vague dullness. Mrinalini shuddered. The night was coming on! She almost regretted not having abided by Kuma's counsel. Then she happily remembered that it was the fifteenth day, and that the moon would be bright.

"I must wander about until I encounter some Sramanas. They will know where the Blessed One is," she said as she walked along a path that led to a pleasure-park without the city walls, imagining that Sramanas would rather choose to spend the night in such places, away from people.

The park she entered was well known to her, and in the light of the rising moon that caressed among the labyrinthine paths and the palms and the acacias a spectral world, she flitted through shadow and moonbeam like one of the forest fairies that were said to haunt the place at night. Aimlessly wandering about the great park, she came upon the beautiful enclosure known as "The Feeding Place of the Squirrels," and finding the wicket left open, she went in.

In a secluded and fragrant corner of the beautiful enclosure, where the lotus pool shimmered in the moonlight, she was aware of a human figure seated beneath a Sal tree, and at times the moonbeams played full upon his face as the winds swayed the branches above him. She looked well and observed that the seated figure resembled that of a Sramana, seated as he was in a meditating position. "Who but a Sramana can be out at this hour?" she said as she cautiously drew near to him. The thought of a Sramana somewhat terrified her. But she could not allow this opportunity to pass. "I must see the Lord Gautama," she said to herself, "and that before it is later. By tomorrow morning I will be faint with hunger, and I dare not show my face in the city streets. This Sramana will tell me where his Master sojourns."

She walked by the margin of the silvery pool, calling to mind the mirror that Godhika had brought her from Kasi. "It is like this pool," she said, "only smaller and with the lotus-jewels encircling the silver disc." But a sudden cloud, obscuring the moon, interrupted her pleasant recollections, and cast a childish fear upon her. The dim light of the clouded moon created a ghostly atmosphere among the trees, more terrifying in its vague suggestiveness than absolute darkness. She realised that the park was lonely, and recalling certain uncanny stories she had heard of supernatural beings

who haunted just such solitary places, her imagination grew agitated until she began to doubt the figure beneath the Sal tree being a human-being. She trembled with fear. She was assailed by chilling thoughts of horror, and was very near swooning. Unable to endure this agony any longer, she was about to turn and flee from the enclosure, when the moonlight showered down through the foliage again with sudden radiance and dissipated her fears in a moment. She experienced the sensation of one who has just narrowly escaped death from a falling tree; the reaction resulting from her abrupt awareness of safety was so great that, still panting, she laughed hysterically saying, "How foolish of me!" and resumed her walk in the direction of the Sal tree.

The features of the Sramana, now clearly distinguishable, did not even remotely resemble those of an ascetic, much less an evil spirit; on the contrary, this healthy looking fair-complexioned personage seated beneath the Sal tree appeared more human than any ascetic Mrinalini had ever seen. His forehead was broad and low, his head was unshaved, and he was deep-chested and mightily limbed. Although Mrinalini came upon him unexpectedly, he did not display the slightest astonishment or alarm. Looking at her with his full face glowing in the moonlight and his large eyes very serene, he told her to be seated. His voice, which was deep and musical, was full of kindness. Mrinalini, somehow, felt secure in the presence of this Sramana; it was as if he had intimately known her since childhood, so that for a moment she forgot that she was alone at night with a stranger in a public park.

Seating herself on a side she said, "I am Mrinalini the daughter of Gavampathi Sresthi, reverend sir, and I am now in quest of the Blessed One. Where may the Blessed One be at this moment, reverend sir?"

"The Blessed One," said the Sramana, "has long ceased to be a sojourner in any one place. But wherefore do you seek the Blessed One, O Mrinalini?"

She hesitated awhile. Then meeting the compassionate look of the Sramana, she felt that he understood her heart. He was already beginning to exercise a singular fascination over her, a fascination such as not even Godhika possessed, elegant though he was, and beautifully fashioned.

"I seek the Blessed One," said Mrinalini, "in order to have Godhika released from the magic spell. Godhika, reverend sir, is my husband, and I love him."

The Sramana smiled faintly as he said, "In thinking of visiting the Blessed One with such an object, O Mrinalini, it seems to me that you have forgotten one thing."

"What one thing, reverend sir?" she asked anxiously.

"Have you not thought of it even now?" he said looking intently at her. "Where have you seen an unarmed warrior going forth to meet armed men? You should have brought a potent counter-charm, O Mrinalini."

"Alas!" she said, "I never thought of such a thing, reverend sir."

"Suppose the Blessed One were to cast his spell upon you, what will you do then, Mrinalini?"

"Alas! I never thought of that," she said. "What will I do then, reverend sir? Powerless will I be to overcome the might of that spell, so that I will no more see my child but in his stead a repellent monster, and all the things I loved previously will I begin to detest with a fierce hatred. Alas!"

"O Mrinalini," said the Sramana regarding her with such tenderness that she ceased to feel ashamed of the tears in her eyes, "you have been misinformed. The nature of the magic spell of the Blessed One is not known to you. The magic spell of the Blessed One, O Mrinalini, resembles the incident of the Golden Stag that went to Jalini Wood."

"And what is the incident of the Golden Stag that went to Jalini Wood, reverend sir?"

"Listen, Mrinalini, and I will tell you," said the Sramana. "On one occasion, a certain hunter, who alone of all the people in his village knew of the Golden Stag, went out with his son into Jalini Wood thinking, 'The Golden Stag, whose heart when eaten prevents sickness and untimely death, has come into Jalini Wood. Good were it to slay this Golden Stag and eat its heart.' Wholly preoccupied thus, the hunter was suddenly leapt upon by a tiger, and before his son could slay the beast, the hunter was so grievously hurt that he was near to death. In great agony and gasping for breath, the hunter said to his son, 'Hasten into the depths of the forest and slay the Golden Stag, dear child, and fail not to bring its heart to me.' The son set out into the depths of the forest, and beholding the Golden Stag, he slew it. But so beautiful was the golden coat of the Stag, shining like a flame in the sun, that, thinking to himself, 'This coat is indeed beautiful, this coat is truly rare, and the heart within can be of no use; he stripped the Golden Stag of its shining coat and came back to his father with it. The father beholding him cried out, 'The heart! the heart! Give me the heart, dear child!' 'The skin is more beautiful, my father. Of what use can the heart be?' said the son. 'Alas!' wailed the father, whose eyes were fast dimming. 'Hasten back and bring me the heart!' But when the hunter's son went again into the depths of the forest, he saw that the wild beasts there had wholly devoured the carcass of the Golden Stag, so that the hunter died an untimely death. Thus, being captivated by the sight of the golden coat of the Stag and failing to take the heart, did the hunter's son bring much sorrow on himself."

The Sramana paused as a gust of wind rustled the leaves overhead, and some yellow Sal blossoms fell to the ground.

"Similarly," he continued, "there are those who are captured within the alluring outer circle of the magic spell of the Blessed One, and not within the hidden inner circle which is the heart of the spell. In such a case the magic spell has failed to work wholly according to the Blessed One's desire, because unhappiness is then met with, and in speech there may be harshness and in thought there may be selfishness and no sympathy for suffering beings."

"What exactly, reverend sir," asked Mṛnālīni, "is that hidden inner circle which is the heart of the Magic spell of the Blessed One?"

"It is love," said the Sramana. Mṛnālīni thought she had heard amiss.

"Love, reverend sir?" she asked eagerly.

"Yes, Mṛnālīni," said the Sramana smiling compassionately.

"It is love, love that, like the moon above us, pervades the whole world with its gentle radiance."

"Love!" murmured Mṛnālīni looking at the Sramana with brightening eyes. "I ever thought the ascetics disapproved of love?"

She was thrilled. Not for a moment had she taken her eyes off the Sramana while he spoke, for his gracious presence and his beautiful voice had a strange influence over her, a power she did not wish to strive against, so wonderful was it, so unusual. She could not remember having ever met any man like this benignly majestic Sramana. She recalled Godhika to mind, but only to discover that she had to strive to retain loving thoughts of him, escaping as they did like water collected in the palm of the hand. He was trifling in comparison, and was already becoming a half-remembered figure that moved among the misty realms of the memories of her childhood. For a new life was arising within her, a new life, that like a forest fire fanned by mighty winds, had already within the space of a few moments traversed so great a distance that she now seemed to be separated from her former self by the lapse of many years. Gazing in silence upon the Sramana she was aware of a sensation somewhat akin to—and yet immeasurably lovelier than—the sensation she once experienced in her father's pleasure park when she met the young craftsman by the summer-house. But this sensation was now not accompanied by the tempestuous and secret longings, that, because of a mystery, intoxicated her then and made her the helpless plaything of her passions. There was no wild and impatient desire to clasp to her bosom and jealously possess; but she felt drawn to the Sramana as the sea is drawn to the moon. Such was the attraction.

As a weary traveller, lost on the desert, comes upon an oasis unexpectedly, an oasis more welcome to him than his own native land, even so did Mṛnālīni come into the presence of this Sramana; and as the weary traveller is reluctant to wander over the blazing desert again, so also was Mṛnālīni

reluctant to leave this Sramana.

Wondering how she could stay always in his company, and then imagining that, as he was not like other ascetics, he would perhaps consent to accept her into his service—even as a slave, she was on the point of offering herself to him, when she heard footsteps approaching on the gravel path by the lotus pool.

She was soon aware of a young ascetic advancing rapidly in the direction of the Sramana. He seemed to be greatly perturbed, and coming before the Sramana he bowed his right shoulder of his robe, and bowed down reverently. The Sramana regarded him with great love as he said, "Wherefore have you come to me at this hour, O Ananda?"

"Lord," said the young ascetic addressed as Ananda,

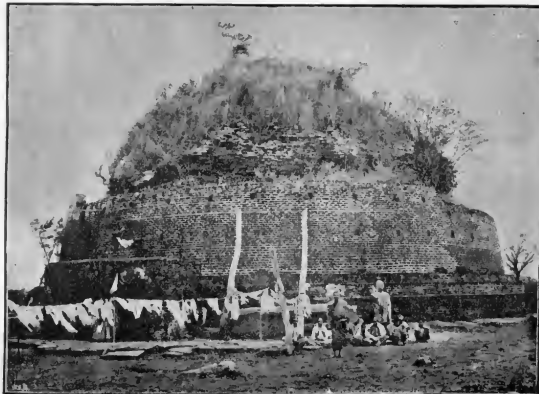


Photo by K. L. Samathapala, Galle.
KIRI VEHERA AT KATARAGAMA, CEYLON,
BUILT BY KING MAHANAGA c. 104 B. C.

"the venerable Godhika of the craftsmen, who went to meditate at Isigilpassa, has slain himself on Black Rock. Good were it if the Blessed One, together with the Brethren, will kindly deign to visit Black Rock on the slope of Isigilpassa."

"Six times, O Ananda," said the Blessed One, "did the Venerable Godhika of the craftsmen attain to temporary emancipation of the mind, and six times, O Ananda, did he fall away therefrom." And then he arose saying, "Let us go to Black Rock with the Brethren, O Ananda."

Mṛnālīni arose trembling and was mechanically about to follow the Blessed One when the young ascetic turned round suddenly and surveyed her with surprise.

"Forbid her not, O Ananda," said the Blessed One. "She is desirous of serving me. On our way to Isigilpassa we will entrust her to the care of the Sisters who reside with the Therī Mahaprajapati."

The young ascetic turned away from Mṛnālīni, whose terrified amazement at having been in the company of the Blessed One Himself was giving place to a feeling of inexpressible delight. Following the Buddha as in a dream, she murmured, "It is the Magic Spell!"

The Parable of the Floating Wood and the Herdsman Nanda.

(From Samyutta Nikaya IV. 179)

[TRANSLATED BY E. H. BREWSTER.]



NCE the Blessed One resided at Kosambi on the shore of the river Ganges.

At that time the Blessed One, seeing a great quantity of wood floating on the current of the river, thus addressed the bhikkhus:

"Do you not see, bhikkhus, that great log being borne down on the current of the river?"

"Yes, Lord."

"Now, bhikkhus, if the log comes not to this near shore, nor goes to the further shore, nor sinks in the middle, nor is stranded upon a shoal, if no human or non-human seizure, or seizure by whirlpool, or decay befall it, then indeed, bhikkhus, the log will tend, incline, and lead to the ocean."

"And why? The current of the river tends, inclines, and leads to the ocean. Just, bhikkhus, as if you also come not to the near shore nor go to the farther shore, nor sink in the middle, nor are stranded upon a shoal; if no human nor non-human seizure befall you, nor seizure by whirlpool, nor decay befall you, then, bhikkhus, you will tend toward Nibbana, incline toward Nibbana, and go to Nibbana."

"From what cause? Bhikkhus, right views tend toward Nibbana, incline toward Nibbana, lead to Nibbana."

Being thus addressed a certain bhikkhu asked the Blessed One:

"Now what then, Lord, is the 'near shore'? What is 'sinking in the middle'?"

"What is 'being stranded upon a shoal'? What is 'human seizure'?"

"What is 'non-human seizure'? What is 'seizure by whirlpool'? What is 'decay'?"

"The 'near shore' now, bhikkhu, is the symbol for the realm of the six senses."

"The 'farther shore,' bhikkhu, is the symbol for the realm of the six outside things."

"Sinking in the middle,' bhikkhu, is the symbol for pleasure and passion."

"Being stranded on a shoal,' bhikkhu, is the symbol for self-assertion."

"And what, bhikkhu, is 'human seizure'? Here, bhikkhu, a householder lives entangled by pleasure and sorrow: in

pleasure pleased, in sorrow sorrowful, he becomes through rebirths united to those duties that ought to be done in them on his own account. This, bhikkhu, is called, 'human seizure.'"

"And what, bhikkhu, is 'non-human seizure'? Here someone aspiring to another world leads the holy life thinking: 'By this morality, or by these religious observances, or by ardour, or by this holy life, I shall become a deva, or one among the devas.' This is called, bhikkhu, 'non-human seizure.'"

"The seizure by whirlpool,' bhikkhu, is the symbol for the fivefold clasp of desire."

"And what, bhikkhu, is 'being in decay'? This, bhikkhu, being one or the other of these evils:—holding evil doctrines, being impure, unsteady and sly in conduct, not a true ascetic, pretending to be an ascetic, not a true holy one, pretending to be a holy one, decaying and corrupt, of worthless nature, such is called, bhikkhu, 'being in decay.'"

Then on that occasion, Nanda, the herdsman, was standing not far off, and thus addressed the Blessed One: "I verily, Lord, come to the near shore; I go not to the farther shore; nor shall I sink in the middle; nor shall I be stranded upon a shoal; neither human nor non-human seizure, nor seizure by whirlpool shall detain me; nor shall I become corrupt within; Lord, let me become a recluse under the Blessed One and receive ordination."

"Then, Nanda, give back the cows into the charge of their owner."

"Lord, the cows will go, they are longing for their calves."

"Give back the cows, Nanda, into the charge of their owner."

So Nanda, the herdsman, returning the cows into the care of their owner, approached the Blessed One and addressed him thus:

"Lord, the cows are returned into the charge of their owner; let me become a recluse under the Blessed One and receive ordination."

Then Nanda, the herdsman, became a recluse under the Blessed One, and received ordination; and not long after became tranquilized and at peace; he gained cessation, and the venerable Nanda was another Arahan.

BUDDHIST METHOD AND IDEAL.

[BY SUNYANANDA]



HE number of books on Buddhism written by Western non-Buddhist scholars seems to be continually increasing and it is gratifying to see that a more enlightened and fairer appreciation of the Buddha Dharma is beginning to spread amongst the intellectuals of Europe and America. Still, at the conclusion of most of these erudite and sympathetic modern expositions of Buddhism we meet again and again the same old reproachable objection: Buddhism preaches apathy, it does not urge on its followers worldly activity, the "conquest of the world," as says one author. Buddhism, writes another, is "a cruel mangling of the man" because "it suppresses moral and spiritual disquietude and the craving, the thirst for an ever more and more full life."

What precisely is the meaning of the "conquest of the world" and "an ever more and more full life" as they understand it, these learned authors forget to depict, but anyone who enjoys the use of sight and of intelligent understanding does not need their help to know it. It is the ferocious stupid struggle, the trampling on one another described long ago in the Majjhima Nikaya.

"Impelled, attracted, moved by sensuous craving, only out of vain craving kings war with kings, priests with priests, citizens with citizens, the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brothers, sisters, friends do the same. Thus given to dissension, quarrelling and fighting they fall upon one another and hasten towards death or deathly hurt.

"And further, attracted, moved by sensual craving, only out of vain craving people break contracts, rob others of their possessions, steal, betray, seduce married women."

"And further, impelled, attracted by sensuous craving, out of vain craving they walk the evil way in deeds, in words and in thought.

"Verily, there is no end to the suffering of beings buried in blindness and seized by craving."

Buddhism is blamed because it points out to its followers the superiority of discrimination, mental sobriety, self control,

coolness and serenity over uncontrolled fussy external activity prompted by the thirst for sensations. It may appear strange that such an irrational judgement should be passed on it by men otherwise intelligent and erudite, but it does not astonish us for we remember that in a remote past, the Buddha himself, it is said, fully realised that his doctrine would not be easily understood and accepted: ".....incomprehensible also will be to those that are ensnared in pleasurable sensations, the freeing from every form of becoming, annihilation of craving, turning away from desire, cessation and Nirvana."¹

We shall not, in any way, try to exonerate the Buddha's doctrine from a peculiarity which though called fault by some who have not given enough attention to the subject, appears to us, as being the very mark of its excellence. A single glance at the history of mankind shows us countless undertakings and endeavours aiming at fostering morality,



THE BUDDHA IMAGES AT ISIPATANARAMA, COLOMBO, CEYLON.

universal welfare and peace. Millions of well-meaning, even saintly people, have devoted their lives to such work without ever meeting with real success. Pauperism, the merciless struggle for power and money, bloody wars, mental sorrow, physical suffering and the like have not however been stopped and destroyed through the exertions of such men. Then, is it that those various evils are unconquerable or must we think that the method which has been used to put an end to them is inadequate? Whatever may be the case, one can smile at the simplicity of those who after such an evident failure, continue to preach up the value of their external activity.

1 After Majjhima and Samyutta Nikaya.

2 Majjhima Nikaya.

Buddhists could, if they chose it, show to their detractors the large field covered by their compassionate, altruistic work, but they do not allow themselves to be deceived about the reach of such efforts. Just as a physician giving morphia to relieve the excruciating pain of a sick man does not mistake relief for cure, so also, Buddhists know the mediocre value of all good deeds, efforts, and even the most strenuous activity that do not aim at enlightenment, for intellectual and spiritual awakening, and the destruction of ignorance, are the only way to find liberation from sorrow.

In spite of whatsoever may be said in disparagement of it, we will continue to esteem highly the wise advice of the Buddha to his Disciples:

"Here trees invite, there lonely solitude. Devote yourselves to meditation."³

And if woody solitudes are not at hand for us, we will secure a calm retreat in our own mind and there, isolated from the turmoil of feverish external activity, we will direct our energy towards the practice of the seventh branch of the Eightfold Path:—"Right Attentiveness." We will observe, analyse, clear ourselves from *a priori* groundless notions and strive to see the reality underlying *samsara*.

I dare say that this is not a lazy, apathetic, useless and despicable attitude, as some think. More important than what we do is what we are. None believes that the sun is working, that in it the thought arises: I will endeavour to set forth rays

so that men, beasts and plants may be kept warm and enjoy light and that life may exist on the earth. The sun is the sun, that is to say a body warm and shining by essence and because of its very nature it is the great life-giver. So also the efforts made for increasing one's own goodness, knowledge and wisdom are the best way to benefit others. Not only is example the most powerful of all teachings and the behaviour of one who has acquired "Right Understanding" alike to a lamp lighted in the darkness to guide travellers, but the subtle spiritual atmosphere created by a sage—one of those that Mahayanist Buddhists call Bodhisattvas—is wide and far-reaching and constitutes the most wonderful gift to be given to the harassed crowd of beings.

The ideal of Buddhism is truly different from that of our critics: we are fully aware of it and do not think of concealing the fact. Our sympathy goes, certainly, to the well-meaning ones—Buddhists or non-Buddhists—who, led by their kind heart, try to relieve the suffering of the people around them, but we look, with respect, higher up, to the "Silent Thinker"⁴ who has overcome all vain thoughts, for the object of the religious life is the "unshakable deliverance of the mind"⁵ that follows the realisation of the fundamental impermanency of all aggregates, their subjection to suffering, and their voidness (lack of self).

"Here trees invite, there lonely solitude. Devote yourself to meditation, that sloth may not come over you. Hold this as my command!"⁶ So spake the Buddha.

THE FOUR NOBLE TRUTHS.

FROM "PROSE PASTELS."

[BY EDWARD E. GRIEVE]



THUS have I heard, Oh, Bhikkhus. Sorrow—that which is as a man's shadow, with him along the pathway of life. The existence of a man begins with weakness which is sorrow: in childhood the reins of duty bring sorrow: in the prime of manhood the ceaseless strife of achieving a living for self and family brings sorrow: in the declining years are sickness, weakness, dependency, sorrow and death. Such, Oh, Bhikkhus, is the round of existence. The stirring of the passions, the lust of hate and envy, the thirst for power, the pride in self in the harvest of years, all these are barren in the winter of old age—in the chill frost of disillusionment. Hear, Oh, Bhikkhus, the First Noble Truth! That which is abides in sorrow. The tides of Time wash the shores of *Samsara* ceaselessly where being is. I proclaim, therefore, the truth of Sorrow.

See ye these leaves, Oh, Bhikkhus! This hand which now crushes forth their sweet fragrance was powerless to produce, and is equally powerless to recover the delicate stems and fronds to their original state. Hear the truth! As this hand hath crushed these leaves, so shall all things bend to the law of impermanency. All aggregates, all composite things are without permanency, nay, lack a permanent ego. Therefore, inasmuch as ye cling to this and to that, seeking to grasp it for its fragrance, ye cling to passing shadow, ye grasp sorrow, for all that ye grasp or cling to is impermanent. As ye sit in the sun, warm though it be, yet is its light obstructed by your bodies, your forms, your materiality. Hear then, Oh, Bhikkhus, the second Noble Truth, Sorrow's Cause.

The sun sets, Oh, Bhikkhus, far beneath us, yet immeasurably beyond the red ball of the sun lies the city by the lake

3 Anguttara Nikaya.

4 Majjhima Nikaya.

5 Majjhima Nikaya.

6 Anguttara Nikaya.

mercy. Consider, Oh, Bhikkhus, pain. Pain that ye cause to others is pain-causing seed that ye scatter; jealousy is such seed; hatred is such seed; lust is such seed; greed, coldness and a lack of charity. In love, in charity, in benevolence is Right Action. Be ye chaste, kindly in thought, speech and act. Harbourn not the illusion of a permanent ego.

Hearken, Oh, Bhikkhus! Thus have I heard: On a day, glorious for all living beings, sat His Bhikkhus around the Blessed One, while He proclaimed the Doctrine of Deliverance. They who heard included, so has it been said, the birds and beasts, both great and small. Consider this as bearing upon your acts, for the Blessed One had compassion for all beings: all that live, gods, devas, men and beasts. As ye follow the Path be ye pure. In purity of thought, word and act is there a robe finer than all figments of mundane grandeur. Ye walk as princes who follow the way of Right Conduct.

Sit humbly at eventide, alone by the river bank and review and meditate upon the River of Life and the great Ocean of Samasara. Meditate upon the Path of Deliverance, whereupon all shall in time tread, and as the thought soars upward as with eagle wings toward the sunlit crag, think how each soars on his own wings, nor love nor force shall make it otherwise. Ye climb the clear blue of the Doctrine's Path by what ye think and do. Right Act maketh ye strong to climb. In love ye can point the way to others. Thus, Oh, Bhikkhus, do I proclaim Right Acts.

Foulness, Oh, Bhikkhus, arises from association. Foulness arises in the body from the association of the elements which constitute that body. So, also, foulness arises in the mind through association; association of the senses; association of the memory; association of the perceptive faculty. The pure element becomes defiled only through association with other elements which in themselves are pure.

The act, Oh, Bhikkhus, arises out of the association of ideas. Thus, from the association of ideas, thoughts, sensations, arises action. Fool ideas produce foul acts. Sweet pure minds, like good seed, produce good growths in good acts.

Right Conduct is not of necessity Right Living. To give alms with a twisted mouth and a niggard heart is of less merit than to abstain from the giving of alms, for charity floweth from the well of true regard for the good of all beings; not from the formal observance of the Precepts. In the thought of nourishing the welfare of all beings lies the root of Right Living. To the householder, perhaps immersed perforce in material foulness, there is deliverance in due time if his mind remain unpolluted. As a man thinketh unto himself there arises the image of his true being when the seeds of the past have blossomed and died.

Shrink not from the beggar's robe for perchance the merit which time brings forth even now tears apart his rags to reveal the prince within. Neither let your eyes be held to the deceipt and roguery of the ignorant, be he beggar, soldier or prince, but serve ye each day the same rules of Right Acts and

none can harm you. The Tathagata, Oh, Bhikkhus, none can harm in any wise, so none can harm ye except in so far as foulness touches you. This is Right Living.

Consider not, Oh, Bhikkhus, these matters as a chain, whereof ye take it up link by link, but rather as a rope, in which the strands together form the strength of it, being rightly woven. Thus, Oh, Bhikkhus, comes act to its fruition. Yet what is an act enveloped in heedlessness? In all right act thought precedes it, effort following upon the sustained purpose.

In Right Effort lies first harmony; harmony of the mind; harmony of the senses; harmony of the body; and in harmony lies the way to equilibrium, in which lies the state of acute observation. As a mirror shows the face and form to be such, so, Oh, Bhikkhus, there arises in the mind of the tranquil one a state where all things lie truly mirrored in the mind. The silvered surface of right mindedness of truth is clear and sure. In the mind warped away by the senses the mirror of the larger vision is also warped. Not only as a man thinketh so is he, but as he is thus are his thoughts. In Right Effort, Oh, Bhikkhus, lies the keystone of the Temple which ye would build.

Around us, in the dust, the palaces of kings lie scattered; the fruits of proud pomp and circumstance, now useless as a shattered drum; wasted efforts of the mighty, yet the speech, the kindly act, the fearless courage of the noble, whether prince or beggar, ring in harmony in ages after these poor ruins are forgotten. Think not, Oh, Bhikkhus, to build palaces for yourselves, even though ye name yourselves Homeless Ones. The efforts of such shall likewise crumble into dust. In Right Effort ye are but stepping-stones, giving sure footing to those who have need of you. The Way is not beside, behind you, nor a little way ahead of you, but in your efforts for the good, the welfare of the many.

Truly, the sun sets in glory, lighting the path of him whose feet have trod the stones of achievement. Glorious is the Doctrine in the beginning, glorious in the middle and glorious in the end. Far has he gone, Oh, Bhikkhus, whose first effort bears fruit, for till the first step be taken there is no progress. The peasant, tilling his fields in clear-eyed honesty, gaineth more than the envious merchant with his money bags.

Wherein, Oh, Bhikkhus, lies Right Effort? Not in undue humbleness, for by such ye proclaim your dependence upon others' acts and thoughts. Not in pride, for by such do ye shut the gates of progress and of learning and of loving kindness. Nor in undue seclusion, for therein ye debar a knowledge of beings; their thoughts and ways. Not in undue freedom of sociability with lay-men or Bhikkhus, but in proper meditation, which giveth inner knowledge, and in study which giveth knowledge, and in contemplation of and association with beings, which giveth wisdom, and in activity which killeth sloth and beareth fruition of effort. In meditation, Oh, Bhikkhus, be ye tranquil, yet strongly set upon the study and analysis into the causes of things. Such maketh Right Effort.

As the shadow of these palms lies clear before the eyes under the bright light of the sun, so, Oh, Bhikkhus, do a man's acts show forth before him in the clear light of the Doctrine. If the sky be cloudy, thus is no shadow cast, and thus it is when the mind is dulled, elusory, lacking understanding. The Arabian seeth his shadow always, for the noonday light of the emancipated spirit makes thought, act and insight one harmonious whole. The nature of thought, Oh, Bhikkhus, is as the winds across the valley. To him bound in the fetters of error the grove of acts blows down and breaks before the tempests of illusion; pain is his; grief is his; loss is his; and as the leaves fall so fall his thoughts, to be trampled underfoot by the acts of folly. The unlettered, the simple, see only leaves falling, knowing not whence the wind came nor whither it goeth. The follower of the Way sits rejoicing in the gentle breathing of the evening wind, as such winds often bring rain to wash the leaves and cultivate growth, so understanding expands and is refreshed.

Consider the acts, Oh, Bhikkhus, as the shadow, the thought as the tree, and the sun as the Dharma. Ye sit revealed to your selves only as the light shines forth. Shall the passing away of the trees and its shadow affect the light in any wise? Hear! Oh, Bhikkhus! and comprehend! Discard the robe of the body; discard the senses; hear not; see not; taste not; feel not. In the darkness the mind turns on as ceaselessly as a water-wheel. Arrest that too. Yet is your shadow still upon the sands of time, for the light is still beyond you. The realm of the unheard, unseen, unfathomed, lies not in the shadow-world, but there is, Oh, Bhikkhus, the unseen, unheard, unfathomed, whereof is no shadow. Ye pass hence beyond the loss of any thought-formed state. Whereof comes this world? Who shall say? There lieth to-day no shadow; to-morrow is one cast, again to vanish. So with the thoughts of this moment; flickering shadow-shapes cast on a screen of dust ye name the universe—yourselves.

As smoke from an ever-fed fire curls upward, blinding the eyes and obscuring the outward vision, so, Oh, Bhikkhus, the flames of desire, the smoke of the senses, obscure the mind, blinding thought, preventing clarity of insight. Where smoke rises there also is fire. Where the senses curl within the mind, there, surely, the flames of desire kindle. Thought, like the vision in clear air, wingeth far, not distorted, but straight, with

equanimity. Balance of the mind arises, balance rightly showing the equilibrium between cause and effect; giving knowledge of the true nature of things and beings.

The trance-like state, lacking balance, is as a sleeper who dreams. But in the realm of wakefulness, beyond the sense-world, the great and small are one. Things are seen as dust, clamped together by their material qualities. The forces begotten of thought flow hither and yon as the mind directs. Heed ye well, Oh, Bhikkhus, lest the fires of Mara devour you when the first knowledge of these matters lies within your grasp.

Knowing the state that has arisen, the cause of that state, then is made plain the previous state, and in thus-wise is the true insight gained as to the nature of all beings. So also, may the effects of causes be adjudged. As ever, is there a casting away, as a man laden with many garments layeth one by one aside if he would swim safely to the farther shore. So shall the Bhikkhu cast aside the garments of Karma, thought-fetters, until he is ready to step into the waters of emancipation. Thus, Oh, Bhikkhus, is Right Thought.

All actions, Oh, Bhikkhus, are moral, unmoral or immoral. It has been said that, to him having insight, there exists in all transient things and in the precedent causes and in the thus-arising sequences that which is

not-moral, that which, in the perception of him having insight, is corrupt. It is not well to say of transient things, 'This is moral; that is not'; for in the cause-sequence of all transient things and matter-clinging thoughts there lies the not-moral, the differentiated; that which arises as a cloud to the inner penetration of him having insight. Even thought, divested of matter-clinging, matter-causing propensities, may yet be corrupted by one of the final fetters.

In the lower fields of mundane existence the unmoral is the ignorant; the moral, the choice of the Teaching; the immoral, the path of stupidity, but to him having insight, the unmoral exists only relatively in inorganic bodies, yet even these have *arisen*, and are subjected to the moral law, and being aggregate of karmic forces, being differentiated, have, in a sense, attributes of the immoral.

Lacking sense-bound fetters, there exists not, to him having insight, the immoral in the lower fields, yet to him



THE BUDDHA'S FIRST CONTACT WITH LIFE AS IT IS.

having gained insight into the true nature of things, their causes and effects, may linger, arise, or be born in the attainment, some of the fetters. Be ye mindful, Oh, Bhikkhus, of pride, of ill choice, of ill sureness, of ill doubt, concerning the Doctrine. In him, having at last attained true insight, the moral, the unmoral, the immoral, cease to sway the string of apprehension aside. The light is not hindered by any shadow-cause.

Yonder, a falling star strikes through the void. As such is meditation's goal, moving alone, swiftly, towards the appointed end. Yet also, does the right-minded path of meditation resemble the moving star as it sweeps along its path: we see it not, but only the light of its path. As we sit here, some one of us sees the star; the others miss it, their gaze being diverted elsewhere, yet if we but raise our eyes, some of the wonders are, in due time, revealed to us, when the lights around no longer blind our vision.

The star, also, Oh, Bhikkhus, is not to be seen at its origin, yet it is there; not at the end of its path, yet is there an end as surely as we may see it sweep far beyond our comprehension. Seek not to follow that which is beyond Right Comprehension, but rather give thought to the things ye see, the thoughts arising from such; the conduct of your brothers and sisters, and that which ye think and do. Each dawn ye give release to a thousand stars, the brightness of which ye see for a little way, but the stars move on to this and that. The mists of the morning oft shut out the dawn, yet the light of the Dharma shines and all may feel its beneficence. Thus do I proclaim Right Meditation.

The eagle's flight were but a crawling thing
Beside the flight of stars, and they but empty dots
In the great immensity.
Far as the inner eye shall fly,
From furthest star to farthest far 'tis all
But atoms bound upon the wheel of change.

The rainbow's jewelled fingers glow upon
The new-born worlds and colour all the lifeless wastes.
The sun that gladdens
All nature's handiwork is but
As gilded dust upon the rug of space:
Real only in the shimmering haze of sense.

Awaken, brothers! sisters! The truth
Still dwells immutable!
The womb of Time bears naught
That's timeless. Enter the Path!

That which ye do builds palaces or tombs,
Wherein yourselves shall lay in state the heirs of self.
Tomorrow or today
Or yesterday, the things that are
To be, are now, and were; ye made them all
By thoughts and actions done in bygone days.

The dust doth whisper of a universe.
The paths ye choose are all to one great end, but long
The Awakened One
Had leaped to tell the weaker ones,
"The struggle is not vain." Right Thought, Right Speech,
Right Upward Steps the Heights shall gain, whence comes release.

The Holy Ones—our Brothers too,
Are as stronger hands
To help us on the way. Enter the path!
And know its sure release.

In gentle Meditation lies a way.
The treasures past all name; the heights of deeds well done
The gnils of sordid failure;
Shall all stand out revealed to such
As, in the murmur clear of unsullied
Purity, read truths there-in laid bare.
In holy Meditation's gentle hours
The harshness of the world lies sleeping, as some vast
City in the moonlight bathed.
Sweet innocence hath play and love,
And all the myriad jewels of yesterday's
Fair garden are its flowers were blown away.

Enter the Path! Far at the close
Of many days of grief,
And perchance a little joy, the Arakan
Stands alone, yet not

Alone, for though the self, long since revealed,
Lies shattered at his feet, the knowledge of his brother's need
O'erflows his heart.
To him, when'er a battle's won,
Lie wider open the gates of bliss for him
In joy at surcease of his brother's woe.

The great enfolding charm of Him, our Lord,
Still hovers in His Law: as He proclaimed, when to
Nirvana He retired,
His mission at that point whereat
He spoke that He should live within that Law.
The way would be gladly bestrewn with flowers,

Whereon the Blessed One might once have set
His foot, ah, brothers, sisters,
If ye but knew one tiny part
Of that unending love.

His gentle spirit breathes the message forth
To savage hearts. Dimly they hear the Truth and pay
Rude homage to our Lord.
Within the jungle gloom, the Books
Have told, the creatures ceased in
Their endless strife for existence and came,
Moved by that blessed Voice that somehow rang
Back through the age-long years—in some strange way,
to reach

Their varied natures.
Love for all things He proclaimed.
Then let us here pay tribute to His love
For all dumb things and raise no hand to slay.

Then at the last the depths beneath,
The blue cerulean,
Unsullied by one cloud of doubt, the way
Is ended! Enter the Path!

At last the die is cast; the race is won.
The sun of 'now' sinks in the sea of time.
Naught stirs the tranquil spirit of the awakened one.
The fires of Karma slowly die.
The embers of strife and stress no longer glow
To waken into flame the Bhikkhu's self-bound faggots of
past desire.

HAPPINESS.

(BY CHRISTMAS HUMPHREYS)



HERE is a popular refrain in London at the moment, the opening words of which are as follows:—

I want to be happy,
But I can't be happy,
'Til I make you happy too.

This may be described as the view of enlightened mediocrity on the subject of happiness. Below it in the moral scale is the cry of the lower self:—

I want to be happy,
And so that I'm happy,
Who cares what happens to you?

But far above it sounds out the cry of the few:—

I cannot be happy
'Til you are all happy,
'Til then I'm unhappy too.

So few are the singers of this song that the rule holds good—the ultimate goal of all human endeavour is happiness. But exceptions there are, and in their ranks will be found every actual and aspiring Occultist or Theosophist, and every earnest follower of the Middle Way—the three are one.

What say the Teachers of the world? Said the Blessed One:—"O ye Bhikkhus and Arhats, be friendly to the race of men, our brothers! Know ye all, that he who sacrifices not his one life to save the life of his fellow-being; and he who hesitates to give up more than life—his fair name and honour—to save the fair name and honour of the many, is unworthy of the sin-destroying, immortal, transcendent Nirvana." Again, "I would not let one cry that I could save." What said the Christ two thousand years ago? "Come unto me, all ye that

Happiness.

The veil is rent in twain; the light engoldens all.
Nor voice, nor eye, shall tell or see, nought that spirit,
Sure in freedom's Realm, shall stand released.
To those who would proclaim a living death, say ye, 'They err.'

To those who would proclaim eternal night, to such say ye, 'They err.'

More glorious far than finite, hapless wit, of sightless eye,
Is the sure endurance of that Bliss
Which thou shalt not name 'state', nor even name at all,
To such as to the verge of Nirvana have attained
All glows forth, the Doctrine's Truth to humankind
Into one Great Whole. OM MANE PADME HUM!
THE SUN ARISETH TO THE ONE GREAT WAY!

(Edited by Louise Grieve).

travail and are heavy laden, and I will refresh you." What said the Master K. H., himself a Buddhist and one of the two real Founders of the Theosophical Society? "The chief object of the T. S. is not so much to gratify individual aspirations as to serve our fellow men." "It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets." "A man who places not the good of mankind above his own is not worthy of becoming our chela—he is not worthy of becoming higher in knowledge than his neighbor." "It is Humanity which is the great Orphan....and it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare."

In brief, if Life be one, how shall any fragment of that universal Life know happiness while any other fragment dwells in pain? The suffering of the part is the suffering of the whole, even as the joy of one is the joy of all. And if a true Buddhist may never know happiness while any living thing knows pain, how much less may he seek for happiness? It is true enough that such a state of consciousness plays its part in the evolution of man, but so does selfishness at an early stage, and as an Occultist is one who has arrived at a stage in evolution when selfishness is a violation of the law by which he lives, that form of selfishness we know as happiness can no longer find a place within his heart. For happiness, as men know happiness, to him who seeks the Ancient Path is but an illusion, a static temporary condition of self-induced maya, a halting by the wayside to pluck the poisoned fruits of self. It is a fool's paradise, a placing of the screen of wilful ignorance around the eyes of the soul. Only when the eyes of compassion are blinded by the mists of sophistry can the Seeker of the Way find happiness. Who claims to be happy cannot in the same breath claim to be a lover of his fellow men. Not

'til the ear has heard the cry of all humanity does it become deaf to calls of self, and where self is not, there can be no happiness until the very youngest of our brothers has "entered the stream" and safely "reached the further shore." Until that far-off day arrives there must be no single cry of human suffering that fails to find an echo in the heart of every Occultist, and how much room will there be left therein for happiness? He is no Pilgrim of the Way who has not joined an all-embracing love to a sympathetic understanding of his fellow man. From such a union comes Compassion, and Compassion, the great Buddha-quality, is a driving force that finds no time for selfish happiness.

Life has been defined as reaction to one's environment, and happiness as *harmonious* reaction to one's environment. As long as our environment, which for a Buddhist embraces all that lives, is filled with suffering, our reaction to it can only be harmonious by a deliberate selection of pleasant environment, and a deliberate exclusion from our consciousness of the existence of human suffering. Is this the act of an Occultist, or Theosophist, or Buddhist? Listen to the Voice of the Silence:—"Let thy Soul lend its ear to every cry of pain like as the lotus hares its heart to drink the morning sun. Let not the fierce Sun dry one tear of pain before thyself has wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain: nor ever brush it off until the pain that caused it is removed." Again, "hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the Sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him who in the stream would enter thrill in response to every sigh and thought of all that lives and breathes."

Suffering, said the Buddha, is one of the three Signs of Being, or Characteristics of Existence. It is foolishness, then, to attempt to escape the very process by which we learn. This earth is but a school. How then will it serve us to run away from school and hide in the nearest sweetshop of happiness?

Do not confuse happiness with Joy. Joy is the Laughter of the Gods, as far removed from happiness as Passion

is from Love. Like Love it is an aspect of Reality, but unlike Love it does not grow but surges through one's being as a flaming fire, and then, returning whence it came, leaves but a deep abiding peace within the heart.

Nor is contentment happiness, unless by this we mean the placid self-complacency of those individuals who, ignoring the suffering of others, have for the moment solved the most pressing of life's economic problems, and consider that the cry of all humanity is not their concern. True content is rather the outcome of a just appreciation of the fitness of things, an unswerving faith, begotten of observation, in the justice of the law of life. Like Joy, this peace of mind is positive, dynamic, while the self-satisfied complacency of the average 'happy man', though possibly appropriate to his stage of evolution, is but of the substance of a dream.



THE NIGHT OF THE GREAT RENUNCIATION.

static happiness is time that might have been more serviceably spent in actively reducing the sum total of the misery in the world. An Occultist is one who seeks Reality and serves his fellow men. Let him seek out, and leave the foolish dream of happiness to those it is his privilege to serve.

Worldly happiness may be the rightful goal and dharmā of the many, but the dharmā of the Buddhist is work, ceaseless, thankless work, nor may he rest until the last of his younger brothers has safely reached the threshold of their common Home.

The desiring of many things brings care; the desiring of but little brings peace and quietness. If those ought to desire little whose aim is peace and quietness, how much more so those whose goal is perfect deliverance.

Pho-hing-tan-ching

THE PRIEST IN RELIGION.

[By G. K. W. PERERA, B.A., LL.B.]



NE of the most primitive instincts of life is fear: fear of the unknown and the unseen. The immensity of space, the wonders of terrestrial phenomena, sun and rain, thunder and lightning, tide and eclipse, bred an awe among the ignorant people which they endeavoured to overcome in the human way by the appeasement of wrathful deities; by gifts and prayer, by bribe and supplication. The wild speculation of puerile imaginations gave birth to the belief of the ancients where each insupportable phenomenon was attributed to the agency of superhuman forces. Thus we have the origin of *taism*. Whether they be block and stone or fantastic figures carved out of these, primitive man formed definite ideas as to whom they ascribed the rights of masters of human destiny, and whose favour had to be supplicated by sacrifice and prayer. With the growth of intelligence these shapeless masses began to be discarded for more pleasing figures which came to be regarded as symbols of power, but there was no change in the mental attitude of man towards them.

In this condition of primitive religious superstition there is every reason to believe that the morality existing among the different peoples was of a high standard compared to the state of morality today. The innocent beliefs of ignorant people, however absurd, do little harm as long as their lives are guided by rules and conventions which promote peace and goodwill whether connected with their religion or not. The artificial rules of morality, such as those which relate to marriage obtaining in later society, were absent, but within the tribes themselves there was happiness and prosperity. Even in a state of cannibalism the laws were little different to those of today. The most Christian government condemns and kills its own people according to its discretion, and indiscriminately all enemy people. Once they are deprived of life the corpses may well be eaten the same as the flesh of all animals. The special sanctity attaching to the life of the human is a notion introduced by the promulgators of "revealed religion" of a later date.

The fault with all theistic forms of belief is that, sooner or later, a section of people arise who arrogate to themselves the

power to move the deities according to their will and pleasure, and who set themselves up as special dispensers of providence. Their power increases with their ability to impose upon the credulity of the ignorant and of those who are too lazy to think for themselves. In this respect the world of today is not very different from that of ages past as the priests are of much the same texture as older functionaries of a similar office. Intermediaries with the deity and exorcisers of the devil appear to the ignorant in the same way. The influence of the priestly autocrat is far greater and more jealously guarded than that of the most despotic ruler. The despot has but one argument, that of the force of arms; whereas the priest when he is lacking in the actual means of warfare is able to summon the powers of the unseen and engage the flaming sword of an almighty. Men

have attempted to prop up their tottering thrones by borrowing the weapon of the priest, i.e. by claiming a divine right of kings.

The story of world religions is really the story of the priesthood. From the magic-worker of the primitive tribes to the priests of India and Rome religion had always been regarded by them as their peculiar monopoly. In sacrifice, devil-dancing and other hocus-focus the priests introduce customs and observances which create the exaltation of their order. The ascendancy thus gained strengthened by generations of discipline produces a mental slavery and depravity which

none but a great man could successfully resist.

To a priest-ridden people Buddha preached a religion which required neither an intermediary with heaven nor a saviour from the devil. By the irresistible logic of his doctrine and the force of his own exemplary life, Buddha broke down the power of the priest and spread his light among all the nations of Asia. The essence of his religion was that no man, not even Buddha himself, can save another; he can only teach others how to save themselves. The Buddha ordained the Sangha who whilst themselves observing the rules of conduct laid down by the Buddha were to preach the religion far and wide. The Sangha nowhere claimed to be a priesthood with power to administer the religion of the Buddha the same as other religions are administered. The work for the Sangha was that of teacher and missionary, and if they did bind them-



THE BUDDHA'S HOME-COMING AFTER THE ENLIGHTENMENT.

selves more strictly than the ordinary layman to conform to the requirements of the Buddhist Law it is for their own good alone. Except by precept and by the example of a good and virtuous life they are unable to be of any use to their fellow beings.

Buddha lived and died, but the Hindu priest began to live again. To reassert himself the priest had to explain away the Buddha. He knew that a denial of the teaching of the Buddha would be rejected by the country as false; so he adopted the Buddha as one of the avatars of his deity. Without the guidance of the Buddha the Sangha degenerated. Unconsciously, may be, they began to adopt some of the practices of the Hindu priests, practices which survive to this day in one form or another.

Five hundred years after the Buddha, Christ commenced to preach a religion which has been completely lost in the priestcraft which soon took it over. Christ came as a reformer to remove the abuses of his time, and his Sermon on the Mount contains rules of life which are beautiful in their simplicity. Whether Christ reached enlightenment by inspiration, revelation, meditation or more simply through the teaching of the wise men of the East, his directions to his followers were essentially those of the Buddha. Whereas Buddha preaching to the intellect of an advanced civilisation worked out the Eight-fold Path from first principles, Christ setting out to reform the Jewish abuses addressed himself to the masses, and in doing so probably adopted for convenience the existing superstitions of the Jews to gain his end, which was the moral upliftment of the people. Whilst condemning the belief in a multiplicity of gods in whose name the priests claimed to guide the destiny of man, Christ preached of one God who could be pleased by charity and goodwill and a selfless existence, a life in which he set a noble example. It is unfortunate for the world that the power of his enemies prevailed to cut his life so short, for with the death of Christ the religion which he preached degenerated into priestcraft and idolatry. Deprived of the living personality of Christ, the religion not being founded on basic truths or appealing to the reason in any other way, its degeneration was rapid: and in spite of the attempts of his Apostles to supplement the doctrine of their teacher, Christianity was soon ready to receive the services of another reformer.

At the coming of Mahomed we learn that Christians were separated from all Christian virtues, and the religion one of

pure idolatry dispensed by a powerful and dominant priesthood. Mahomed claimed to teach the pure doctrine preached before him by Christ, when he commenced a successful campaign of driving priests and destroying idols. Christianity was driven Westwards where Romish power prevailed until checked by the founders of reformed religion. The religion of Mahomed is a noble one and bears a close resemblance to the religion of Christ, justifying Mahomed's claim that his was no new religion. The militant character of the propaganda adopted by Mahomed and his followers, however necessary it may have been to oppose the power of the Christian priest of the time, gave the religion of Mahomed the appearance of aggressiveness not in keeping with its real spirit of love and charity. The purity in which the religion of Mahomed has been preserved

compared to the religion of Christ is remarkable. The two religions are built upon faith alike and in all essentials their doctrines are identical. The Mahomedan never had nor has any symbol or image of his God; his mosque is the assembly room, and the priest his leader in joint prayer. He observes the ethics of his religion strictly, at least so far as they affect his co-religionists. Religion to him is a bond faster than all other obligations. The Christian's religion is in violent contrast. Where he has grown out of Romish superstition and idol worship he adopts agents and symbols such as priests and crosses. In Christian countries is immorality and a complete absence of religion outside the church doors. Religion is exploited for a living, and hospitality and neighbourliness are unknown. To a Mahomedan religion is one with patriotism and his religion boldly advocates war in the cause of his faith. The

Christian condemns the slaughter of war but the ministers prostitute the religion for the sake of gain as regimental chaplains and professional missionaries.

If the founders of other religions did not authorise superstition, idolatry and supermen as intermediaries between man and god, Buddha was actively opposed to them. His religion does not admit the possibility of intervention by man or god in working out man's destiny. The existence of a priesthood as such, of images and sacred places of worship, of incantations and prayer, therefore, is quite foreign to Buddhism. There is no doubt that Buddhism has borrowed all this much energy in trying to reconcile these with the Dharma. The Sangha today is degenerate and encourage the worship of relics true and false, the erection of useless



SUJATA'S OFFERING TO THE BUDDHA.

structures as places and objects of worship, all with an eye to their own comfort and temporal gain. The Sangha are or should be men plodding the way towards Nirvana, and Buddha recognised only one duty of the order towards the layman: the Sangha should spread the light by teaching the ethics of Buddhism; by making the law of causation clear to the ignorant; by pointing out the eightfold path to Nirvana. The obligation of the layman towards the Sangha is to aid the Sangha on their journey by finding them shelter in pansalas, and ministering to their creature comforts to allow them freedom for meditation. The Buddhist needs no temples or relics to worship for he has the whole world to practise his religion upon. The differences which exist between the different orders of the Sangha need not worry the layman for they are on points of discipline and ritual which relate to themselves, and there is no obligation on or necessity for the layman to have definite views on these matters. The Sangha of today are unfit to be teachers of religion for they themselves are not good Buddhists. Their leaning is towards the estab-

lishment of a priestly antecity in imitation of the Christian clergy. The sooner the Sangha is deprived of the temporalities which they incessantly quarrel over the better for their chances of attaining Nirvana. The income of temple properties should be expended in giving religious instruction to the people after maintaining the Sangha in freedom for meditation. The time is ripe for a Buddhist reformer to appear to restore the religion of the Buddhist into its ancient form; to drive all un-Buddhist observance out; to reorganise and weed out the Sangha; and above all to instill the spirit of the Dharma into the hearts of all nominal Buddhists.

Ceylon has a reputation to maintain as having preserved the teachings of Buddha in their greatest purity; but have we preserved them? Not in the Sangha, for they are full of greed, jealousy and pride; not in the people, for the masses are ignorant idol-worshippers who believe in incantations to frighten devils and to appease a thousand and one gods; our pure Buddhism must then be in our libraries alone.

New Buddhist Cathedral at Los Angeles, U. S. A.

[A friend from America sends us the following excerpt from "The Los Angeles Sunday Times" of November 15, 1925.—Edd, B. A. C.]

JAPANESE HONOR DEAD.

Memorial Services Conducted at New Temple by Buddhist Priest, Emperor's Kin.



three-day celebration occasioned by the visit here of Count Lord Abbot Sonya Otani, the highest Buddhist priest in Japan and brother-in-law of the Emperor, and by the dedication of the new \$250,000 Hongwanji Buddhist Temple, East First Street and Central Avenue, was brought to a close yesterday with memorial services in honor of the Japanese dead in this country.

Count Otani participated in the short but impressive memorial service, his last official church act in this city, with a sermon. The welcome address was made by Rev. Tetsuo Ohzu, following which twelve Buddhist priests conducted the memorial rites.

Thousands of Japanese from many different sections in and near Los Angeles flocked to the Temple to pay their respects to and to hear for the last time a sermon by the high visiting priest. The temple was packed to overflowing and it was estimated by the priests that more than 5000 Japanese were visitors during the day.

During the morning Kikiyoshiki or Okamiseri services were conducted. This service is equivalent to the baptism services of the Christian churches. Nine hundred Japanese men and women and one hundred Japanese children were baptised by Count Otani with his sacred golden razor.

Four Americans also were baptised or blessed by the golden razor, two of them being Mrs. Louise Grieve, a Buddhist priestess, and her husband.

Count Otani touched the golden razor upon the heads of the Japanese, as if to shave the hair from their heads, to

purify them and to make their heads round, the latter being a symbol of peace in Japanese.

According to Rev. C. Ike, one of the local priests, this is the first time Kikiyoshiki or Okamiseri services have been conducted in Los Angeles, as Count Otani is the only possessor of the sacred razor. He said it will be many, many years before another such service will be conducted here.

Following the memorial services Count Otani was taken on an automobile tour through Pasadena, a number of oil fields and other points of interest in the county. He then was taken back to the Temple, where he was entertained quietly by the priests prior to his departure from Los Angeles.

Count Otani and his party, which consists of two priests and his secretary from his head-church in Kyoto, Japan, the seat of Mahayana Buddhism, which has the largest Buddhist following in the world, planned to leave Los Angeles late last night from Central Station for Brawley, where the high priest is scheduled to spend two days.

He goes from Brawley to Fresno, thence to Sacramento, Salt Lake City, Denver, New York and Boston. Before departing for his home in Japan he will visit President Coolidge to deliver a message of friendship to the United States from the Buddhists of Japan.

The Shin sect, which teaches Mahayana Buddhism, is the largest of fifty-six Buddhist schools, having 6,000,000 members and 10,000 different churches. There are thirty-six churches along the Pacific Coast, the local temple being the largest and most costly in the United States. It has more than two thousand regular members.

BUDDHISM AND THE WORLD-PROBLEM.

[By A. D. JAYASUNDERA]



HE Pali word for 'world' is *loka*. *Loka* has two meanings—the world of living beings, *satta-loka*, and the outer world, *sankhara-loka*. Strange to say the Greek word for 'world', *cosmos* has the same two meanings—*micro-cosmos*, the little world or the world of living beings, and *macro-cosmos*, the large world or the world of space.

The final goal or destiny of a living being is therefore the solution of the world-problem. The problem of the inorganic world is the peculiar province of physical science and therefore lies outside the scope of our enquiry. An investigation into the latter question therefore falls within the category of profitless discussion banned in Buddhism.

Given one thing the world—in other words the pain-filled world of sorrow (*satta-loka*)—the salient feature of all sentient life is its accompaniment of sorrow. This is the First Ariyan Truth. It is important to determine at the outset the true import of sorrow in Buddhist-thought. The *satta-loka* according to that teaching is divided into thirty spheres or, more accurately, phases. The sphere of sense-desires (*kama-vacara*) consists of the six *deva-lokas* (heavens), the world of human beings, the animal kingdom, the Asuras (Titans), the Peta (manes) and the so-called hells, the fifteen *rupa-brahma-lokas* (with corporeal bodies) and the four *arupa-brahma-lokas* (without such bodies). The duration of life in all these phases of existence differs according to the different states of existence.

If we compare the ann of sorrow in all these spheres with the amount of happiness, it remains an open question as to whether after all the happiness does not counter-balance the sorrow. For, we must remember that the incalculable cycles of unalloyed bliss which the *devas* and *brahmas* enjoy may be even greater than the tortures the beings in hells undergo. Therefore even from the Buddhist viewpoint,

when we lay side by side the sorrow and the happiness in the world, are our critics justified in characterising Buddhism as pessimism? If then the happiness is no less than the sorrow, why does the Tathagata lay down as the First Ariyan Truth Sorrow?

The full and complete answer to this important question is to be found in the right comprehension of that refrain, which we find so often recurring in the canon. The Master addresses the disciples thus:—

"Bhikkhus, is body, is mind, permanent or impermanent? Impermanent, Lord. That which is impermanent, is it liable to suffering or not? It is liable, Lord. Of that which is liable to suffering, is it then right to say: This is mine, I am this, this is the soul of me? No, Lord."

It is therefore clear that according to the Master, it is the certainty of impermanence or transiency that makes life sorrowful. We read in a *sutta* of the *Anguttara Nikaya*, that just as when the lion, king of beasts, at eventide issues forth from his lair, surveys the four directions and roars thrice, all animals tremble with fear and alarm and flee on all sides, even so when the Tathagata roars the lion's roar, *Sabbhe Sankhara Anicca*, the *devas* in long possession of splendid mansions begin to quiver and tremble and exclaim: Alas, so long have we fancied ourselves secure in our blissful abodes, now they are no longer permanent and but passing shadows.

The Maha-brahma the creator of the world who with the radiance of his small

finger can light up a thousand world-systems may at any moment be reduced to the condition of a fire-fly. The great Sakra, king of gods, in all his glory and majesty may indeed at once be reborn as a *sukara* (pig).

And man himself, the so-called lord of creation, who has wrung so many secrets out of nature's bosom, ever and anon



BUDDHIST SHRINE AT ADYAR
The Image of dark granite, 1300 years old,
found at Saranath.

falls a ready victim to the tiniest bacillus that falls him to the ground. When one looks around the whole wide world one sees how life feeds upon life and lives upon death. The bigger preys upon the smaller animal: this is the usual rule of all life, from the biggest mammalia down to the minutest bacilli. One contemplating the idea is simply dumbfounded at the ghastly spectacle. In a word the universe is a veritable shambles. The picture blackens still more, when one sees the smaller animal in its turn waging war upon the bigger one. A curious illustration culled from natural history is well worth repetition: The 'killer-whale' is the smallest and the 'sperm-whale' one of the largest of the whale family. But nature has so ordained, that the killer is more than a match in actual combat with the sperm-whale. Whenever the killer meets the sperm-whale it lays hold of the lower jaw of the latter and lashes it with its tail again and again with such

violence that it eventually succeeds, may be after a several days' incessant struggle, in dislocating the lower jaw of the sperm-whale, so that it can no more close its mouth. Then comes the opportunity of the killer, who enters the mouth of the sperm-whale and actually eats out its tongue and leaves the huge monster to die in agony and sheer starvation. The world is full of such horrible cruelty that our hearts simply revolt at the very thought. Life is thus so arrayed against itself that it is an incessant warfare to live. "Struggle for existence" is the final watch-word of science. What a hideous fallacy then to hold an all-merciful god responsible for such monstrous cruelty?

We must thus conclude, that it is the transitory nature of all life and its liability to suffer at any moment, which establishes the truth of *Dukkha-sacca*.

What then is meant by realising the First Ariyan Truth? If to realise sorrow is to endure sorrow, then indeed he who has suffered most should have best realised sorrow. The denizens of the hells, who undergo nameless tortures for countless ages must have comprehended *Dukkha-sacca*. But this is absurd. We are thus driven to the conclusion, that to suffer or endure sorrow is not necessarily to realise sorrow.

Let us now take a glance into the early life of the Bodhisatta in his royal palace. Brought up as he was in the lap of princely luxury, and cribbed and confined with jealous care by his kingly sire, it was after witnessing the omens of a sick man, an old man, a corpse and a recluse that Prince Siddhattha received the motive-impulse to his great renunciation. The young prince suffered no unhappiness whatever in his own person. But it was his seeing the sufferings and afflictions of others that brought home to his kindly heart that ennui and world-weariness, that urged him to flee from the life of the home, as though from a pit of live coals, to the homeless state. It was therefore not sorrow felt or endured in his own person, but pain and suffering, which he witnessed in others, that made him realise the truth of the great intuition. All life is sorrow-fraught. Strictly speaking Prince Siddhattha comprehended the First Ariyan Truth of Sorrow, at any rate had



BUDDHIST SHRINE AT ADYAR.

the first glimpse of it, whilst still in the family life, though he discovered the other three Ariyan Truths at the foot of the Bodhi-tree.

We must thus bear in mind that, when the Master lays emphasis on the realisation (*avabodha*) of the First Truth, what is meant is: Sorrow understood and not sorrow felt. In other words, it is not an emotional feeling that is implied

but experience through knowledge or insight. This is the all-sufficient reason why Buddhism is called the religion of enlightenment through knowledge (*panna*). Thus to sum up: *Satta-loka* is only a synonym for the world of sorrow (*amsaravatta*).

All religious teachers other than the Tathagata ascribed to an external agency the source of pain and suffering. Even in the Christian Bible we read, that "God brings peace and creates evil." It follows as a logical necessity that man must look for escape from "this vale of tears" as the Christian scriptures put it, to an external power. Prayers, supplications, offerings, sacrifices are naturally the only means prescribed to attain salvation from sorrow.

The Buddha alone of all religious teachers with a master-stroke of genius discovered the cause of sorrow to be craving (*tanha*) inherent in the mind of every living being. "Verily,"

He says, "In this fathom-long be-minded body with its perceptions, I declare to be the world, the world's arising, the world's ceasing and the Path to the world's ceasing." The Master laid hold of life by the root and addressed the majestic query: What right has life itself to exist? The answer to this question He found by a flash of glorious intuition, that eventual night so full of profound significance to all living beings, as he sat under the Tree of Knowledge, which was justly so-called. Rendered with strictest accuracy the Causal Chain runs thus: Ignorance must be present in order that volitional activities may come to pass, and so forth up to craving and finally to birth thus bringing about the entire mass of Ill.

When the Buddha places ignorance at the head of the system it must not be taken, as so often erroneously done by some scholars, as a sort of primordial first cause. What is the cause of a living being? Volitional activities (*sankhara*) is the answer. When ignorance is stated to be the condition of volitional activities, it should be taken as an abstract answer to the same question, which is answered in the Kamma-teaching in a real fashion. It is the same thing, whether we say a being is born by reason of his Kamma (*sankhara*) or ignorance. We say light is present or shadow is present but they are aspects of the same thing—the one positive, the other negative. Therefore ignorance of itself means nothing but that willing is present. Ignorance is willing but only in abstract form.

All the religious teachers the world has ever seen, always affirmed eternal life in heaven as the final and supreme salvation. They failed to solve the world-problem, in so far as they placed only plus signs or willing in an infinite series, when they posited eternal life. The Lord Buddha alone of all religious teachers placed a minus sign, that is non-willing, and the sum of life was resolved without that ever-recurring remainder, which in other systems of religion is called god or soul—a factor which has rendered the world-problem altogether insoluble.

In the Fire-Sermon (*Aditta-pariyaya*), the Sermon on the Mount of Buddhism, the Master says:

"All things, O Bhikkhus, is a burning. The eye is a burning. Visual consciousness is a burning. Visual contact is a burning. The resultant sensation is a burning," and so forth. Likewise with regard to the other senses and their respective sense-objects.

The other religions say: Everything is in a static condition, that is where the creator placed it. Whereas the Buddha says: "Everything is afire," that is a becoming or a process. This is where the great Teacher breaks away from all conventional forms of thought in a most surprising manner and establishes His unquestioned pre-eminence and roars the lion's-roar of victory.

He presents the same idea in a different form, in another place:

"What, O Bhikkhus, is the arising of the world? Because of the eye and of forms arises visual consciousness. The coming together of these is contact. Because of contact arises sensation," and so forth in terms of the Formula of Causal Genesis up to birth and the resultant mass of all Sorrow.

This is in sooth the highest form of Kantian idealism applied to the ends of religion. Just as a flame is a mere succession of flickering moments and never the same for even two successive seconds, even so is the I-process, which ever and anon renews itself, and the only constancy about it is its incessant change.

Kamma so to say throws up a bridge between this life and the next and welds together the manifold phases or flashes of the empirical personality, so as to present an apparent "I". But since all life is but sorrow, it is Kamma that keeps the I-process going. We are thus faced with the all-important question: How is deliverance to be found from this endless process of becoming, or in other words escape from sorrow?

The empirical ego is only an apparent I—is has no reality, because it is merely an aggregation of the *Khandhas*. It is Kamma that causes their coming together. Remove Kamma and the *Khandhas* fall asunder. Even thus is brought about the complete abrogation of personality. When there is the arising, there is also the passing away of life. This is change or transiency (*anica*). Because of transiency there is Sorrow (*dukkha*).

And thus to conclude: The world is conditioned by the action of the senses. Upon the senses therefore depends the world. The world in the last analysis is the sum-total of the sense-impressions. The activities of the senses constitute the generative cause of the world. Therefore the senses are the real creators of the world in all its vast totality.

This is the highest, the deepest and the sublimest thought, that ever was conceived by the mind of man, in all time and in all space. And it is crystal-clear that the human mind reached its natural perfection 2500 years ago, when once the human tree blossomed and put forth its sweetest Flower, which radiated its exquisite fragrance to all quarters of the boundless universe.

Thus was solved the world-problem, without the recurrent remainder. But let us remember it is a problem, *Quod erat faciendum*, and not a theorem, *Quod erat demonstrandum*. "We ourselves must walk the Path, the Buddhas only show the Way."

NOTES AND NEWS.

Sabba Danum Dhamma Danam Jinati.

"The Gift of Truth Excels All Other Gifts."

The year under review has been a significant one in that it has witnessed the inauguration of many movements all directed towards a common end,—the regeneration of the Religion and its wider dissemination.

We had long been looking forward to an awakening of interest in the "Old World" of the Buddhist Faith, and had slowly been preparing the ground for such a revival. We had always turned our wistful eyes in the direction of the land of the Rising Sun and had often scanned the far-eastern horizon for some auspicious sign heralding the dawn of a new day in the spiritual life of Asia. It is, therefore, with great expectations that we welcome the Buddhist activities in the Island Empire. All over Japan have arisen associations and institutions for the training of the youth of the land in the Bodhi-satta ideal. There are Buddhist universities which train students to qualify themselves for Buddhist mission work in Japan and in the Pacific Islands of America. Hundreds of Sunday Schools have sprung up all over the islands, which cater for the rising generation. Turning to Buddhist literature, we find remarkable activity. Japanese scholars have spared no pains to make the wealth of Buddhist literature accessible to the average reader. The Press is doing its share in this religious renaissance. Not to mention the vernacular publications, on the English side there is *The Eastern Buddhist*, edited by Professor and Mrs. Suzuki, which has now for many years been giving a scholarly interpretation of the Mahayana. Young Japan is represented by *The Young East*, which attempts to co-ordinate all the many movements of a Japan which has risen from the ashes and ruins of the devastating earthquakes and fires of September 1923. One of the promising features of this new awakening was the holding of the Far Eastern Conference which met in November last and continued for three days. It was a remarkable gathering, for Japanese and Chinese and Koreans all met together in concord to devise ways and means for the wider propagation of their common faith. At this meeting the following resolution was laid before the house and enthusiastically accepted: "That Buddhists of Eastern Asia shall co-operate for worldwide propaganda, so that all the nations of the Earth may eventually bask in the boundless mercy of the Buddha. To attain these objects it is planned to publish Buddhist books and magazines in several Occidental languages, to send missions abroad and to establish a mission school either in Tokio or Peking by co-operation of Japanese and Chinese Buddhists."

China is in the birth-throes of a new life. Her young men and women are in a state of restless discontent being shackled by foreign domination. We have little doubt that once she is untrammelled she will soar to heights yet undreamt of, and be able to contribute her share to the spiritual upliftment of the people of Asia in particular, and of the world in general.

In Siam, a new king has ascended the throne, and we look to him for co-operation in raising the status of the Sangha by eradicating the abuses that have crept into the noble Order as a result of the later Brahmanistic influences. The kings and princes of Siam have distinguished themselves by publishing the Tipitaka and the Commentaries and by presenting whole sets of them to the Universities and Libraries the world over.

In Burma, as in Ceylon, the people are gradually coming to their own. Lured by the mirage of materialism, she had almost wandered away from the Path of the Good Law until yesterday when her patriots and her men of vision cried a halt, having realised that not in materialism lies the path either to national glory or to spiritual betterment.

India, like China, is in the melting pot. It is a wilderness of faiths,—a museum of gods and goddesses, and literally each one worships his own "god." But, that after the political unrest, strife and storm, there may follow a much desired calm when once again the people will have the necessary freedom and peace of mind to re-discover the ancient wisdom and the Noble Path, is the hope of the rest of Asia. Such in brief outline is the revival that is taking place in countries other than our own. In Ceylon, associations and institutions are growing and education is spreading. But sooth to say the rich temple do not contribute in men or material towards this development, which makes the Buddhists of to-day regret the enthusiasm of ancient kings and nobles who gave all they had to the temples.

We Ceylon Buddhists have now for many years been keeping too close to the shore. We are insular in our outlook. We pride ourselves over the possession of "pure" Buddhism. We denounce our less evolved brothers for no fault of their own. But what attempt have we, whether the monks or the laity, made to share our "pure" Theravada with them? A tree surely is judged by its fruits. So let "pure" Buddhism be judged by the lives its professors lead.

May not Ceylon Buddhism take its bearings to-day, and thus steer her course so that all the currents and cross currents may not hinder her progress but unite in carrying her unimpeded on her way? Let us get rid of our insularity; let our mental horizon expand as we ascend higher and higher, and let us share with our brothers the great heritage of the past instead of merely admiring it as a fast moving traveller admires a beautiful landscape.

And with Mrs. Beatrice Lane Suzuki, joint-editor of *The Eastern Buddhist*, "we say that within the Buddhist banner stand together all who profess the Religion, whether they profess the Eastern or the Western Branch, the Mahayana or the Hinayana of the Buddhadharma." Let this be our slogan for the New Year.

A New World Religion.

An attempt is being made by a number of Theosophists to found a new world religion with J. Krishnamurti, President of the Order of the Star in the East, as its promulgator. While we have nothing to urge against this latest development of the T. S. we should like to invite our readers' attention to the fact that in our own Dhamma preached by our Lord over two thousand five hundred years ago are concentrated all that the mind of man can fathom, or the heart of man can desire for his spiritual enlightenment and well-being. It is the oldest and the greatest world religion. It is a religion that is adapted to the people of all races, of all times. "Just as all living creatures that go upon feet find passage way in the footsteps of the elephant, even so all things whatsoever that are contained and comprehended in the foremost excellent Truth, namely in these: The most excellent Truth of suffering. The most excellent Truth of the arising of suffering. The most excellent Truth of the ceasing of suffering and the most excellent Truth of the Path that leads to the ceasing of suffering." May we respectfully remind our brothers of the T. S. and the Order of the Star in the East, most of whom, we take it, are sincere seekers after the Truth, to pay a little more attention to the Dhamma, as in the early days of Theosophy when its leaders looked to Buddhism for all they wanted in order to amplify their teachings.

Buddha Gaya.

The committee appointed by the All-India National Congress has published the results of their labours in a very able, comprehensive and enlightening document. While it supports in toto the Buddhist claim to the Temple, it at the same time recommends that the control of the Temple be placed in the hands of a joint committee of Buddhists and Hindus presided over by the Hindu Minister of the Province. Thus the recommendation as to the management seems to be quite illogical in view of the finding regarding the ownership itself. But we would suggest to our co-religionists to accept the joint committee as a working scheme for a limited period, of, say, five years. We say so, because we ought to make a beginning somewhere rather than be wrangling over it for another century. Already half a century has sped on its way since the matter was first mooted and but for this Prasad report, we are where we were so many years ago.

All Ceylon Sunday School Examination.

One of the principal departments of activity of the Colombo Y. M. B. A. is the work which is being carried on now for many years in regard to the instruction of boys and girls in the Dhamma. Every year an All-Ceylon Examination is held and certificates and prizes are awarded to the successful candidates. That this examination is yearly growing in popularity is seen from the increasing number of candidates. The Sunday School movement is pregnant with far-reaching results, for it was to the lack of such institutions in the past that Christian missionaries owed much of their success, and the lukewarmness of most Buddhists is due to that lack of early training. We would wish to see a Sunday School associated with every Buddhist Temple and every Bhikkhu a teacher of the little ones in their religion as in the days of old Lanka and in Burma and Siam even to-day.

The Reform of the Sangha.

Elsewhere we publish an interesting article touching on this important subject, which will repay perusal. No one who has read the early history of failed to be impressed by the lofty ideals that animated the Sangha of those times. Those Bhikkhus were like unto reservoirs of religious faith and fervour which replenished the streams of a matter-of-fact, materialistic and priest-ridden world. The article referred to is a relentless analysis and a scathing indictment of all priestly and pseudo-priestly institutions. That later Buddhism is daily becoming embarrassed and encumbered by a growing class of priestly monks and by customs and institutions foreign to the spirit of Buddhism, no one can gainsay. However, the writer ends on a note of hope looking forward to the appearance of a reformer who shall speak with the voice of a leader of men and to whom all shall listen. We shall welcome such an one.

Religious Instruction.

We invite our readers' attention to a letter published elsewhere on the above subject, which we hope may in some measure assist the principals and teachers of Buddhist Institutions to draw up a suitable curriculum of religious instruction for our schools. The writer has placed before us many suggestions which we think will be very useful and at the same time quite practicable. The main thing is to create a religious atmosphere in our schools. May we suggest to the heads of our schools to meet in conference and evolve a scheme of instruction and also make it imperative that the students should take up the All-Ceylon Sunday School Examination held annually under the auspices of the Central Y. M. B. A.

Translations of the Scriptures.

The Christian's Bible is translated into most, if not all, of the languages of the world. And the fact that Christianity is not making such progress as is proportionate to the wealth and energy lavished on its propagation among the different peoples of the world is not due to the lack of enthusiasm or interest on the part of its

protagonists, but due to the more developed consciousness of the modern world.

On the other hand what shall we say of Buddhist propaganda? In these days when the written word has become the best medium of publishing anything broadcast, the Word of the Buddha has not yet been translated except into only a very few languages, and that too, only in parts. Even the translations into English and Sinhalese are not complete. And in this connection we have to be thankful mainly to English, European and American scholars, but for whose labours we should to-day be in a sorry plight. It was they who as pioneers in the field of Pali literature laid bare to the world the rich deposits of ancient lore found in undiminishing abundance in the temple manuscripts of the East, and made them accessible to the world.

But there are those who hold that translations into alien tongues can never be satisfactory. Mr. Charles Dias writing on this subject observes:—"To write in Sinhalese is easy, but when the language is English, it is most difficult to say anything correctly about religion so that the reader might not understand what is said in a way that it should not be understood. There are no words in English to express correctly most of the terms used both in the ethical and philosophical teachings of Buddhism. Either they convey less or more—or very often—quite the contrary of what those terms and words mean to us. For example, what English words can we employ to translate such common terms as *Lobha*, *Karuna*, *Alobha*, *Hiri*, *Hetu*, *Sankhara* and numerous other words, which must be, and have to be, used if one write anything at all about our religion. How pregnant with meaning are our words *Nama*, *Rupa*? How lifeless, dead and—worse—misleading are "Name" and "Form"—the words usually employed by the translators? The mischief is committed by them not wilfully but because they understand the Pali language only but not Buddhism. Word-matching is not translation; indeed, in the case of Buddhism, translation is well-nigh impossible. What one may do is paraphrasing, i.e. explaining every term and word as translation proceeds. But this again is a very unsatisfactory procedure: for such a composite product will be hardly readable."

We do not quite agree with Mr. Dias's views, for according to him "translation is well-nigh impossible." The very fact that so many different races in Asia itself who differ from one another in language are Buddhist seems to refute Mr. Dias's argument.

Lanka Dharma Dhuta Sabha.

One of the very few institutions that have been recently founded with the object of propagating the Dhamma is the above Missionary Society, which, we are glad to say, is doing very useful and solid work. On the one hand, it has undertaken to carry the torch of the Dhamma to the benighted villages of our island, and on the other hand, it has sent a missionary to Calicut to give an impetus to the newly started Buddhist organisations in that land. We also note with pleasure that the Society has decided to found a training school for Buddhist missionaries.

All Ceylon Congress of Buddhist Associations.

The annual sessions of this Congress were held in December last at Nuwara Eliya where the delegates were the guests of the Y. M. B. A. Some useful work was transacted. But it is more than as a religious institution that the sessions of the Congress have come to be looked upon by most of the delegates who attend it.

The German Buddhist Monks.

As a result of the late war Rev. Nyanatiloka and his band of Bhikkhus abandoned their island retreat in the lagoon at Dodanduwa and left the island. But through all the terrible times that followed, most of them have remained in the robe true to the life in the



THE LATE Mr. F. R. SENANAYAKE.

Order. We now welcome them back and hope that they may be able to continue their studies and carry out the translation of the Scriptures into European languages which they began when last here. The Rev. Nyanatiloka is already responsible for several translations into the German, and his volume *The Word of the Buddha*, now available in English also, is a valuable *code memento* to students of the Dhamma.

Obituary. F. R. Senanayake.

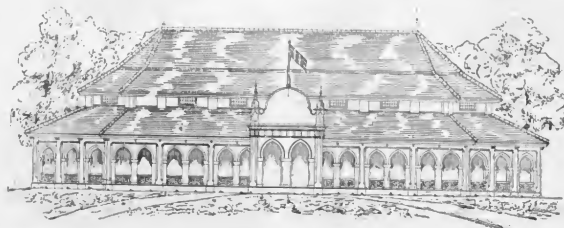
It is with profound sorrow that we record the untimely death of Mr. Senanayake. In him we have lost a patriot who loved his land with passionate intensity, and a co-religionist whose life was like unto a thank-offering to the Master. In fact he looked forward to a time not far off, when, freed from the turmoil of politics into which he had plunged headlong,

he could don the Yellow Robe and live the strenuous life of a member of the noble Order. As a keen student of World history, while the glorious past of his land inspired him, he looked forward even to a more glorious future for Lanka, for his ideal government on earth was a commonwealth of nations, great and small. Truly the gods loved him too well. We shall all miss him. May he come back to lead his countrymen once again along the path he had marked out for them!

With much regret to announce the death of our friend and colleague, Mrs. Taylor of the U. S. A., who since the inception of this journal was a regular contributor to its columns and did her bit to make the *Annual* known to persons interested in eastern lore. Just a day before her death she had composed two poems and handed them to her daughter to be mailed to us. Thus even to the last her thoughts had turned towards the Dhamma, the healer of all earthly pains. We publish elsewhere the two poems.

Muhandiram F. A. Wickremasinghe
Mudaliyar D. S. S. Wickramaratne

Anicca vata sankhara.



THE PROPOSED PILGRIMS' REST-HOUSE AT
ANURADHAPURA.—THE CENTRE BLOCK.

A Pilgrims' Rest-house for Anuradhapura.

Anuradhapura has for centuries been the Mecca of countless thousands from all parts of the world—Buddhists as well as non-Buddhists. As many have been attracted by the superb architectural remnants of a lost civilisation that are to be found there as by the fact that during perhaps the most glorious days of Ceylon's history Anuradhapura was the metropolis and the seat of a long and distinguished line of Buddhist kings. It is this latter reason that prompts the Sinhalese villager to make his annual pilgrimages to "Siddha Nuwara," (The Holy City) so that he may worship at the numerous sacred shrines either on Weak (May) or Poon (June) Full Moon Day. Anyone who has visited Anuradhapura on one or other of these days cannot have failed to notice that the pilgrims—especially the poorer classes—who pour in, in thousands and tens of thou-

sands, undergo much inconvenience and discomfort owing to the dearth of a sufficient number of pilgrims' rest-houses. Thanks to the munificence of a few there are one or two such institutions already. But they cannot accommodate more than a few hundreds at most. Thus we are happy to be able to announce that Mr. W. E. Bastian proposes to erect a very large and properly equipped pilgrims' rest-house in Anuradhapura with the help of the general public. The foundation stone will be laid on the 23rd June 1926 and building operations will be begun. But in order to realise the plan in its entirety—which includes a Buddhist English School and a Free Hospital—more funds are needed. We do not hesitate to appeal to our readers whether at home or abroad to contribute, each in his measure, towards this commendable enterprise.

REVIEWS AND NOTICES OF BOOKS, PERIODICALS, &c.

The Life and Work of Buddhaghosa. By Bimala Charan Law, M. A., B. L. Calcutta and Simla. Thacker, Spink & Co. 1928.

This volume is No. 9. E. 3 of the Calcutta Oriental Series and is by the author of "Kastriya Chans in Buddhist India" and of "Historical Gleanings," etc. The well-known Pali

scholar Mrs. C. A. F. Rhys Davids contributes a "Foreword" in which she welcomes Mr. Law's book but says that it is not likely to be the last word on the subject; as a "compendium of what we yet know of Buddhaghosa, both from his own works and from other documents." Mr. Law's treatise is useful, says Mrs. Rhys Davids, especially because some scholars, like M. Louis Finot, propound the theory that Buddhaghosa was not a historical figure, but a mythical one, on whom the writings of "the person who was the contemporary of Buddhaghosa" have been foisted. One is reminded of Professor Wolff's theory that Homer was no historical person, but that the poems ascribed to him were composed by various writers at various times and collected together under the name of "Homer." The mass of material through which Mr. Law has waded is overwhelming, and we must say that he has been eminently successful in attempting to build up a connected

account from so many different sources. Perhaps the most important parts of the book are the two chapters "The Origin and Development of Buddhist Commentaries" and "The Philosophy of Buddhaghosa."

S. A. W.

L'Œuvre de E. H. Brewster et Achas Barlow Brewster. 32 reproductions en phototypie precedees d'essais autobiographiques. Par Les Soins de "Valori Plastici"—Rome.

The album under review presents in a handy volume, 32 reproductions in phototype from the work of the American artists Mr. and Mrs. Brewster. Both of the artists give short autobiographical sketches giving exposition to their artistic conception, which may aid in understanding their work.

Mr. Brewster does not require any introduction to the readers of *The Buddhist Annual of Ceylon* as his Buddhist paintings have been published in previous issues of this magazine.

Mr. Brewster was born in Ohio in 1878. When he was 20 years old, he began to study art seriously at the School of Fine Arts in Cleveland. He went to Europe, visited the museums and imbibed the elements of impressionism. His pictures were accepted in the important exhibitions in America and were taken in the collections of Wm. Chase and of the Hillier Gallery. He says of his own work that it is disengaged from the servitude of form and all the objective elements, like the Oriental carpet, in which he found more interest than in a museum inset.

Mr. and Mrs. Brewster visited Ceylon and stayed here for some time during 1921-1922. They admired the grand statue of Buddha at Anuradhapura done by an unknown hand. They were inclined towards Oriental philosophy while staying here. Mrs. Brewster's remark is worthy of note: "We have realised that our origin has not been only Greek but Aryan. The Hindoo tradition and thought are the subsoil, which has nourished Greece."

She also quotes Schopenhauer to show the affinity between the Orient and the Occident in the aesthetic conception.

Mr. and Mrs. Brewster belong to the impressionist school. They have been greatly influenced by the French impressionist artists, e.g. Maurice Denis, Gauguin, Pissarro, Van Gogh, and Chavanne, (who brought new elements of improvement in European decorative art), and by the early Italian masters.

Their work has the flat quality of the early artists, and is most significant in the distribution of space and in the decorative motif of the composition, which often shows the parallelism of Chavanne. Though we do not see the colour of the original pictures from the prints, yet the disposition of black and white gives the complete colour value of the pictures.

Our artists should study the modern development of European art, which is exemplified in the work of Mr. and Mrs. Brewster and they will realise how far they are from a real estimation of it. The champions of Occidental art in our

country, who prefer it to Oriental art on the ground that Occidental art is true to nature will know that modern European artists also ignore the optical laws in order to give full expression to their artistic conception as we Easterners do. Mr. Brewster says that art should be creative, imaginative and synthetic.

It should also be noted that modern European art has a sort of protestant nature in it, which always tries to free itself from the shackles of realism and there is an element of re-action in it. Hence a thought-out, deliberate intellectualism often predominates in modern European art. The cubist, the futurist and other modern schools of Europe, often try to give some particular effect, at which they arrive by a process which is similar to the solving of a mathematical problem. But such philosophical fads are passing away to give birth to a higher art, which is yet to come. So modern art is more significant as ushering in a new era than for its actual achievements.

I think it will not be out of place to mention that Oriental art which became soulless by being imitative is reviving under Mr. Taikwan in Japan and under Tagore and Bose in India.

MANINDRA DHUSAN GUPTA.

Die Brockensammlung (The Scrap Collection).

"Die Brockensammlung (The Scrap collection), a Magazine of applied Buddhism for 1925" has reached us, and gives us a good idea of what Dr. Dahleke is aiming at, and what he has achieved, in the establishment of his "Buddhist House" near Berlin. As a frontispiece it has a good photograph of the entrance to the grounds, of which we gave a reproduction in our last number. Upon this follows a brief translated passage from the Anguttara Nikaya with a somewhat more extended comment thereupon. Then come the rules for the governance of the "Buddhist House," which, as they may be of interest to our readers, we herewith translate.

1. No living creature shall be deprived of life. The disadvantages which may follow for the individual from the observance of this prescription he must himself think out, and make up his mind firmly to put up with these disadvantages.

2. Nothing may be taken that has not been given. This does not apply to recognised common property, such as the gathering of wild berries, medical and edible herbs in the woods, fields, etc.

3. No unchaste act shall be committed, in deed, or word or in thought. We have all come more or less out of the swamp of lusts and passions, from which we all have often wished to flee, and to which, none the less, we have ever and again returned. With this House we wish to establish an assured condition of outward as of inward purity. Let each in the measure of his strength strive after the same!

As unchastity we also account married life, whether in the worldly or in the ecclesiastical sense of the term. Married people may live in the House, but they may not carry on married life in this sense: also, they may not occupy the same apartments.

4. No conscious untruth may be spoken. Every one who makes a statement has thoroughly to inform himself beforehand as to the facts; and if he is unable to do this, then he has to refrain from making any statement at all.

5. No intoxicating liquors shall be drunk, with the exception of such as are ordered as medicine. Beer and Wine in a well-prepared decoction do not count as intoxicating liquor.

[As Dr. Dahlke is a homoeopathic physician by profession, the latter sentence probably refers to a homoeopathic preparation of the said liquors.]

6. Rude, violent language, abuse, hostile and calumnious speech, shall be avoided. Each shall exert himself towards forbearance and mutual agreement in goodwill.

7. Enjoyments (parties, feasts, musical or dramatic performances) are forbidden. Of the inmates it is also expected that they will avoid such things outside the House.

8. Things that contribute to luxury (perfumes, musical instruments, cushioned seats, large mirrors, and so forth) are forbidden.

9. Smoking, card-playing and other games, singing and whistling, newspapers and idle entertainment-reading are forbidden.

10. Idle talk between the inmates about politics, novelties of the day, and so forth, visits to one another's rooms only for the sake of entertaining talk, are forbidden.

11. The inmates of the House shall occupy themselves with a suitable employment that shall serve health and mental well-being but not the desire for enjoyment, and which involves no breach of the first and fifth injunctions. Generally speaking, each inmate may choose his food according to his own needs. Cooking may only be done in the common rooms appointed for the purpose.

12. The inmates of the House must dress in seemly fashion. A fixed uniform is not prescribed.

13. The inmates of the House must observe necessary bodily cleanliness, and also keep their room clean and well aired. Each individual is responsible for seeing that upon his acceptance into the House, he himself, as well as all his articles of clothing and personal use, are free from animal life (vermin).

14. The inmates of the House may practice a profession, provided it is of a worthy kind.

15. Domestic animals (dogs, cats, fowls, rabbits, singing-birds, etc.) may not be kept. If the House decides to keep

a cow or goats, these animals may not be sold, exchanged or given away, neither to the butcher nor any private party.

16. The land belonging to the House may be made use of, in so far as thereby the other prescriptions are not broken.

17. The inmates must diligently practise mindfulness, and every day, alone or in company, for a certain time observe themselves with the Teaching, and in a dignified way observe the Uposatha Day. In particular, every inmate is pledged daily to apply himself for a certain time to the practices of meditation.

18. The making of appeals to worldly Courts of Law, the entering into Actions-at-law are forbidden, except where it is a question of the position, the permission and recognition of the Teaching itself.

19. Each inmate may enter another's room only after making his wish known (by knocking or in some similar fashion).

20. Conventional usages such as congratulations upon birthdays and the like are to be deprecated among the inmates of the House.

21. Of guests it is expected that they will contribute towards the upkeep of the House according to their means.

22. Adherents of the Teaching who wish at their own expense to erect additional buildings upon the ground belonging to the House, be it an annex to an existing building or a self-contained house, have at their disposal to this end, free of all charge, whatever land is required.

23. Changes in these rules may only be made in agreement with the inmates of the House.

The motto of the House, as printed here, is an excellent one, and in the true spirit of the Teacher who had no closed fist keeping something back. It runs: What we do, every one may see. What we say, every one may hear. What we think, every one may know.

On a later page there is a report of the first Uposatha Day meeting, at which Dr. Dahlke gave some autobiographical details of how he came to the idea of founding this House, and expressly disclaimed any intention of making it a place for bhikkhus, notwithstanding its rather strict rules, demanding considerable changes of life from the ordinary life of lay-folk. For bhikkhus in Europe, he said, the time is not yet ripe; nor will it be ripe until those who give for their support, feel thoroughly convinced that in doing so, it is they themselves who are the beneficiaries, rather than the bhikkhu to whom they give food or clothing or shelter. In any other case the bhikkhu is lowered to the position of a common beggar living on charity. The House is meant only as a place of retreat, either temporary or permanent, for such lay people as feel the need of withdrawing from the unrest, the haste, the brutality

of ordinary worldly life, and of living with those of similar aims even if they are not similar-minded, so that they may collect their forces, and apply themselves to solving the problem of life which means the problem of themselves. All such are welcome to the House so far as its at present limited accommodation extends, whether they call themselves Buddhists or not, provided only they are willing to abide by the rules of the House.

At subsequent Uposatha meetings, after the reading of selections from the Scriptures and explanations of the same, discussions followed among those present, and questions were asked bearing on the position of Buddhism towards other religions, in which Dr. Dahlke stoutly maintained that Buddhism is not tolerant in the sense of saying that religions of All-Love, All-Compassion, All-Forbearance are on the same level as itself; and quoted in his support the Buddha's own words, His "Lion-roar": "Here only is the genuine ascetic! Empty are the speeches of the others, without genuine asceticism!"

The remainder of the magazine is made up of two articles on Count Keyserling and his philosophy, one on the relation of the State to the Buddhist, and a translation of a difficult Sutta with an attempt at its explanation, and several questions and answers on Buddhist subjects, ending with some thirty pages of book reviews, the whole being written by Dr. Dahlke himself.

It is very evident that Dr. Dahlke has set himself to a great work, no less than the actual introduction into the life of the West and not merely into its literature, of the Buddha-experience, what he calls, the Experience of Actuality. As he himself here says, great difficulties lie in the way; but what matter? Though all the world stand on one side, and only one lonely thinker on the other: if that thinker has his feet firm-based on actuality, he can never be moved, never be overthrown. Something like his countryman of former days, Luther, does Dr. Dahlke stand to-day, and modestly but firmly declare to the world about him: "Here I stand. Knowing what I know, having experienced what I have experienced, I can no otherwise. Believe what I say, or do not believe what I say; none the less, this is sooth, this is sooth."

We are confident that the heartiest good wishes of most of the readers of this magazine will go out to him in his brave and lonely battle in the West on behalf of the Buddha-vacuum, and would only ask them to help him with all the strength of all their kindest thoughts; and if they can help him with some worldly means also, that will be a good thing too, not only for him, but also for themselves!

J. F. McK.

Seeking Wisdom: A Little Book of Buddhist Teaching. By Geraldine E. Lyster. Willmer Bros. & Co. Ltd. Birkenhead. 1925.

A slender little volume of some 49 pages, quite unassuming in appearance, this collection of verses should more properly have been entitled "Seeking Wisdom: the Song Offerings of a Buddhist." The author Miss Lyster is not unknown to readers of this *Annual*, for she has been a regular contributor to the last two or three issues, in which, as she herself acknowledges in a Foreword, have appeared several of the thirteen poems contained in the volume under review.

The opening poem "Weak" is in three sections entitled "The Great Renunciation", "The Night of Glory", and "The Passing to the Great Peace", the idea underlying being, of course, as every Buddhist knows, that the three supreme events in the Buddha's life—his renunciation of worldly life, his Enlightenment, and his death or passing into Nirvana all occurred on the Full Moon day of the month of Vesak (May). Miss Lyster in these poems generally commands tender and simple language as to wit

*The silver moon rose high, the hills and vales,
The lakes, the palaces, all seemed most fair;
Behind that lovely veil Siddhartha saw
The world's despair.*

But she can summon vigorous descriptive language too at will, e.g.,

*The earth shook, and the mighty forest trees
Trembled like slender reeds: the thunder pealed
And monstrous forms of evil, pain and sin
Lightning revealed.*

Here the sensitive ear will not fail to note how the author has made good use of her's and s's for the rumbling and rustling effects and her d's for weight, especially in the second line.

The second poem is named "Five Precepts of the Enlightened One" but has little to do with the five precepts of Buddhist teaching as one generally understands them—namely the exhortations to abstain from killing, stealing, carnal sins, lying, and drinking intoxicants. True it is that nearly every recorded word of the Buddha urges the necessity of compassion embracing all living things, but it is at best confusing to have five stanzas expatiating on the subject of loving-kindness termed "Five Precepts of the Enlightened One." This, however, is by the way. The couplet

*The wise man loves all creatures, he behaves
As if they were his comrades, not his slaves.*

shows that Miss Lyster understands one of the basic truths of Buddhism, that all sentient creatures are on the self-same pilgrimage towards perfection, though they may be at different stages on the path of evolution and that therefore it is nothing short of crime to consider that the lower animals have been created by God to be the means of man's own glorification.

Of the poems "Dukkha, Anicca, Anatta", "Life's Consummation", and "The Good Law" we shall not say anything as they have appeared in *The Buddhist Annual of Ceylon*. "The Lord of Compassion" is a beautiful poem breathing all the sincerity and personal affection for the Master that characterise (if one may use Christian terminology) the paeiristic literature of Buddhism. It ends

*With earthly longings all cast aside,
May we die as the Lord of Compassion died!*

Miss Lyster as a lover of animals is eloquent in the poem called "Kinship", in which she says of horses

*They share our toil; when the day's work is done,
Let them share their leisure, too.*

And again

*Oh, Soul of All Things, who love them know
They share our Future, too.*

"The Great Secret" is a beautiful and picturesque illustration of the Law of Rebirth. Miss Lyster is a creator of beautiful single lines, e.g.,

*Fair were their lives beneath Italian skies
In halcyon days when glory yet was Rome's*

Again

*Under Italian skies your lips I kissed,
In other worlds I loved you, long ago,
Throughout the ages our two hearts keep tryst,
When darkness falls, our souls go forth in quest
Of one another, whom we loved and lost.*

The poem "At Sunset" deals cursorily with the Four Noble Truths and the Noble Eightfold Path. Its chief recommendation, however, is four lines in the fifth stanza

*The darkness falls, the stars shine out,
And the quiet river flows
Mingling its voice with the monks' low tones;
While each listener with rapture glows.....*

lines that somehow recall Tennyson's "Sir Galahad" and Bret Harte's "Dickens in Camp".

"The Unseen Helpers" deals with the Devas who, unseen and unheard by men, are ever going about their errands of mercy among man and beast. "Today and Tomorrow" is about the best in the series and is intensely lyrical. We reproduce it elsewhere in this issue for the benefit of our readers. Coming just after it "Fate and Freewill" strikes us as a rather poor composition, despite the greatness of its theme, which is Karma. The last poem entitled "Hope Eternal" we give below:

*Nothing will last, nor pain, nor joy, nor sorrow,
Grief follows bliss, but neither will endure;
Ever and always there is a to-morrow
Tho' life's fierce fever burns, there is a cure.*

*"There is no state will warrant lamentations,"
In the dim past men heard Lord Buddha say,
For, though all life is fraught with tribulations,
There is escape, and He has shown the Way.*

Explanatory notes at the end of the book give all necessary help to the non-Buddhist reader. There are a few blemishes due probably to an oversight on the part of the author or to want of care on the part of the printer. On p. 15 "Evil doer's" should I think read "Evil doers". On p. 16 "And Devas glorious" should read "And Devas glorious". On p. 26 "has rang" should read "has rung". On p. 28 "lifes trionblous" should read "Life's trionblous"; and "Lifes goal" should read "Life's goal". On p. 38 "who we loved and lost" should read "whom we loved and lost". On p. 38 "and lie the dead" should read "and him the dead"; and "Life Circles" should read "Life's circle". On p. 35 "Sorrow's Cause" should read "Sorrow's Cause"; and "Sorrow's Cure" should read "Sorrow's Cure". On the same page "When the Bhikkhu's discourse" should read "When the Bhikkhus discourse". On p. 26 "Is the guides" should read "It's the guides"; and "tropic forests stillness" should read "tropic forest's stillness"; and "suffrings caused" should read "suffrings' caused." On p. 39 "Is no good" should read "It's no good".

There are more serious blemishes. I am not sure that a sensitive ear will allow the following rhyme combinations: "more" and "Law" (p. 16); "Law" and "evermore" (p. 18); "Law" and "sore" (p. 28); "more" and "saw" (p. 26); "bird" with "served" (p. 27); and "store" with "Law" (p. 34). The punctuation too leaves room for improvement. If a new edition is contemplated we hope that these faults will as far as possible be rectified.

We do not hesitate to recommend Miss Lyster's book to all lovers of Buddhistic literature and wish the author a career of usefulness in the cause of Buddhism.

S. A. W.

The Unswerving Law: A Drama of Reincarnation in One Act. By Youth Lodge London of the Theosophical Society in England. The Theosophical Publishing House Limited, 38 Great Ormond Street, London W.C.1. 1s. net.

This is one of a projected series of seven plays written and published by Youth Lodge under the editorship of their President Mr. Christmas Humphreys, M.A., LL.B. (Cambr.). The purpose of these plays is explained in the Editorial Foreword: ".....each presenting in dramatic form one or more of the fundamental principles of the Ancient Wisdom-Religion or Theosophy." A Note to "The Unswerving Law" says: "This play is an attempt to teach the doctrine of reincarnation through drama, by following through the centuries the working out of a violation of one of the basic Laws of the Universe." What is the Unswerving Law? In the words of the Prologue uttered by Isis, "Love is the Law..... Who hurls another hurls himself..... Such is the Law, the one and only Law, that as ye sow ye reap, 'til in the round of time ye only and all become that Law, for love is the fulfilling of the

Law, and ye and Love are one." Despite the assurance of the Note I think that the play teaches not so much "the doctrine of reincarnation" as that, in the words of the Priestess of Isis in the play, "hated dies before the face of love, for hatred ceaseth not by hatred, hatred ceaseth but by love." The play takes it for granted that the audience believes in the doctrine of reincarnation. In these days when most people itch to write, whether they have anything worth while publishing or not, it is gratifying to find Youth Lodge undertaking to write plays with a purpose such as "The Unswerving Law."

S. A. W.

Buddhism in England. Just as we go to Press we receive the first number of this new monthly edited by Messrs. A. C. March and Christmas Humphreys and published by the Buddhist Lodge London of the Theosophical Society. The cover design is chaste, and the get-up quite pleasing. The present number is replete with a number of interesting articles. There is a section in Esperanto. The subscription per annum is 7s. 6d.

Buddhist World, The. Is a new weekly published in Colombo. It contains interesting articles and serials.

Bulletin of the Buddhist Lodge T. S., The. This monthly typewritten magazine is issued by the Buddhist Theosophists of England and Wales. It contains interesting articles. In Wesak this magazine will come out in printed form under a new title "Buddhism in England."

Ceylon Theosophical News, The. Published in Colombo. Has as usual many articles, not the least interesting of which is a discussion on "Art" by James H. Cousins the well-known Irish Theosophist poet and art critic.

Eastern Buddhist, The. Edited by Dr. and Mrs. Suzuki of the University of Kyoto. Is a valuable mine of information regarding Mahayana Buddhism. Students of Buddhism will do well to procure this scholarly publication.

Esperanto Journal (Kyoto).

Extreme Asia, Avril 1926. An illustrated monthly review of intellectual activity and social evolution in the Far East. Published at 206, Rue Mac-Mahon, Saigon. Though this is a French magazine, room has been found for "Chansons Populaires Annamites" (Popular Songs of Annam), the first of which, entitled "Amour Paternel et Filial" (Paternal and Filial Love) appears in the April number. The original is

published accompanied by a French version and a paraphrase. "Confucius et Descartes" is the heading of a study of the famous Chinese religious teacher and the French philosopher, by M. and J. Pandolfi. Rene Schwob contributes an article entitled "Passage a niveau" being notes on Angkor, the Buddhist shrine. The article is illustrated by four photographs one showing a general view of the temple, another the Buddha images in one of the galleries within, a third showing square pinnacles with faces carved on each of the four sides, and a last showing the Gate of Victory, the path to which is bordered on either side by a line of exquisitely carved statues.

New Orient, The. Edited by Sayeed Hussain. Is a journal of surpassing interest. Though published in America it has a truly Oriental atmosphere.

Quarterly Journal of the Mythic Society, The

Theosophical Path, The edited by Mrs. Catherine Tingley, is published by the Theosophical Society of Point Loma, California. It is one of the best Theosophical Journals we have come across. It is beautifully illustrated.

Theosophy in Australia, edited by Mrs. Josephine Rankine. To judge from this magazine the teachings of Theosophy are spreading all over the country. Here it is that Mr. (now Bishop) Leadbeater has founded the Liberal Catholic Church.

Visva Bharati Quarterly, edited by Surenranath Tagore, is a magazine of international repute, published by the University of Sbantniketan.

Young Buddhist, The. Edited by E. Y. Numata, and published in Berkeley, California, gives the reader a glimpse of the many-sided activities of the Japanese Buddhists in the U. S. A. It is profusely illustrated. We would recommend the young editorial board to be more vigilant over the English of their journal.

Young East, The. Published by the Young East Publishing Society of Tokio, is a monthly publication, which has a great future before it. It is the organ of the New Japan which has arisen from the wars and earthquakes of 1923, and which seeks to justify the saying that "Peace hath her victories no less renowned than war."

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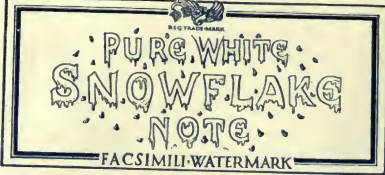
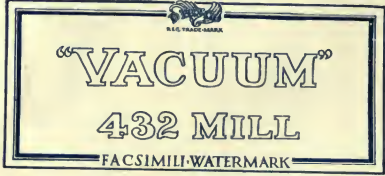
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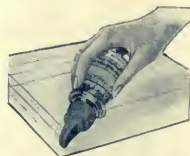
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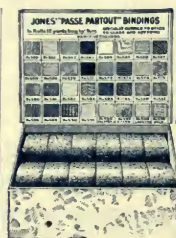
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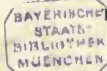
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